ASSOCIATED MENNONITE BIBLICAL SEMINARY
3 9304 01035486 9

GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA

M
Historical Library

Class No. 051 Date Received

Book No. M52 Donor

V.46 1931

Accession No. 380 Fund

This book should be returned at the end of two weeks; otherwise a fine of 2 cents a day is charged for each additional day.

TheMennonite

3145 Benham Avenue
Suite 4
Elkhart, IN 46517
Phone: 800-790-2498

AnnaG@TheMennonite.org
www.TheMennonite.org

Nov. 12, 2014

Colleen McFarland,
Director of Archives and Records Management
Mennonite Church USA
1700 S Main St
Goshen, IN 46526

Dear Colleen,
We are pleased to know that Mennonite Church USA has received a grant to digitize the print files of Gospel Herald and *The Mennonite*.

You have our full permission to digitize all issues of *The Mennonite* and make them available for free, with full-text access.

Best wishes in this important endeavor.

Sincerely,

Anna Groff

Interim Editor
The Mennonite

This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License.
The Anabaptist Mennonite Digital Collaborative, coordinated by staff at Mennonite Church USA, Goshen College, and Anabaptist Mennonite Biblical Seminary, is working with Internet Archive to provide digital copies of this title. Please seek permission from the copyright owner if your use of this item is not permitted under the license.

Digitized by the Internet Archive
in 2015

https://archive.org/details/mennonite193146grub

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI BERNE, INDIANA, JANUARY 1, 1931 No. 1

EDITORIAL

Now that there is a general consciousness of existence of hard times and the actual suffering on the part of many for the necessities of life, people who once hardly believed that hunger and privation from cold could not be possible in this land of plenty are responding nobly to the call for help. In the large centers of population large buildings are bing used to meet the emergency and homeless are being sheltered and the hungry fed.. Numerous individuals are actively at work endeavoring to relieve the situation in their own way in places where they are finding opportunity to do so. Human nature is, after all not so selfish when a real emergency exists. Yet, temporary relief does not correct the economic situation and those who are helped by the doles handed out would very much prefer to earn their own support to becoming objects of public charity. No self respecting person enjoys the publicity given to the fact that he or she is in dire straits and must appeal to the generosity of others.

Much as we have been hearing about that return of good times just now around the corner it is beginning to look as though the golden age would be slow in materializing. Multitudes of people, because of the decline in real estate values and the high taxes have lost their homes and farms. These will need to start where they began when the chances of a job come around where they can again begin laying up something substantial for the future. Six months or a year out of work is apt to set a lifetime handicap upon one who has nothing but his labor to capitalize. A period of the strictest economy is the only financial security for the future of the average American family.

There is always some one who is spoiling something for some one else and, just now, with so much suffering on the part of so many it is sad to note that there are some who destroy confidence in relief by proving themselves unworthy of it and also there are those who would discourage the generous by repeating little tales of failure to rightly administer relief.

When it comes to giving relief, any one experienced in this line of work will find that there are plenty of shiftless ones who abuse every effort to help them. We have in mind a benevolent Jew who went into the poorest section of the city and announced that each day he would distribute a thousand loaves of bread. He did this, giving without asking questions. All the "regulars," who were getting as much from all the charitable organizations at it was possible for them to get, were on the job to get free bread. In one family of four each day the four members were in line. How many in the family? asks the man at the counter. Four, was the reply. Out came four loaves to each one of them. Result. Sixteen loaves of bread each day for a family of four! A shrewd woman kept a little grocery store. Each of her three children went to collect a loaf of bread for every member in the family. Result. Four loaves of bread to be sold over the counter of the little grocery store! An honest baker for twenty years has been struggling in that neighborhood trying to make a living. Bread lines are formed all around his store. Result. The little baker is put out of business. One is inclined to cry, O Charity, how many crimes are being committed in thy name?

Yet, because there are a few "beats" who give evidence that original sin is not merely a theological term, there is no reason in the world why the hand of charity should be withheld from those who suffer for the simplest necessities of life One should feel that it is better to be cheated a hundred times in one's charities than to miss giving the morsel to the one needy one who really and honestly deserves the help one may bestow.

We are reminded of an old character whom we will call Joseph. Joe came to our door one winter's day the most bedraggled specimen one might meet in a ten days' journey. A cup of coffee and a dish of warm food worked wonders. However, we soon came to find that Joe would rather starve or freeze than do one day's honest work. He repeated his visits and to our pretended sympathetic ear he unfolded story after story of misery and hard luck that would have done credit to the imagination of a great novelist. For example he once came to tell us that he had just been released from the hospital after an operation for appendicitis. A year later he appeared with the same story. "Why Joe," we said to him, "only last year you were here to tell me that you were getting over the same thing." "That's right," he replied, without batting an eye. "Then it was for the one on my left side, now they took my right one away and I don't have a single appendix left." The dime we gave him was not for the relief of the poor fellow but sort of an admission price for hearing the most startling lie that ever came from the lips of a "Hobo."

It is experiences, such as the one described, that make some people believe that every person who begs is a beat of some kind or other. That there are such beats cannot be denied. They should be turned over to the police when discovered, but we must remember that many come to dire need because of no fault of their own, particularly at this time. It is this class that suffer more than we know, because they are the last to ask for alms. It would be better to give jobs to such instead of bread, were there jobs to be given, and many well disposed persons have strained a point to make little jobs here and there, that would be a boom to some one as well as permit that one to maintain a feeling of self-respect. Perhaps some of our readers will need odd items of work to be done about their homes and places of business. Let such then give these temporary jobs to needy persons and they will be conferring favors that should earn everlasting gratitude for them.

TO THE PASTORS OF OUR CHURCHES

Dear Brethren:

The question has been raised in the Home and Foreign Mission Boards, whether our church papers, "Bundesbote" and "Mennonite" could be made to take the place of the "Mission Quarterly," which costs about $1150.00 annually. It is sent in almost 10,000 copies into practically every home in our conference, some 4200 in English and 5700 in German. The two other papers have about 5000 subscribers.

Do you think, if we print the mission news in the church papers, that the number of subscribers could (by your special efforts or some one else's) be sufficiently increased to justify the discontinuance of the "Mission Quarterly?"

In case that the "Mission Quarterly" should be continued, would you prefer to have it sent directly into every home instead of being sent in a bundle for distribution? (Most homes get it already directly). If this is preferred, would you send in a list of addresses for your church, indicating also the language?

Can you suggest any better way in which mission news can regularly be sent into practically all the homes of our churches?

In the name of the Foreign Mission Board,

P. H. Richert, Sec.

P. S.—May we suggest to have this matter discussed at the annual business meeting of your church, if that is held soon.

A USEFUL LIFE MUST BE FULL OF LOVE

(By Edna Voth, Tabor C. E. S.)

Much has been written by great men about love. Paul, one of the greatest men of all times, has given us the immortal love chapter—I Corinthians 13. We will not stop now to read it, for it is familiar to everyone.

A useful life must be full of love—many of us perhaps think this to be practically impossible, but it is not as impossible as we have imagined. It has been said that the weakest link of the Christian church today is the "lack of the fullness of love." If we but stop to think, the startling truth of this statement comes home to us. We cannot make ourselves useful in the church of Christ if we lack the love which He brought to this world. All of us know people who give money for missions or for the needy in our own land only because they feel that it is their duty. Paul says in his second letter to the Corinthians, that the apostles are doing all

M
051
M52
1931
vol 46

things, "because the love of Christ constraineth them." This should be our motive if we would live a useful life. We cannot substitute duty for love; love has no substitute. We must make our Lord and Saviour our example and follow Him in all things, for He Himself commanded us to take up our cross and follow Him. "God is love; and he that dwelleth in love dwelleth in God and God in him."

The Bible teaches us much about the Christ-like love. In the Book of Books we read: "Greatter love hath no man than to lay down his life for his friend." We all pause to wonder at such great love. For someone to be willing to die for his friend is remarkable, we think. But according to our Scripture even our most remarkable achievements are nothing unless they are enacted by love. We have a good example of true Christian love in the story of the Good Samaritan.

Let me quote what an outstanding American minister said about love: "To love someone is not to rejoice in his companionship, to find in him a congenial comrade, to share with him the same pleasures and same sorrows, to enjoy the same pictures or books or music, to hold the same opinions, to live on the same intellectual or moral plane. It is to regard his welfare as of equal importance to me with my own."

If we would live a useful life, we must love others and live for others—not for our own desires. It has been said that to love God supremely "is to make the progress and prosperity of His work in the world one's greatest desire." We must realize that to work for God we must consecrate our lives—our all—to Him to be some day worthy to enter His glory.

This verse from the beautiful old hymn is familiar to all of us:

"Do you know the world is dying
  For a little bit of love?
Everywhere we hear the sighing
  For a little bit of love;
For the love that rights a wrong,
  Fills the heart with hope and song,
They have waited, oh, so long,
  For a little bit of love."

If we would only remember that God needs our lives for work in His vineyard, that He expects us to give what we have to those who are "dying for a little bit of love," we would be much happier. Everyone wants to live a useful life, and this is possible only when we live a life that is full of love toward our Heavenly Father and to our fellowmen.

380

THE PROMISE OF THE FATHER, AS WITNESSED BY NINETEEN CENTURIES

M. J. Galle Paper Read at the Pacific Conference

During the last hours our blessed Saviour spent with His disciples, just before the trial and crucifixion, when still in the Upper Room, He makes mention in his parting words of the heavenly mansions, His own journey to that place again, but also His return, giving the definite assurance that during this time of His absence His own shall not be left alone. John 14:16-17—And I will pray the Father and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. And again in the 15th Ch. verse 26, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me." And again Ch. 16:7-8, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." V. 13, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you."

Again we read at the time of the Saviour's ascension, Acts 1:4-5, "And being assembled together with them, he commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." To this we also take the words recorded in Luke 24:49, "And behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." In Acts 1:5-8, is given the promise in full, three-fold, the promise of the Father through our Saviour Jesus Christ:

1. Be baptized with the Holy Ghost.
2. They shall receive power thereon.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb..............................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance..................................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

3. They shall be witnesses for Christ.

The disciples must wait in Jerusalem till the appointed time which is not many days hence, and they shall not wait in vain. Having received the promise in its three-fold application they will be able to work effectively for their Master, Jesus Christ. This promise must first be witnessed in Jerusalem. Jesus Christ himself could not work much here while in flesh, most of his work was in Galilee; and even for the disciples it would have been more safe and more encouraging to be there likewise. But our Saviour, Jesus Christ, "was to be as the king upon a holy hill of Zion; the Word of God must go forth from Jerusalem, this must be the mother church, here Christ was put to shame, here Christ will have honor done him".

This promise was to the disciples, but also to the followers of Christ. Acts 2:39 and Ch. 10:45, and Eph. 2:13. Accordingly it is the gift to the church and all believers. This Spirit testifies of Christ and maketh intercession. This Spirit was not given as of men, but given by the Word: through grace, wonderful grace, and is received by faith laying hold on the promise and depending upon it. This is the fulfillment of prophecy as recorded in the Prophet Isa. 44:3. Ezek. 11:19, 36:27. Joel 2:28-32. John 7:38.

In Acts 2 we have the wonderful experience witnessed in Jerusalem. Peter's sermon, the conversion of 3,000 souls, the first fruit of the church as a result of the work of our blessed Jesus Himself now gathered in through the disciples endued with the Holy Spirit, the fullness of the promise of the Father. Peter, John, James, etc., were different men. God could bless the work since His Holy Spirit had full sway, had the possession of his laborers, they were instruments in His power. "And daily, in the temple, and in every house, they ceased not to teach and preach Jesus." Acts 5:46. "They saw the boldness of Peter and John perceiving they were unlearned . . . . and they took knowledge of them that they had been with Jesus." Acts 4:13. The office of deaconship is created, "look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Acts 6.

"Then there arose certain of the synagogue . . . . disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake. Then they suborned men, and stirred up the people . . . . and came upon him . . . . and brought him to the council, and set up false witnesses . . . . And Saul was consenting unto his death . . . . And Saul, he made havoc with the church . . . . Therefore they that were scattered abroad, went everywhere preaching the gospel . . . . And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto . . . . Damascus to the synagogues, that, if he found any his way . . . . he might bring them bound unto Jerusalem . . . . And as he journeyed, he came near Damascus; suddenly . . . . he heard a voice saying unto him, Saul, Saul, why persecutest thou me? . . . . I am Jesus . . . . And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise . . . . and it shall be told thee . . . . And there was a certain disciple named Ananias . . . . who putting his hands on him said, Brother Saul, the Lord, even Jesus . . . . hath sent me that thou mightest . . . . be filled with the Holy Ghost . . . . and straightway he preached Christ." Acts 6, 7, 8, 9. (Followed Dr. John M. Versteeg's in his book, "Perpetuating Pentecost). Imprisonment, persecution could not check, but was an added encouragement to the spread of the Gospel. In Acts 5:33-42, the report of Gamaliel and the court. And Gamaliel said, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. Rom. 10:13—

For whosoever shall call upon the name of the Lord shall be saved.

Not only to the Jews was this Gospel brought, but to the Gentiles as well. A Philip met the Eunuch from Africa out in the desert. Cornelius and his household in prayer call for Peter who just then is in a trance. And the Holy Ghost fell on all them which heard the word. Acts 10:44-48, "And the disciples were called Christians first in Antioch", Acts 11:26. The church is spreading rapidly. The disciples and Christian men and women are working in different localities. Every Christian is a missionary. Paul enters upon his famous mission journeys throughout Asia Minor and entering the European territory and eventually even Rome, and then perhaps Spain. Jews and Gentiles are saved. Soon the Gospel reaches the shores of England, the Germanic tribe in central Europe, eventually America and the Islands, and eastern Asia. Not without persecution, nor the secret hiding places and catacombs, the teeth of the wild beast, pillars of fires or at stake, on frozen rivers, into the depth of the seas; these were means resorted to hoping to check the work of the Spirit. Steadfastly the church was spreading throughout the world, however, its path was marked with blood. Clinging to the promise in that child-like faith, the promise received from the Father, there was courage to live, teach, to die for the Christ. The power of the Holy Spirit strengthened the faith of men, assured all of the joy of eternal life and the certainty of a living Father at whose right hand is our blessed Saviour. Yet many places in darkness today, this Gospel through the Holy Spirit has encircled the globe. And the words of Scripture have been fulfilled literally, Isa. 52:10; Matt. 28:19-20; Luke 24:47; Acts 1:8.

It has been stated, if all Christians had witnessed as did the first, what might the world be today. There were times when it seemed as though the church was very quiet, but the Holy Spirit was still present. Since His coming to earth, he has never returned, but found His abode in the hearts of every believer and at their side. God had his vessel at the proper and chosen hour to come forth anew. Life has not ceased, and the world was assured again that the promise of the Father is living. The period of the Reformation marks but one outstanding event since. The promise of our Father can not cease. The Holy Ghost is still in the midst of all his believers. He testifies of Jesus and His atoning death, He points souls to the path of salvation and will keep them there if they but abide.

With all His work among souls He proves to be the living and life-giving personality. It is wonderful, the Holy Spirit has never changed, but is ever and always the same; the same in person, same in power, as comforter, as teacher, as the Gift of the Father to men. He lives in and among men and helps the believer. (Following outline from Scofield Reference Bible.)

The Holy Spirit:

—creates and gives life. Job. 33:4.
—appoints and commissions His servants. Isa. 48:16. Acts 13:2; 20:28.
—directs where to preach. Acts 8:29; 10:19, 20.
—suffers Paul not to go to Bithynia. Acts 16:6, 7.
—instructs Paul what to preach. I Cor. 2:13.
—spoke in, and by, the prophets. Acts 1:16; I Pet. 1:11, 12; II Pet. 1:21.
—strives with sinners. Gen. 6:3.
—can be vexed. Isa. 63:10.
—teaches. John 14:26; 15:26, 27; I Cor. 2:13.
—dwells with saints. John 14:17.
—reproves. John 16:8.
—guides. John 16:12-14; Rom. 8:14.
—glorifies Christ. John 16:14.
—can be tempted. Acts 5:19.
—can be resisted. Acts 7:51.
—comforts. Acts 9:31.
—helps our infirmities. Rom. 8:26.
—searches all things. Rom. 11:33, 34, I Cor. 2:10, 11.
—has a power of his own. Rom. 15:13.
—sanctifies. Rom. 15:16; I Cor. 6:11.
—works according to his own will. I Cor. 12:11.
—speaks. Rev. 2:7.
—prays. Rom. 8:26.

As the Comforter He:

—abides forever with the saints. John 14:16.
—dwells with, and in the believer. John 14:17.
—is known by the believer. John 14:17.
—teaches the believer. John 14:26.
—testifies of Christ. John 15:26.
—edifies the church. Acts 9:31.
—imparts the love of God. Rom. 5:3-5.
—communicates joy to the believer. Rom. 14:17; Gal. 5:22; I Thess. 1:6.

—imparts hope. Rom. 15:13; Gal. 5:5.
As the teacher He:
—is given in answer to prayer. Eph. 1:16, 17.
—directs in the way of godliness. Isa. 30:21; Ezek. 36:27; 37:14.
—teaches the believer to answer persecutors. Mk. 13:11; Luke 12:12.
—reveals the future. Luke 2:26; Acts 21:11.
—brings the words of Christ to remembrance. John 14:26.
—guides into all truth. John 14:26; 16:13.
—reveals the things of Christ. John 16:14.
—directs the decisions of the church. Acts 15:28.
—reveals the things of God. I Cor. 2:10, 13.
—enables ministers to teach. I Cor. 12:8.
The Gift of the Holy Ghost is given:
—for instruction. Neh. 9:20.
—upon the exaltation of Christ. Ps. 68:18; John 7:39.
—in answer to prayer. Luke 11:13; Eph. 1:16, 17.
—through the intercession of Christ. John 14:16.
—for comfort of saints. John 14:16.
—to the Gentiles. Acts 10:44, 45; 11:17; 15:8.
—according to the promise. Acts 2:38, 39.
—to those who obey God. Acts 5:32.
—to the Gentiles. Acts 10:44, 45; 11:27; 15:8.
The Gift is:
—abundant. Ps. 68:9; John 7:38, 39.
—permanent. Isa. 59:21. Hag. 2:5; 1 Pet. 4:14.
—a pledge of the continued favor of God. Ezek. 39:29.
—earnest of the inheritance of the believer. II. Cor. 1:22; II Cor. 5:5; Eph. 1:14.
—received through faith. Gal. 3:14.
—an evidence of union with Christ. I John 3:24; 4:13.

He has knowledge. I Cor. 2:10, 11.
—has a will. I Cor. 12:11; John 3:8.
—has a mind. Rom. 8:27.
—loves.—Rom. 15:30.
—has intelligence and goodness. Neh. 9:20.
—can be grieved. Eph. 4:30.

He is Eternal. Heb. 9:14.
—Omnipresent. Ps. 139:7-13.
—Omniscient. I Cor. 2:10.
—Omnipotent. Luke 1:35; Rom. 15:19.
—the spirit of glory and of God. I Pet. 4:14.
—Author of the New Birth. John 3:5, 6; with I John 5:4.
—inspiring scripture. II Tim. 3:16 with II Pet. 1:21.
—source of wisdom. Isa. 11:2; John 14:26; 16:13; I Cor. 12:8.
—source of miraculous power. Matt. 12:28 with Luke 11:20; Acts 19:11 with Matt. 9:38.
—appointing and sending ministers. Acts 13:2, 4 with Matt. 9:38; Acts 20:28.
—directing where the Gospel should be preached. Acts 16:6, 7, 10.
—comforter of the church. Acts 9:31 with II Cor. 1:3.
—sanctifying the church. Ezek. 37:28 with Rom. 15:16.
—the witness. Heb. 10:15 with I John 5:9.
—convincing of sin, of righteousness, of judgment. John 16:8-11.

He is at our side, came into this world to be to the disciples and to all the believers what Jesus Christ was during the days of His personal companionship. Is He this to us all the time? Are we conscious of His walking with us, of His dwelling within us? He is our partner, comrade, intimate friend. The cure of all loneliness. The hymn, "Ever present, truest friend . . . " He is the union of all members in one body of Jesus Christ; He is the life of the body. I Cor. 12:13.

"Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have God, and ye are not your own?" We need the Holy Spirit in our homes, in our schools, in our churches, in our fellowship. We can be lightbearers as He lives within us. In the Old Testament times God's presence in the world was manifested in the tabernacle, temple, various types and shadows, with occasional individuals. In the incarnation of His Son He came closer, "God with us". In the coming of the Holy Ghost He became "God within us". "He dwelleth with you and shall be in you." John 14:17. "Ye are the temple of God and the Spirit of God dwelleth in you". I Cor. 3:16. In this lies the believers' opportunity of working with God. Hudson Taylor in his autobiography writes, "God said to me, 'I am going to evangelize inland China, and if you will walk with me, I will do it through you.' " S. D. Gordon, speaking of the office of the Comforter uses this illustration, "One summer a friend suggested my spending a week on Lake Chautauqua. I did not have the money to spare, and so told him, I was not sure

I could arrange to get away. But he seemed to divine the basis of my objection, and insisted on my going along. We went. I had very little money with me. I got on the train without a ticket, took a seat in the parlor-car, stopped at the best hotel, had a choice room on the ground floor, patronized the well-ordered dining-room regularly, and made free use of the place. And all the time I had practically no money with me. But would you believe me, I was not a particle concerned about paying for these privileges. Never felt less concerned about anything in my life. You know why. I had a trustworthy friend with me who was concerned for me. This is what Jesus meant when he said, I will send another Comforter, who will be right by your side to help—sympthetic, experienced, strong; and he will stay with you all the time. In the kitchen, in the sitting-room, in the sick-room, with the children, when work piles up, when things tangle up, on the street, in the office, on the campus, on the farm, in the store, when tempted, when opportunity opens for a quiet personal word, everywhere, every time, in every circumstance, one along-side to help. Is not this wonderful!"

Another illustration which I read: "In this day when "white coal" supplies the power for much of our industry, we still find along the streams the abandoned "old mill" and the mill-race. Usually there is water in it, but the mill-race has become a standing ditch and the water stagnant. See in this the picture of some men's lives. Members of the church, they are full of good deeds. They seem to be enthusiastic; they give of their means. The mill-race has become stagnant because it has been cut off from the stream and has no inlet, no outflow. Stagnant lives are just reminders of past days when the water of life made them useful to the kingdom. The old mill stands, the mill-wheel in place, but nothing is produced—the upper end of the mill-race is filled with debris. There are forms of religion minus power; there are professions minus the fruit, all because the inlet and outlet for the Holy Spirit have been clogged. Jesus plainly taught that the only dynamic in Christian experience and in the expansion of the church is the Holy Spirit. If we ignore him or try to get along without him we are challenging Jesus' statements and that means failure."

Through this promise, having received it, the disciples were consecrated and were ready to serve and die. A Saul, a Paul; Stephen a martyr; the Eunuch of Africa; Cornelius a new home; the jailer and his family happy; Luther in Germany; Wesley, Calvin, Spurgeon in England; Ziegenbalg in India; Annie Taylor to Thibet; Morrison to China; Adoniram Judson to Burma; William Carey to India; Livingstone to Africa; Elliot to North America, etc. The Holy Spirit is the medium of life in every believer. The life of the church; the unifying medium of the children of God. Eph. 4:4-7, 11-13. Eph. 5:23. The Christ our Saviour is the head of the church, the Holy Spirit is the life-flowing streaming power. Jesus Christ is to us a real person, loving, wise, strong, in whom we confide, whom we love, to whom we surrender all. Just as real is the Holy Spirit and as worthy of our confidence. The secret of the Christian life, of the Christian Church of Jesus Christ lies in the fact of being conscious of our Friend, the Holy Spirit, ever present.

THEISTIC EVOLUTION

Some time ago a minister of the Gospel stood up and openly confessed that he believed in Theistic Evolution. I am sure there were but a few present who really knew what was meant. In the last issue of The Defender, Dr. Gouthey, a noted theologian, gives a plain answer to the following question, to wit: **"My pastor says he rejects the Darwin theory of evolution, but he does accept what he calls the 'Theistic' evolution. What is the difference between the two theories, and do you think this Theistic theory of evolution is in harmony with the Word of God?"**

There is very little difference between the two theories. Darwin in his "Origin of Species", page 505, makes room for the Creator to the extent of having created one or a few simple forms of life. In this one, or few simple forms of life, He placed the laws and potentialities of the present order. This is exactly where the Theistic Evolutionist must begin. All of the various theories of evolution must begin with the simple and work out through to the complex. That is to say, man must have been created less than he now is, and by a long, drawn out process, evolved to his present estate. This flatly contradicts the Scriptures. According to Moses, man was created **more** than he now is, and by the fall he is now **less** than he was at creation.

The so-called Theistic theory of evolution, like all other evolution theories is entirely out of harmony with the Word of God. And this leads me to say: Before your Pastor, or any one else, can become an evolutionist he must **become an infidel.** Not an atheist, but an **infidel.** An atheist is one who rejects the idea of a personal God. An infidel is one who rejects the idea of the Bible being the inspired, unique, infallible Word of God. This Word tells us how man was created. It tells us that man was created in the **image of God,** and that by transgression he **lost this image,** and that by redemption through Jesus this image is to be restored. Now let us see what your Pastor must **reject** before he can accept any theory of evolution.

1. He must reject the unique inspiration of the Scriptures.

2. He must reject the doctrine of the fall of man. When he does this he has no sin problem.

3. He must reject the doctrine of atonement. And having rejected the doctrine of atonement,

4. He must reject the virgin birth of Jesus Christ; the fact that He was God manifested in the flesh, and finally His resurrection from the dead the third day after His crucifixion. I leave you to say whether he is in "harmony with the Word of God", and could by the wildest stretch of imagination, be recognized and followed as a God called, Spirit anointed leader. Thomas Payne could hardly have rejected more than he has, nor would it be possible to take a position more to the liking of the whole rationalistic, free-thinking, Bible-rejecting group than he has taken.

Common honesty would seem to demand that such an one would cease to pose as a **Christian Minister.** If he desires to be party to a propaganda which denies or rejects every fundamental doctrine of historic Christianity—the least he can do is to sail under his own flag. Unless he is a conscienceless charlatan, he will not continue to receive salary from those who believe the Bible to be the Word of God and expect him, by virtue of his position, to defend and preach it."

A. H. Friesen.

CORRESPONDENCE

Butterfield, Minn., Dec. 19, 1930.—First Mennonite Church. With the return of the holiday season we are also reminded that the old year is fast slipping away and we will soon face the new. It is a fitting time then to meet all obligations so that we may turn over a clean sheet with which to begin the new year.

At our annual meeting Mrs. Gust Miller was elected secretary, so after this you readers of the Mennonite may read reports of our small congregation from her. Because we are only a small group we can not show up figures like the larger congregations do, nevertheless, with God's blessing our little sum added to the larger ones makes just that much more.

Our membership enrollment shows no decrease, but sorry to say, also no increase during the last year. The Lord in his mercy has spared every one of us through the year.

We have enjoyed material as well as spiritual blessings and the mutual fellowship that means so much to everyone.

Our newly elected S. S. Superintendent, Elder Linscheid, will enter upon his duties Dec. 21 with S. S. all in English except three adult classes. The past Supt. Erwin Linscheid served faithfully and well but because we are so short of teachers he was obliged to teach a class every Sunday which was asking too much.

On Thanksgiving day we enjoyed a Mission and Thank festival. The offering was designated for the suffering poor who have been barred from entering our country.

Rev. J. J. Balzer and P. J. Friesen delivered messages in the German and English language.

At the Ladies' Aid election of officers, Miss Sidonia Kintzi was elected to act as our president to succeed Mrs. R. Linscheid who had served faithfully and well for a long period of years. Our Aid meets on the first Thursday of the month and it is really surprising how much good can be done by our small efforts.

The Christmas spirit is prevalent everywhere and the children are anxious to do their very best. Best Christmas wishes to all.

Elizabeth Friesen.

D. D. Eitzen, Pres.
Mariam Penner Vice Pres.
Emma Ruth Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A UNITED MENNONITE YOUTH THROUGH CHRIST

A. R. KEISER, EDITOR
Dalton, Ohio

FRIENDLY CHATS

Happy New Year to all young people. This may include all readers of these pages, for all are young up to the age of ninety-nine, providing they feel young. By all indications, the year 1931 will be a challenging year in which to live. There will be many problems which must be solved during this coming year. This is the "stuff" out of which heroes are made. Anyone can "keep going on high" when everything runs smoothly in a material way, when jobs are plentiful and money comes easy.

Real heroism is required when the course of life does not run smoothly. At a time like this, when man can not depend on the material things of life, his soul will be bared to God. If he has sufficient faith to ask God to purify his soul in its relation to self, to God and his fellows, he will emerge a stronger character and a leader of men through the coming years.

God is still in His heavens, all may not be right with the world, but ouf these years will undoubtedly come a clearer atmosphere, a firmer hold on God and a stronger church of Jesus Christ. The enemies of Christ and all righteousness who seem to be rampant on every hand may have their day of hilarity but, "in due season if we faint not" through the strength which Christ will surely give many will flee for cover. "The anvil wears the hammers out you know."

New Year is the time of the year when practically all business houses take stock account of the goods on their shelves. For each of us it is also a good thing to check up on our resources and liabilities, our successses and failures and our prospects for the coming year.

Naturally our only means of taking this account is by studying the past and by looking into the uncertain future. Let us not be too much discouraged by the past, but like Paul "forgetting the things which are behind and stretching forward to the things which are before, let us press on toward Jesus Christ."

Many of us are altogether dissatisfied with our successes and accomplishments. But let us ever remember the poem, "Opportunity" where we read:

> "They do me wrong who say I come no more
> When once I knock and fail to find you in;
> For every day I stand without your door,
> And bid you wake, and rise, and fight and win."

Perhaps some of you will think you might be better equipped for another line of work than that in which you are now engaged. That may be true. But most of us need to be very cautious and quite certain before we make the change lest like shifting sand the good becomes worse. The great majority of us will fare better in the long run by remaining in our present work and so increase our service and usefulness that we will become indispensable, and consequently more happy in our work and accordingly more successful.

CHRISTIAN ENDEAVOR TOPIC

Sunday, January 4

"How to Keep on the Upgrade."—Phil. 3:12-16.

New Year Resolutions! Do you believe in them? In past years we used to debate this theme considerably. We have learned that a resolution is of value in so far as it gives us new intentions and directs our wills to new heights of activity. Even though we usually never attain to all of our high goals, if they help us to reach to a higher goal they have served their purpose.

In our Scripture Text Paul is exhorting the Philippian Christians to lay hold on Christ. In our earthly pilgrimage we will never reach the topmost heights of spiritual perfection, there is always a deficiency. Augustine says we are "perfect pilgrims but not yet perfect possessors." The figure Paul here uses is the figure of the race course, each runner is intent on his goal. Paul wishes to make quite clear the fact that no man dare rest on spiritual satisfactions. He who rests on memories of past attainments will become narrow-minded and stunted in his growth. It is a blessed gift to know how and what to forget.

We need ever to think of ourselves as entrants in this great race of life, retaining the good of the past, and laying hold on the countless treasures of God's grace. By so doing we will more and more approach the perfection of life.

"The sweet persuasion of His voice,
Respects the sanctity of will;
He giveth light—thou hast thy choice,
To walk in darkness still.

A tenderer light than moon or sun,
Than song of earth, a sweeter hymn,
May shine and sound forever on,
And thou be deaf and dim.

Forever round the mercy-seat
The guiding lights of love shall burn,
But what if, habit-bound, thy feet
Shall lack the power to turn?"

CHRISTIAN ENDEAVOR TOPIC

Sunday, January 11

"My Idea of What a Young Man Ought to Be."

Ex. 2:16-20.

It would be well if this meeting would be led by a young woman and then next Sunday's service by a young man. The study tonight is "the ideal young man." The ladies have their opportunity tonight to set their ideals and usually it is the girl who sets the standard, invariably the boy-friend will either rise or drop to her standard. What a challenge, Girls! We expect you to avail yourselves of your opportunities, and we know you will.

Our Scripture lesson text takes us back to the days when Moses was a young man. Although Moses had been the adopted son of Pharaoh's daughter with all the privileges of the court he was now fleeing for his life. These were the days when Moses was being tempted. Let us note how he passed through his temptations. In the first place he threw his lot with his own people who were slaves.

Next, even though he was far from home, his early training is portrayed when he stands for the hard right against the easy wrong in driving away the rude shepherds. And finally his attitude toward womanhood was what we should expect from a true gentleman. This last is a true index to a man's character. Invariably a man can be judged by the character of his lady friends, for women seem to know by instinct what a man is.

Most men who have attained greatness were born in homes of poverty. True character seems to develop best under hardship and struggle. Sometimes like in the case of Moses a man may throw his lot with those who are downtrodden preferring to share ill treatment with the people of God rather than to enjoy the pleasures of sin for a season.

Strength is the coveted virtue of most men, just like beauty is of women, but let this strength be not only the athletic and physical strength. "but be strong to overcome the wicked one." Let no young man think that the refusal to smoke a few cigarets is a sign of weakness. Many a young man has become a slave to his appetite and would be willing to give his arm if he could thereby release his soul. No, let no one think it necessary for every young man to sow his wild oats, and to have his fling, thinking there is plenty of time to become sober. All thoughtful people attest to the fact that it is too dangerous, many never come back. It costs too much. It is not worth the price.

"Wanted, a boy that is manly,
A boy that is kind and polite,
A boy you can always depend on
To do what he knows to be right.
A boy that is truthful and honest
And faithful and willing to work.
But we have no place we care to disgrace
With a boy that is ready to shirk.

These are the boys who are wanted
In the workshop, the home and the store;
The world needs such boys in its business,
For them there are places galore;
These are the boys we depend on,
Our hope for the future, and then
The problems of state and the world's work await
Such boys when they grow to be men."

—L. C. Hardy.

DEEP RUN Y. P. SOCIETY REORGANIZED

On Sunday morning, November 30 after the Sunday School session, the Young People's Society of the Deep Run church was re-organized. There are 23 members in the new society and Mr. Charles Wasser was elected President. Mr. Robert Ross, President of the Eastern District Union presided and after the election of officers a very impressive installation service was held. Mr. William Cope read Romans 12:1-21 and Mr. Norman Bechtel offered prayer. We wish Deep Run God's blessing in this undertaking.

On Sunday afternoon, November 30, the second rally of the year was held at the Upper Milford church. There were a number of people present and an interesting program was rendered. After the opening song service and the invocation by Rev. Howard Nyce, pastor of the church, a contralto solo, "Thanks be to God" was sung by Miss Reese. Mr. Earl Israel of Allentown, State C. E. President, gave a very helpful address on "The Value of Christian Endeavor." The instrumental sextette of the Bally society presented two numbers after which Mr. Robert Ross of Philadelphia made a few remarks. A tenor solo by Norman Schantz was followed by the benediction pronounced by Rev. Gottshall of East Swamp. The offering of $20.56 was given to the $1000 Fund for foreign missions which is being raised by the Eastern District societies. The societies are urged to give liberally to this fund. Money should be sent to Mr. Daniel Stauffer, Dublin, Pa., who is treasurer. The next rally will be held in the First Church in Philadelphia in February and it is hoped that many societies will be represented. This will probably be a anniversary program, celebrating the 50th year of Christian Endeavor.

The Perkasie Young People's Society was reorganized on November 23, with Mr. Lawrence Myres as the newly elected president.

A banner meeting of the East Swamp Society was held on November 6. It was a joint meeting with the West Swamp Society which rendered splendid parts. The principal address was made by Mr. Norman Bechtel of Philadelphia. An interesting feature of the program was a German duet sung by Mr. and Mrs. Frey of Flatland. The church was well filled and besides the members of the participating societies there were representatives present from Saucon, Upper Milford, Deep Run and Philadelphia.

William Cope, V. P. E. D. C. E. Union.

BREAD UPON CHRISTMAS WATERS

By Laura Cromer Hemingway

(Concluded)

Lucy resolutely set about to plan the happiest Christmas they had ever had. She hurried through her housework so that she might have more time to spend in her preparations. The little flat was scrubbed and polished until it fairly shone. The curtains she laundered and rehung with her own hands. She even coaxed Henry into hiking in the country with her after office hours and helping her gather great armfuls of fragrant cedar and gleaming holly. The cedar she bound into wreaths for the windows, wrapping it with scarlet ribbons. It filled the rooms with its fragrance. Every picture bore a crown of red-berried holly. The place fairly radiated the Christmas spirit.

On the day before Miss Tony was to arrive Henry received a reply to his letter to Mr. Sebastian. This time he almost dreaded examining the contents. He feared he had offended this man so high in the circles of the business world. He was in no hurry now to open the long, thin envelope. Instead he carried it home to Lucy unopened.

The aroma of fruit tarts baking greeted Henry as he opened the door to their flat. He found Lucy in the kitchen, flushed and excited with last minute preparations.

"I've a letter from Mr. Sebastian," he greeted her.

"What did he say?" Lucy questioned him eagerly.

"What could he say to a flat refusal of his hospitality?" Henry taunted teasingly.

With the back of her hand Lucy brushed from her forehead a stray lock of hair.

"Henry Dunlop! Do you mean to say you did not explain the circumstances?" she demanded.

"Go easy! Don't get excited! I certainly did," he said.

"Oh, I colored it as royally as I could. I told him we had a lonely friend of Mother's who eked out an existence in a girls' school all winter, and tortured herself in a girls' camp all summer, and that we offered her a single bit of home life each year during the holidays by entertaining her with Ye Old Tyme Christmas Cheer."

"Did you really?" Lucy probed.

"Something to that effect," Henry assured her.

"And what did he say?" Lucy questioned.

"Oh, that reminds me!" said Henry, as he drew the letter from his pocket and tore off the end of the envelope.

"Well, of all the indifference!" exclaimed Lucy as she saw the unbroken seal.

"Well listen to this, Sister, and tell me how we can help the world spin round!" Henry suddenly ejaculated.

" 'I, too, am one of those lonely individuals to whom you show such commendable compassion; I wonder if you could not find a corner in your home for me and let me join once more in a really old-time Christmas merry-making?' " Henry read. He glanced up at Lucy who was staring at her brother as though she could not believe the words he read.

"Let me see if you are up to one of your old tricks," she said, snatching the letter from his hand.

"The poor dear!" she finally exclaimed, wiping a tear from the corner of her eye. "Think of the loneliness in the world at this blessed season, Henry!"

"Ye-a-h!" Henry drawled, with a mischievous light in his eye, "but think about our housing problem instead!"

"That can be managed easily enough," Lucy assured him. "I'll take Miss Tony in the room with me, we will put Mr. Sebastian in your room, and you can sleep on the couch in the living room."

"Very well, General," cried Henry, clicking his heels together and offering her a mock salute.

Miss Tony joined forces with Lucy and Henry to give the self-invited guest the old-time Christmas he sought. He had been with them only a day when they agreed among themselves that their efforts had not been in vain. Years seemed to have slipped from the shoulders of the tall, distinguished looking man. He entered into all their merry-making with a zest that brought a glow of happiness to the faces of each of the others.

It was on Christmas night that Henry slipped away from the little group sitting in the fire-lit living room, singing the old, old songs that ever seem new at this season. He sought Lucy in the kitchen, where she had gone to set some bread to rise.

"Say, Sister!" he approached her with a lowered tone of voice. "I'll say this is the best Christmas we've had since we were children." His face was radiant.

"Yes; it does me good to see those two lonely souls enjoying it all as they are," Lucy replied with a slight catch in her voice.

"Seem to be hitting it off pretty well, eh?" Henry winked as he nodded his head in the direction of the living room.

"Why shouldn't they?" asked Lucy saucily.

"But, listen, Sister! Do you know what they are discussing in there now?"

"How should I?" laughed Lucy.

"Nothing less than a cruise southward in his yacht! He had it sent on here and expects it tomorrow. Miss Tony has twelve more days," Henry tumbled his words over one another in his excitement.

Lucy almost dropped the pan of dough as she was in the act of setting it on the stove. She turned shining eyes upon her brother.

"You and I included?" she asked, then laughed at the foolishness of the question.

To Henry's surprise Lucy suddenly burst into tears and buried her face in his coat.

"Oh, Henry, you don't know how I wanted to accept his invitation at first. I almost resented Miss Tony's coming here. I had a terrible battle with selfishness. But it does pay to fight it down—especially at Christmas. I'm sure I could never have enjoyed Christmas as much anywhere as we have this year."

"You are right, Lucy," said Henry seriously. "But I have something still better to tell you."

Lucy gave on quick glance into his face then brushed away her tears.

"Oh, he has made you an offer! she cried with a woman's unerring intuition.

Henry nodded. Her eyes were shining with triumph.

"Well," spoke Lucy at last, "I call it casting our bread upon the waters!"

"Yes, and upon Christmas waters, at that!" amended Henry with a return to his habitual merriment.—Lutheran Young Folks.

THE S. S. LESSON

January 11

The Childhood of Jesus.

Luke 20:40-52.

Golden Text: "Jesus advanced in wisdom and stature and wisdom and in favor with God and man." Luke 2:52.

There is little told to us concerning the childhood and young manhood of Jesus, perhaps for the simple reason that there was not much to be told. The early life of Jesus was the normal life of a dutiful and God-fearing child. From what we know of the life of those times we may well suppose that, with the rest of the children of Nazareth, he attended the weekday school where under the instruction of the local Rabbi he learned the letters of the ancient language of his people and was taught to read the Scriptures and memorize large portions of them. Where the Spirit of God is silent concerning the life of the Lord men have attempted to fill in, and so, we have coming down to us many legends that grew up a century or so after the death of the Lord. Being human inventions they convey nothing that sheds light on the Lord's life and only reflect the superstitions of the age. The only glimpse that the Bible gives us of the Lord before the time of his public ministry and after the retirement of his parents to Nazareth is that which we have for our present study.

We may well speculate that as Jesus grew up in the house of Joseph and learned the trade of a carpenter he did good and honest work. We cannot imagine that in his daily toil he shirked anything or did shoddy work. It would be interesting if we had preserved for us a speciman of his workmanship, but, the Lord did not so will it and, perhaps, if we had such a piece of workmanship we might do as did the children of Israel with the brazen serpent and make it an object of adoration, which would be a folly. It is supposed, that since the name of Joseph is not mentioned later, he died soon after the visit to the Temple and the support of the family fell upon Jesus, the oldest son. Be that as it may, the beautiful hills and other natural works about Nazareth must have made an impression upon the growing Jesus who showed in his after life what a lover he was of birds and flowers and how he was an interested observer of the rural life of his agricultural community.

The journey up to Jerusalem must have had every foot of the territory teem with sacred associations of the people of God of other ages. The youth full of curiosity and interest certainly did not fail to think of the wonderful events that occurred in the places through which he passed. Jesus, like others of his time, in his twelfth year was taken up to the Temple to receive final instructions from the teachers of the Temple, as he became a Child of the Law or one who was now to assume personal responsibility. In other words he was no more to be regarded as a child, but a man.

There is little detail given concerning the persons and the instruction under which Jesus came in the Temple, but, with his keen youthful mind, there were many things about his Father's business which must have come to the fore during those few days. Indeed, his superior intelligence concerning spiritual things attracted attention and called forth comment.

The days having ended for the stay in Jerusalem, the company set forth toward their Gallilean homes. The parents supposed that Jesus was in the company and for a time did not miss him. How like other parents who suppose everything well with their children and go on unconcerned. Parents owe it to themselves, their God and their children to see that the children are constantly under their watchful care. Because they suppose too much they often have some bitter disappointments.

The answer Jesus gave to the mild rebuke of his mother loses much in translation and would even appear harsh. This, however, was not the case. He was simply reminding her that he had important things to do for his Father and Mary, though she could not understand, would naturally be reminded of the unusual circumstances surrounding the birth of her son.

The last verse of the lesson, in a few words, tells the whole story of the Lord's silent years. He advanced in wisdom and stature and in favor with God and man, that is, there was a normal development of his faculties. It was a mental, physical, spiritual and social development.

CORRESPONDENCE

Mennonite Bible Mission, 4221 S. Rockwell, Chicago, Ill., Dec. 24.—Dear Editor: We had a blessed Thanksgiving service at our Mission as Brother John J. Esau, the blind minister, brought us the Word of God. Eight years ago Mr. Esau was one of our Sunday school teachers and many were glad to see him and hear him.

Brother and Sister Esau intend to enter the field of evangelistic work. It is our earnest prayer that God may open the way for them and bless them in this work.

This fall we have again said goodbye to our brother and sister, Rev. and Mrs. John Thiessen who are returning to their field of labor in India. If the way is open they plan on spending Christmas with our sister Martha and August Ewert who are on the mission station in China. The Ewerts left us last fall and will be glad to see the Thiessen family. We are thankful to God for opening the way for them to return to India.

Yours in His Service,

Mrs. John Neufeld.

Center Valley, Penna., Saucon church, Coopersburg, Pa.—Rev. Linford Folke, pastor, has just completed a successful revival, writes Padama Nolf. Dr. Dean, a noted evangelist and Bible teacher came to us from Harrisburg and now has almost completed a six weeks campaign. He is one of the most conscientious and consecrated evangelists ever heard in our Lehigh Valley and vicinity. The nearest place to Coopersburg he has been is Altoona and Roaring Spring. He knows Rev. Jacob Snyder very well. We have had two round table talks each week. Wednesdays and Fridays in some Christian home; Children's Hour three times a week; Bible Study every evening at 7 o'clock and preaching at 8. Dr. Dean's sermons have won their way into the hearts of his hearers, people are slowly but surely being converted. We are happy to report 25 conversions and the reconsecration of two backsliders.

CONTRIBUTIONS

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR NOV. 1930

For Christmas Fund:

Bethesda Sew. Soc., Henderson, Nebr., $5; Dorcas Soc., Wayland, Iowa, $30; Tabitha Sew. Soc., Beatrice, Nebr., $17; Swiss Sew., Circle, Whitewater, Kan., $25; Sew. Soc., Berne, Ind., $120; Bethany Sew. Soc ., Freeman, S. D., $20; Zion Sew. Soc., Elbing, Kan., $13; West Zion Sew. Soc., Moundridge, Kan., $10; Ladies Miss. Soc., Sugar Creek, Ohio, $10; Mission Soc., (Guilding) Upland, Cal., $20; Sew. Soc., Upland, Cal., $60; Bethel Mission Soc., Lake, Minn., $75; Ebenezer Miss. Soc., Bluffton, O., $15; Oakleaf Sew. Soc., Mt Lake, Minn., $25; Menn. Sew. Soc. Hillsboro, Kan., $5; Imanuel Sew. Soc., Los Angeles, Cal., $10; North East Alexanderwohl Sew. Soc., Goessel, Kan., $5; Sew. Soc., Wisner, Nebr., $10; Upper Milford Sew. Soc., Zionsville, Pa., $30; Sew. Soc., Avon, S. D., $30; Sew. Soc, Arlington, Kan., $21.50; M. M. Circle, Brudertal, Hillsboro, Kan., $5; Young Mothers Sew. Soc., Hillsboro, Kan., $10.

Foreign Missions, General Treasurer:

Jr. Mission Band, Berne, Ind., $40; Ladies Aid Soc., Allentown, Pa., $25; M. M. Circle, Brudertal, Hillsboro, Kan., $24.85; Sew. Soc., Avon, S. D., $37; Ebenezer Sew. Soc., Gotebo, Okla., $40.05; Eigenheim Sew. Soc., Rothern. Sask., $65.

For "News and Notes," Postage, etc.:

Miss. Soc.. Calvary Ch., Quarryville, Pa., $1.50; Sisters from Manitoba, Sask. and Ont., Per Mrs. P. W. Penner $2.80; Jr. Mission Band, Berne, Ind., $1; Tabor Sew. Soc., Gossel, Kan., $2; Bergtal Sew. Soc., Corn, Okla., $.60; Bethel Sew. Soc., Hydro, Okla., $1; Ladies Aid Soc., Allentown, Pa., $3.10; Eigenheim Sew. Soc., Rosthern, Sask., $1.50.

Miscellaneous:

Jr. Mission Ban, Berne, Ind., Girl, India, $30; Ladies Miss. Soc., Sugar Creek, O., Biblewoman, India, $25; Ebenezer Miss. Soc., Bluffton, O., Biblewoman, India, $30; St. Johns Ladies Aid, Bluffton, O., Orphan, India, $30; Sew. Soc., Avon, S. D. Evangelist, India, $42; Sew. Soc. Herbert, Sask., Teacher, India, $40; Do. Teacher, China, $40; Bethel Sew. Soc., Lustre, Mont., Bible Teacher, China, $50; Bethesda Sew. Soc., Henderson, Nebr. Dr. Dester Auto, India, $25; Sew. Soc. Wisner, Nebr., Leper Jackets, India, $5; Eigenheim Sew. Soc., Rosthern, Sask., India for clothing, $10; Primary S. S. Class, Bethany Ch., Freeman, S. D., Mrs. Brown, China, $2.75; West Zion Sew., Moundridge, Kan., Ashland St. for clothes, $6; Mission Soc., Imanuel Ch., Nobles, Iowa, Do., $10; Sew. Circle, First Menn. Ch., Nappanee, Ind., Do., $10; Ladies Miss. Soc. Sugar Greek, O., Lame Deer St. for clothes, $25; Bro. and Sisters in Canada for Mission Quarterly, Per Mrs. P. W. Penner, $5.75; Sr. Miss. Soc., Halstead, Kan., Lit. Com. and Pamphlets, $3.25; Jr. Mission Band, Berne, Ind., Concordia Hospital, Can., $20; Chr. Menn. Sew. Soc., Moundridge, Kan., Do., $25; Zion Sew. Soc. Elbing, Kan., Girls Home, Saskatoon, Can., $21.35; Sew. Soc. Avon, S. D. Home Missions, Gen'l Treas., $37; Jr. Mission Band, Berne, Ind., Do., $20; Salem-Zion Ladies Aid, Marion, S. D., India, $65; Do. China, $65; Do., City Missions, $16.25; Do., U. S. Indian Missions, $16.25; Hoffnungsau Sew. Soc., Buhler, Kan., Freight to Canada, $2.25.

Total .... $ 1,494.75

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

JOTTINGS

Instead of the regular service last Sunday at the Springfield, Pa., church a special Christmas program was rendered by the Sunday school. Springfield is one of Rev. A. M. Fretz's regular charges.

Dr. J. E. Hartzler, president of Witmarsum Seminary spent several days in the East last week. He gave his lecture on the Passion Play in the Souderton and 1st Church, Philadelphia and Quakertown.

The theme of Dr. Johnson's sermon in the Hereford, Pa., church last Sunday was "Realizing a Messianic Hope in the Midst of a Crooked and Perverse Generation". The Annual Meeting of the church will be held January 7.

The First church, Aberdeen, Idaho, has a Cathechetical Class of eleven members which meets Sunday afternoons. Supplementing the regular Catechism they are making a study of Church Membership Book. A Program of Study and Service for Young People by Chindahl. The Annual Congregational Meeting was held on the evening of December 26.

Rev. H. M. Hottel of the Bethlehem, Pa., Mennonite Brethren in Christ church, was the guest of the Adult Bible Class of the East Swamp, Pa., Sunday school last Sunday when he delivered the main address. Rev. Cressman, a missionary to Indo-China, also was present and gave a fifteen minute talk on his work. The Sunday school rendered its program on the evening of December 28, rendering Adam Geibel's "Hasten to the Manger".

Celesta Gerber, a member of the Wadsworth, Ohio, church, was the winner in the County Prince of Peace contest held Dec. 14. There were seven contestants. The Wadsworth congregation celebrated the New Year by holding a Watch Night Service. Among the interesting features for the month of December were the meeting of the Fidelity Class in the home of Mrs. W. H. Overholt, the Every Member Canvass, the Lecture on China by Dr. E. G. Kaufman, and the forwarding of several packages of clothing and bedding to Canada for use of the Russian Mennonite Refugees. Rev. W. S. Shelly is pastor of the Wadsworth church.

The statement, based on a report appearing in a local paper, that Ebenezer church, near Bluffton, Ohio, had extended a call to Rev. Hege of California, which appeared in a recent issue of The Mennonite, was incorrect and unfair to both Ebenezer church, and its pastor, and Rev. Hege, since pastoral relations have not been dissolved in the Ebenezer church and a congregational meeting has not even been called. The editor assures all concerned that the mistake was unintentional and he was under the impression that the statement appearing in print, which misled him, represented things as they were.

The Mennonite church of Berne, Ind., celebrated Christmas by rendering a splendid song service. The choral society of the church gave a number of beautiful Christmas anthems and a few selections from the great oratorio, "The Messiah", by Handel.

The editor is obliged to a brother living in Nebraska for a contribution of $5.00 which he was asked to be used for the relief of those actually in need of food. The fund was turned over to an organization doing this kind of work under its experienced supervision.

The Sunday school of the Saucon church, near Coopersburg, Pa., held its Annual Christmas Exercises on the evening of Dec. 26. Dr. Dean, the evangelist, who has been conducting meetings in the Saucon church, had entire charge and planned a unique service for the occasion.

Berne, Ind. will be put on the air January 6, 12:40 noon, in a special 30-minute broadcast over WLS Chicago. The greetings to Berne will be through the courtesy of Swift and Company who will pay their respects to the community. Mention will be made of products, places and people, of which this community is proud.

Our missionaries, Rev. and Mrs. F. J. Isaac, were with the Beatrice, Neb. churches during December 17. In the morning they were with the country church and in the evening with the church in town. The Mission Committee of the town C. E. Society prepared a good program for the occasion. Both Reverend and Mrs. Isaac spoke very interestingly about their work in India to large and appreciative audiences.

The report of the Pastor of Zion church, Souderton, Pa., indicated that there was a net gain of eighteen during the year. A total number of thirty-three united with the church. One member was lost through death and fourteen by transfer. Of the latter 10 united with the newly organized church at Lansdale. At its Annual Meeting of the congregation $500 was set aside as the minimum goal for Foreign Missions.

Bethany Church, Freeman, South Dakota, celebrated its 25th Anniversary December 28. There was a special program. In the morning three of the former members of the church, who have consecrated their lives for Christian service delivered short addresses. Among the subjects presented were the following interesting ones: Recollections of Twenty-five Years; Will the Mennonite Peace Principles Be Observed by the World?; Why Do We Have So Many Women Teachers Today, Secular and Religious? Opportunities for Christian Work for the Young; An Ideal C. E. Society; the Standard of Our Church Work; Emphasis Upon the Observance of Mennonite Principles; A Community without a Church; Difference Between a Christian and a Non-Christian; What Kind of a Mennonite Church Will There Be in Freeman in 25 Years?

Scripture Text Calendar
1931
1931 JANUARY 1931
1 2 3
4 5 6 7 8 9 10
11 12 13 14 15 16 17
18 19 20 21 22 23 24
25 26 27 28 29 30 31

Scripture Text Calendar
1931

Notice these Important Features

Thirteen full-color religious paintings suitable for framing.
Brief stories of the pictures.
Preceding and Following Month Pads.
Phases of the Moon.
Flower and Birthstone of the Month.
A scripture verse for every day.
Golden Texts for Sunday School Lessons.
Size 9¼ by 15¾ inches.

Price:

Single copies, 30c; 4, $1.00; 12, $3.00; 25, $5.75; 50, $10.00. Postage 5c extra for Canada.

1931
I am the resurrection and the life.
Because I live ye shall live also
Daily Talks With God
Thursday
1
January

Daily Talks With God
1931

Daily Scripture Passages, Daily Devotional Readings, Daily Prayers, presented in the most artistic form. Wall style embossed in gold and colors with Biblical Picture, scene of the Holy Land and Scripture verse.

Size 8½ x 12¾ inches

Daily Talks With God has served the Christian Home for 17 years proving the satisfaction and blessing they have given their readers.

Price: 60c postpaid; dozen $5.40, postage extra.

COMBINATION OFFER

Mennonite and Bundesbote both to one address for $2.70

PAY YOUR SUBSCRIPTION NOW!

All those paying their subscriptions in advance for 1931
will receive a 1931
MENNONITE YEAR BOOK FREE!

Ready Now

THE NEW MENNONITE YEAR BOOK FOR 1931

Price 20c Postpaid. Order Now.

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI BERNE, INDIANA, JANUARY 8, 1931 No. 2

EDITORIAL

The beginning of the year always marks important epochs in the history of churches because that is generally the time when Congregational Meetings are held and the business transacted and the policies of the congregation fixed. Meetings of this kind are the most important and should command the interest of all the members of the church. It is the time when the lay members of the church have their inning and when they should embrace the opportunity to express themselves. However, we hear that in many places it is not the easiest task in the world to get the members out. Somehow they feel that the affairs of the church are in good hands and are willing to let these few who assemble do all there is to be done. This is a dangerous state for the members to get into because it indicates that they are not as deeply interested in the affairs of the church as they should be. The material end of a congregation always needs careful attention and calls for the best efforts the membership can throw into them.

We hope that, with a year of hard times behind them the churches will feel that a real challenge confronts calling upon them to make sure that the material interests do not fall into neglect, or, what is just as serious, that the finances of the church be kept up to the highest notch. Let us remember that we are responsible for the Home and Foreign Missionary enterprises of our church and that the benevolences are our vital concerns and that the educational interests of our denomination must go on, hard times or no hard times. Let us also keep in mind our Publications. Without them there could be no continued and vital contact with our scattered churches and people. Neither the church or the family should think it wise to begin cutting down budgets that exclude our Publications.

Back in the days when William Penn was only a Quaker missionary in Holland, the land of his mother, he and Galerius De Haan of Amsterdam met in a "Disputation" on the Christian Essentials, the result of the debate having survived to this day in a printed Latin book giving a report of the proceedings. Later he was to know more of the thousands of Mennonites who would migrate to the new Province bearing his name across the sea. There were many things upon which Mennonites and Quakers agreed and then there were many things upon which they differed, yet a period of more than two decades passed before Mennonites erected a separate place of worship. It would appear that there were some barriers between Quaker and Mennonite that prevented their worshipping together, perhaps the chiefest of which was the language barrier, although such things as sacraments and the ministry may have helped to emphasize the differences as well as the more aggressive attitudes on the part of the newcomers from Europe who were coming in a continued stream and locating on farms in the South Eastern part of the Province. Since that time there were numerous occasions because of their community of interests that drew Quaker and Mennonite together, notably their non-resistant position in times of war and their benevolent interests. The two bodies should find some way by which closer relations and understandings might be established, for the time is not yet passed when they will need all the mutual council and co-operation they can bring together.

It was a happy thought on the part of the officers of the Eastern District conference that led them to invite the elders of the society to meet with them in conference. We are glad to note that this meeting on Jan. 6 was designed to be a conference and not a "disputation."

They say there is no sentiment in business. This may be true in a general sense, and, in a system where profits are the main ends sought, it is no more than is to be expected in the material world. However, there are two methods of business. One is purely selfish and depends for its success upon overthrowing all whom it meets in competition, the other is co-operative. In the latter case men in business have come to realize that there is room for all and that the most comfortable way to do business is by a sympathetic and considerate attitude toward those who compete with them. We were remarkably impressed with the commendable attitude business men in the same line may show to one another, even though they are bidding for business in the same field, at the funeral of the late J. Lincoln Hall, the well known composer and publisher of sacred music. There were many tributes to his splendid Christian life but the outstanding one was that of Homer Rodeheaver, a competitor in the music publishing business. Mr. Rodeheaver's tribute sounded like that of an associate rather than that of a rival and made one feel that there is a brotherhood that is better and closer than just a similiarity of careers. For forty years Prof. Hall and the writer were good friends. The friendship began when we were in charge of a small Public Library and he was a young teacher giving lessons in music and leading a church choir. During that time, with the growth of his business interests we were in a position to note the kind of a Christian a business man may be if he is as loyal to his faith as he is to his business. We recall him telling a number of times that before his birth his saintly mother, whom we knew, consecrated him to the service of God. This, did not, as one might naturally suppose, mean that he would become a minister. Yet, Lincoln Hall, as a layman often was heard as an inspiring and thoughtful speaker who represented the interests of the lay members of the church and testified for his Lord. His continued association with Church, Sunday School and Choir gave him an understanding of the needs and possibilities of church music that few others had.

PRAY FOR CHINA!

The workers of the China Mission field send the following requests for prayer. It is suggested that this list be cut out and fastened to the wall at a prominent place in your home where it will serve as a constant reminder prompting you pray. For convenience the list has been divided into four groups thus suggesting that definite prayer be made for each group in turn for a week at a time, thus covering the whole list every month. **Pray earnestly and perseveringly, in the name of Jesus!** "Whatsoever ye ask in my name, that will I do that the Father may be glorified in the Son."

First week: Concerning Christians and inquirers,—

1. Pray that in every Christian home there may be a Bible and a family altar.

2. Pray for the establishing of weekly Bible classes and cottage prayer meetings.

3. Pray that church members may realize the need of group worship and spiritual fellowship, especially on the part of such who live so far from the churches that they can not often attend church services.

4. Pray for Bible Conferences and "Retreats" which we hope to see conducted during the year for all Christians, Chinese and foreign, leader and layman.

Second week: Evangelistic work,—

1. Pray for conviction of sin and a sense of need of salvation on the part of those about us,—especially those who profess to be Christians but really are not.

2. Pray for the systematic effort to place tracts and Bible portions in every home in our field.

3. Pray for the Tent Preaching work and Gospel Band work.

4. Pray for the House to House Visitation work, which we hope to carry on in a more concentrated way wherever possible, than we have been doing.

5. Pray for a holy urge to "preach the unsearchable riches of Christ" and to win souls on the part of all workers.

Third week: Medical work,—

1. Pray that a doctor in America might volunteer for service here, and that we might also find an earnest Christian Chinese doctor.

2. Pray for gifts that will make possible a car for use in Medical work.

3. Pray for the new department of Out-station Clinic work.

4. Pray for the Nurses Training School and the work in the hospital.

Fourth week: Educational work,—

1. Pray for definite blessings on all efforts to erase illiteracy from among the Christians

and inquirers in our field, as well as from among others where there is opportunity.

2. Pray that the Ministry of Education might be led to modify the strict regulations prohibiting Bible instruction and religious exercises in schools.

3. Pray for all students from our field who are away from home attending institutions of higher learning in preparation for Christian service.

CORRESPONDENCE

Salem Mennonite Church, Wisner, Nebraska.—Dear readers of the Mennonite:—When looking back over the past year, we must rejoice and give thanks for the loving care and protection again received from our Heavenly Father.

Although we have no regular pastor, we were blessed with a number of series of meetings, besides our regular Sunday School services. In spring Rev. and Mrs. W. S. Gottshall were with us once more for a number of blessed services, before going East. Then during the summer Rev. A. S. Bechtel from Deer Creek, Okla., was with us one Sunday and preached two good sermons. And later Rev. P. R. Schroeder and family were with us for a week; during which time we had a number of services, also celebrated the Baptism of five of our young people, and partook of Communion.

In September Rev. G. Friesen from Kansas served us with several well chosen sermons; and in December Rev. J. C. Kaufman from S. Dakota was with us for a number of blessed services. Rev. Kaufman is the Travelling Minister for our Northern District Conference and is doing much for our scattered groups of Mennonites.

In this way our small group of about 50 has received spiritual help, and we feel very thankful toward all the dear Brethren who have served us so ably.

We would appreciate if Ministers and Missionaries would stop off here on their journeys.

Our Laries' Aid is also trying to do its part in the Mission work. We have seventeen members, and are sewing for our India missions. Also sent some financial aid toward the Girls' Home, and to the Concordia Hospital in Winnipeg, Canada. Also helped toward the Christmas Mission Fund this year. Our collections usually amount to from 85 to 100 dollars annually. This branch of work helps to awaken interest in Missions.

Let us not be weary in well doing; for in due season we shall reap, if we faint not. Gal. 6:9.

Correspondent.

Saucon Mennonite Church, Coopersburg, Pa.—The Coopersburg revival closed last Sunday with a Midnightaftermath Praise and Prayer Service, Dec. 28. This revival lasted six weeks in our quaint little Mennonite church. The campaign is now history with a record of 33 conversions. The schedule for the last night was as follows: Bible Study at 7 P. M., Song Service at 7:30, Frank Biehn leading, Sermon by Dr. Dean, on, "What do we know?" This was the great climax of the entire never to be forgotten series. The sermon was accompanied with a special screen hymn, "His Love for Me" which was sung as a solo by Dr. Dean with touching pathos and Christian interpretation in accord with the beautiful pictures. The aftermath service for altar prayer and praise which followed was well attended and four confessions resulted. The following were guests at our last Home Coming Service: Rev. Benj. Hottel from Pleasant Valley, pastor of the Hill Brethren church, Rev. Elwood Shelly and wife of Pennsburg who led in an impressive opening prayer for the last opening service and Mrs. C. W. Lenson from Benton Harbor, Mich., evangelist and missionary who assisted actively in the aftermath service.

Mrs. Lenson being a former resident and school teacher in Coopersburg was naturally very much at home in the service.

Dr. Dean and wife left Coopersburg on Monday morning for New York City where he planned to join a brother in a religious program for New Year's Eve from one of the famous radio stations. Dr. Dean is as well known in the Empire State as he is in his own beloved Pennsylvania and has established a remarkable reputation as a Bible student and teacher.

Emmaus Church, Whitewater, Kans., Dec. 27, 1930.—The year is drawing quickly to a close, with all the blessings, joys, trials, and sorrows it has brought us.

"O give thanks unto the Lord; for he is good; for his mercy endureth forever." Psalm 106:1. How comforting to know, as we enter

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb..............................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance....................................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

the New Year, that He will guide, protect and sustain us in the future as He has in the past, and that all He sends us is for our best.

Sunday School and Sunday morning worship were held regularly during the year. Also the Christian Endeavor Society and Missionary Society met at their appointed times. The choir of about 50 voices, under the able direction of Mr. Bernard Showalter rendered a cantata at Eastertime, and the cantata "The Christmas King," on Dec. 22.

During the Pentecostal season five young people united with the church through the rites of holy baptism.

Besides the services of our regular pastor, we have been served by various visiting ministers during the year. Among them are the Revs. A. Warkentin, J. W. Kliewer, H. T. Reimer, David Goertz and J. H. Langenwalter. Also missionaries J. P. Suderman, P. W. Penner, F. J. Isaac and John Thiessen.

During the week from Nov. 30 to Dec. 5, Rev. P. P. Wedel conducted a series of meetings. May his services in our midst be rewarded with a lasting blessing.

Each year the Lord calls unto Himself some of His own. The past year five of our members answered His call, namely, Mrs. H. B. Entz, Ulrich Thierstein, Rev. H. M. Wiebe, Mrs. Helene Harder and Abr. Dieck. May the Lord be especially near to the bereaved families and grant that we may be ready when His summons come to us.

Soon the time will be here for the yearly church meeting, when plans and arrangements will be made to carry on the work for the coming year.

Wishing the readers of the Mennonite a Blessed and Happy New Year,

I am sincerely yours, **Mrs. W. F. Regier.**

BLUFFTON COLLEGE NOTES

Bible Lecture Program.

From February 1 to February 6, Professor George L. Robinson of the Presbyterian Theological Seminary, Chicago, Illinois, will deliver the annual Bible Lectures of the College as follows:

Sunday, February 1
10:00 A. M.—The First Mennonite Church. Sermon-Lecture — "The Meaning of Pentecost."
3:00 P. M.—The College Chapel—Vesper Service.
"Recent Discoveries in Palestine."
7:00 P. M.—The First Mennonite Church Sermon-Lecture—"Spiritual Acoustics: He that hath Ears to Hear."
Monday, February 2
11:00 A. M.—The College Chapel
"The Prophet Micah."
7:00 P. M.—The First Mennonite Church
"The Great New Testament Apocalypse." (John 3:16.)
Tuesday, February 3
11:00 A. M.—The College Chapel
"The Prophet Amos."
7:00 P. M.—"The Book of Daniel."
Wednesday, February 4
11:00 A. M.—The College Chapel
"The Prophet Hosea."
7:00 P. M.—The First Mennonite Church
"The Book of Revelation."
Thursday, February 5
11:00 A. M.—The College Chapel
"The Message of Job."
7:00 P. M.—The First Mennonite Church
"The Cross."
Friday, February 6
11:00 A. M.—The College Chapel
"Petra, Edom, and the Edomites."
7:00 P. M.—The First Mennonite Church
"Comparative Religion; or why Christianity is worth propagating."

Dr. Robinson is a scholar of reputation and has spent some years in Palestine and Egypt in research and study. He has been professor of

Bible Literature in various institutions for some thirty-five years. He has been in Bluffton before and was always well received. We are thus assured of a fine and valuable series of lectures, and again extend to the friends, alumni, and former students of the College and especially to the ministers of our churches a hearty invitation to attend these lectures and to be one of us at the College during the week of the lectures.

The College Christmas vacation began at the close of classroom work on December 20. With the exception of about a dozen students who lived too far away to go home, the College was deserted as soon as possible by the students, who were as usual anxious to get home. The professors too who do not live in town permanently or have parents and relatives living at a distance, took advantage of the vacation period to pay them a visit. Professors Hirschler, Auten, Byers, and Bauman attended meetings of various scientific societies connected with the great gathering of scientists in Cleveland during the week of December 29 to January 3. Several others went to Columbus and Detroit where educational meetings were conducted.

Christmas Eve President and Mrs. Mosiman entertained the students who remained during the vacation and some faculty members at their home. This has been made an annual affair by Pres. and Mrs. Mosiman and as usual all had a most enjoyable time. Nothing was left undone which might take away the blues which those who could not go home might feel on Christmas Eve. The cookies made by Mrs. Mosiman's own hand from private recipes for the occasion and the splendid plate lunch left nothing to be desired for refreshments. The lighting of the candles on the Christmas tree and the distribution of gifts to those present were the climax of the evening, and all left wishing that Christmas Eve might come more than once a year.

WITMARSUM THEOLOGICAL SEMINARY BLUFFTON, OHIO

December 22, 1930

To the Members of the Alumni Association of Witmarsum Seminary, and others interested:

Dear Friends:

A meeting of the Executive Committee of Witmarsum Theological Seminary was held at the Seminary on November 18 and 19, 1930. The purpose of this meeting was to consider further particular problems of the institution as well as the future program. On the 18th, the report of the Alumni Committee was heard and considered. An informal conference between officers of the Seminary Board and the administration of Bluffton College was also held in which matters relative to closer cooperation between the two institutions were considered.

Resulting from this day's work, five recommendations were unanimously adopted by the Seminary Executive Committee as follows:

1. That we believe it mutually beneficial to have representatives of the two institutions at the meeting of each other's Board of Trustees meetings, and that we therefore invite Pres. S. K. Mosiman to attend regularly the meetings of the Seminary Board.
2. That Dr. E. G. Kaufman be asked to become a member of the Seminary faculty as Professor of Practical Theology and to become Dean of the Seminary.
3. That Rev. E. Troyer as President of the Board be elected as full time man to be in the field in the interests of the Seminary.
4. That we recommend the inauguration of a minimum of $50,000.00 building program at Bluffton for an adequate Seminary Building.
5. That we recommend that the faculty of Witmarsum Seminary consist of at least three full time men and as many part time men as necessary.

A very fine spirit of cooperation existed through the entire session of the Committee. There was unanimous agreement that our Seminary has a very large and important place in the Church and that it will be necessary to inaugurate a program commensurate with the task in hand.

The Committee will heartily welcome any suggestions from the Alumni, the Ministry, or any other person interested. All replies and suggestions should be sent in very soon, particularly before February 3rd, the date of the next annual meeting of the Board. Address all communications to Rev. E. Troyer, President of the Board, 507 N. School St., Normal, Illinois. Or Rev. J. E. Amstutz, Secretary, Trenton, Ohio.

Yours in His Service,

E. Troyer, President

J. E. Amstutz, Secretary.

DANGER IN OUR MIDST

Valdo Petter

"Is not my word like fire? said Jehovah; and like a hammer that breaketh the rock in pieces? Therefore, behold, I am against the prophets saith Jehovah, that steal my words every one from his neighbor. Behold I am against the prophets, saith Jehovah, that use their tongues, and say, He saith. Behold I am against them that . . . cause my people to err by their lies, and by their vain boasting: yet I sent them not, nor commanded them; neither do they profit this people at all." Jeremiah 23:29-32.

Some time ago I read the account of a girl's zoology class, from an eastern college, who went out into the mountains to do first hand nature studying. Among other things, these well meaning girls discovered that rattlesnakes were "not so bad". They fearlessly captured some live ones, admired their general make-up, killed them, skinned them, and fried the meat and ate it and enjoyed it immensely. They preserved the skins and rattles and fangs for souvenirs.

But ask a seasoned western forest ranger if he does not feel a shudder of horror every time he runs onto one of these admired snakes! He may have seen and killed a hundred or more in his journeyings, but he never gets friendly with them. He knows them to be the very emblem of sudden death. To him they are an ugly and repulsive and death-dealing menace of the wilderness. He is always an uncompromising enemy to a rattlesnake. And justly so.

Some years ago a child died here at Ashland as a result of a rattlesnake bite. Also, I have seen two persons immediately after they were bitten by such a reptile. They did not die because remedies were promptly and vigorously applied. But they were made deathly sick for many days.

We wonder how those young ladies could ever compromise with such horrible creatures. And yet some Christians are compromising with even more deadly reptiles. And those reptiles are the Modernists, children of the Old Serpent himself.

"Oh that's talking too crudely! Modernists are not so bad," some may say. But please have patience with me and read this article to the end, and I will prove to you that what I say is true. The "ism" called Modernism is worse than a den full of rattlesnakes.

"Oh well, Modernists only think a little differently than we do, and express themselves a bit otherwise. They mean well, and we should tolerate them. We should give them a hearing. They merely put a modern application to Christianity." Hold on. Are you able to prove that? Is Modernism in any way a relative of the real historical Christianity? Or is it an alien and deadly enemy that has dared to coil itself comfortably in our very midst? Let's consider the matter a little and find out.

R. L. Aldrich in a treatise on this subject states that he examined all the sects and heresies that existed from the first to the seventeenth century, and he found that Modernism is decidedly different than all of the 289 heresies of the Christian era. There have been all sorts of different shades of teachings. But Modernism stands in a class by itself because its central teaching is that man is himself god. It teaches that man does not need to be born again because man is divine. None of the other heresies taught that man was divine. Of course, individuals have claimed to be god. And as early as the fifth century a heresy taught salvation by man's power, but it did not live long. It was condemned and set aside. The same thing happened in the twelfth century to a heresy somewhat like Modernism. Real Modernism was developed in the eighteenth century.

This unusual fact, that Modernism is the first heresy to teach the divinity of man, can be conclusively proven by a careful study of Church History and by the words coming from the Modernistic leaders themselves. Space does not permit extensive quotations. Suffice it then to give two. The president of Union Theological Seminary says: "Christ must be divine as all men are." A professor of the University of Kansas says: "I worship God through man. To know God is first to know man, and to know man is to worship the divinity in him . . . Man is my best expression of deity, and so I bow reverently at his shrine." These are just fair samples of what all Modernistic leaders express and teach in one way or another. They insist that man is divine.

(To be concluded)

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

*A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST*

Mennonite Young People's Society

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC
January 18

My Idea of What a Young Woman Ought to Be.
Prov. 31:10-31.

Just like in last weeks topic possibly the women did more of the talking so tonight it might be well for the men to build up their ideal. At least it would be well to have a young man be leader of this meeting. A frank meeting discussing a topic of this sort can be very helpful for both sexes and clear the air of a large number of misunderstandings.

No one young woman will be set up as the ideal for the ideal does not exist, when we have realized the ideal it would be imperfect and then we would copy those imperfections. But one speaker will perhaps discuss what the young woman should be in her education, another in her social attitude, others would discuss her dress, disposition, speech and above all her character. By so doing we would build up a composite which would be about the best ideal young woman the group could build.

Just like in last week's topic we needed to be careful that we did not over-emphasize strength and athletics so this week we will need to be on guard lest we spend too much time with the young woman's form and figure, her beauty and complexion. Possibly this has its place in the discussion but compared with her purity of soul and Christian character they are rather insignificant. It is only right that we should think of the young woman in terms of the future helpmate in life and mother to children.

IN THE SCRIPTURE TEXT:—

It is altogether fitting that we should have the Biblical description of the virtuous woman for our Scripture lesson. But as we study let us notice that it is the O. T. standard of womanhood, yes it it is quite high but not as high as Jesus would set it. We must remember that the woman of this day was supposed to be the manager and caretaker of the home while the man was either busy in the marketplace or oftentimes loafing in places which compare with our modern barber shop and pool hall. The ideal housewife will be a partner to her husband, they will try to be helpmates; they must be interested in each other's tasks and give help and sympathy when needed. There is nothing which will help a man more than if when he comes home from his day's work tired and discouraged his wife is waiting for him on the threshold with a kiss, a cheerful sympathizing understanding and a good warm supper. Of course the husband also needs to help train the children, give help and sympathy where needed and above all provide the wherewithal to cook those good warm suppers.

But in spite of the fact that Proverbs describes this model woman as too much like the man's private property, something for the husband to brag about, she really is a splendid woman. She provides well for her household, and how she does work from early morninig till late at night. She dresses well, and sees to it that all her children are supplied with beautiful and warm clothing. Her tongue also is busy, but "she openeth her mouth with wisdom, and the law of kindness is on her tongue." Men as well as women do well to remember those three pearly gates through which everything should pass before we utter a word:

Is it true?
Is it necessary?
Is it kind?

It is true as we said last week, the woman rules the world, for the man is usually directed in his ideals by some modest woman back home. But men remember if you dislike seeing a girl smoking cigarettes, remember young women are apt to be what they suppose young men wish them to be.

Should our ideal woman have an education? Yes, as much as she can get as long as it is the right sort. Yes she will need to know how to work with her hands but if she has a college education she ought to be a better housewife and mother.

Should our ideal woman get married? A large number of young women declare they will never get married. They do not until—and then they get married. With whom, that is the important question. How does she choose her husband, what reasons does she have for accepting him, is it because he has money, or because he is a good sport, or because he has a good Christian character? Choosing a wife or husband without serious thought its a mistake that may bear fruits of sorrow and pain even unto the grave.

Wouldst thou be beautiful? Oh, let
Thy every thought be pure;
Think only of the good and true,
The things which shall endure.
Seek ever the companionship
Of One beyond compare,
Whose beauty far surpasses
That of the lily fair.

Throw open wide the windows
Of your soul, and let the rays
Of the Sun of righteousness shine in
To brighten all your days.
He will satisfy your longings
And transform you by His grace,
Till the beauty of His image
Shall glorify your face.

—Retta Bryson Titus.

In all of our Y. P. meetings this year let us drink deeper of the spiritual water of life which Christ affords. Let the basis of our discussions not be Shakespeare or Emerson but the Bible for if we do not our meetings and our lives will gradually wither into nothingness. In our prayers we will find it helpful if we ascertain whether each prayer contains the four following requisites: Thanksgiving, adoration, confession and petition.

RECORDS THAT SERVE THE PURPOSE

In this day of efficiency systems, great stress is laid on records, even in Sunday Schools and churches. Sunday school and church records are usually kept in books and when completed are filed away possibly never again to be used because of the study necessary to ferret out the facts when desired. Apparently a great deal of effort without equal compensation.

To be of greatest use permanent records should be brief and to the point, neat, and always available. With this in mind some workers of the Immanuel Mennonite church at Los Angeles undertook to preserve the accounts of the activities and progress of the church.

Sunday school attendance was traced back in available records to the earliest possible date. Charts, or "graphs" similar to those used by business concerns were made for each year. A good grade of coated card board was used, and was ruled up and down and across. This divided the card up into 52 spaces across, one for each Sunday in the year; and up and down into spaces representing attendance of 10 each, and as many as desired, for attendance of 400 or 500. When thus finished the attendance of the year was entered. Inks of different colors were used to represent the various departments or age groups of the Sunday school. For example, red ink for total attendance. First Sunday's attendance is 150; a red line is drawn across the first square (which is dated at the top of the card) at the 150 line; second Sunday's attendance is 160; the red line is drawn up to the 160 line across the second square; and so on through the year. When completed the card shows at a glance the trend of the attendance, where it was high and where low, and whether the average is up or down. The various colors make it easy to distinguish the entries of the various departments and church membership.

A Church History

In order to create an interesting account of the church from its very beginning a large loose-leaf book with strong binder and heavy paper or "cover" stock as filler was obtained. Important events bearing directly upon the progress of the church were entered, as were pictures of the occasions and of workers. Those in charge of the making of this book decided on certain standards by which were judged the various items and pictures to be entered. In order to get an accurate record of the past all available sources of information were carefully examined. The accounts of events were boiled down to a compact, concise form and these, together with such pictures as were obtainable, were entered in chronological order. Captions accompany every picture explaining it. All items are entered with pen and ink and are hand lettered, using a waterproof ink.

This record as in case of the Sunday school charts, once brought up to date is comparatively easy to continue. As time passes it becomes increasingly valuable and interesting. Try it.

A. J. Richert,
Los Angeles.

Y. P. WORK IN THE MIDDLE DISTRICT

When Young People have an opportunity, and a leadership which properly directs their activities, they will accomplish things. It has been demonstrated again and again that where they can do active service of some kind, more can be expected of them than in money contributions, but even there they have been willing to assume real responsibility.

During the last eight or nine years the Y. P. of the Middle District Conference have assumed a task and a budget each year, the money pledges ranging from $1000 to $3250 per year. Sometimes the budgets have been fully covered, other years not. About six years ago we assumed a debt of $4000 so that Dr. Lloyd Pannabecker and his wife could go to China.

Following is the financial statement of last year, which will be found to be somewhat lower than other years due to the financial depression and also because several of the churches did not send in their quotas.

Treasurer's Report

Balance brought forward	$ 88.96
Receipts from all societies	776.06
Other receipts	53.68
Total receipts	$898.70
Total Disbursements	$767.05
Balance on hand, Sept., 1930	131.65
	$898.70

Itemized receipts:

Berne, Indiana	
Bluffton 1st	38.29
Bluffton 1st (S. S.)	53.68
Chicago 1st	
Donnellson, Iowa	58.00
Ebenezer Bluffton	144.43
Fortuna Mo. Bethel	150.00
Nappanee	50.00
New Stark (no society)	
Noble, Iowa, Eicher	15.00
Pandora Grace	54.50
Pandora St. John's	17.50
Pulaski, Iowa	83.00
Summerfield, Ill.	
Trenton, Ohio (no society)	30.00
Wadsworth, Ohio	40.00
Wayland, Iowa	35.00
Salem, Dalton, Ohio	56.34
Sugar Creek	
Balance forwarded	88.96

Itemized Expenditures:

Foreign Missions (Wang and Liu Education)	$250.00
Home Missions	185.12
Executive Secretary Salary	125.00
Traveling Expenses	113.48
Retreat	46.28
Office supplies and stationery	8.33
Other miscellaneous expenditures	38.84

The program for 1930-31 as recommended by the committee and accepted by the conference calls for the raising of $1800. Fifteen hundred dollars of this amount is to be used to clear the Pannabecker Debt Fund which was pledged several years ago. The balance of $300 is to be used in general promotion by the executive secretary or as the Executive committee may direct.

CREATION

Of spirit and of matter too
There must an Author be.
'Tis so of earth, and universe,
'Tis so of you and me.

We trace life back to cells so small
They hide behind what was
Ere they were born—some other norm
Remote and marvellous!

But we forget! But we forget!
As often comes to pass,
On tracing back we lose the track
And miss the Truth, alas!

That we call "Life" has had somewhere
An Infinite Personal
Which we call "God" to make it aught
That can in nucleus dwell.

However small, unseen, and frail,
The cell the Maker chose
Is never done, but on, and on,
It multiplies and grows.

Beyond what mind of man can see
By faith and faith alone
The heart believes the soul receives
This Gift that's never done.

With pride we enter in a house
That we have planned and built.—
So God is here and ever near,
And by Him we are filled.

For nothing is that willed to be;
What nothing is so stays.
Primeval cell was made a cell
Not by itself but Grace.

By Grace of Him, and Him alone,
"The Christ" revealed as God,
Creator true, a Father who
In Love all Life has wrought.

Mind can not dream nor half conceive
Enough for us to know
How earth was made, and filled and
shaped
For Life thereon to grow.

From cell to cell in plastic form,
And plastic form to Rock.
Sounds mighty good, if understood—
But always—There is God!

"From cell remote?"—to creatures born
To soar beyond the skies.
'Tis good to know through Christ we go
From Life to larger Life.

Ralph W. Berky.

The National Council for Prevention of War in a special bulletin is calling our attention to the World Court Protocols which was recently submitted to the Senate by President Hoover.

It we agree that International Peace is to be desired and that courts can eliminate bodily conflict among nations as page after page of history witness that they do among individuals, then we must act at once.

The Senate will be swayed by public sentiment expressed in demands for action. Every organization of Young Peoples Societies among Mennonites should voice some definite expression. This action is especially urged upon members of the Middle District Conference Young Peoples Societies.

Here is what can be done:

1. Pledge the President your support.
2. Send for material for distribution among members and friends.
3. Urge your church or your club to take action.
4. Get up World Court Meetings, adopt clear cut resolutions and send them to your Senator.
5. Don't forget the press. Work with it.
6. Write personal letters to your Senators.
7. Overlook nothing that will help to express the tremendous sentiment that there is for the World Court.

This action is of special importance to us as young people. Another war would again put many of us into positions of embarrassment and persecution more trying to bear than to bear arms. Let us play the Christian act by informing the world where we stand so that in times of national distress your neighbors and friends will know exactly what to expect.

E. M. Kennel,
Executive Sec. of M. D. Y. P. S.

AMBITION PLUS FIVE CENTS

A young girl who lived in Mississippi asked her brother to give her some money to enable her to go to college. He replied that he could not afford it, tossed her a nickel, and added, "unless you can go on that."

A story of marvelous pluck followed. With the five-cent piece the girl bought some calico, and from this she made a bonnet which she sold for twenty-five cents. Then she bought more calico with this money, and made more bonnets. Having made several dollars in this way, she then determined to raise potatoes. She did all the work in the field except the ploughing. The new venture proved successful, and she earned enough money to start to school. She continued to work however, and with rare determination borrowed money to supplement what she made.

She was graduated with honor, we are informed, from the State college for women, attended a medical school, still earning her own expenses, secured a degree, and soon became a successful practising physician in the South. Yet, it all began with a single nickel. — Sunday-School Advocate.

It is proof positive of a man's essential soundness if he improves as he grows old.—James Parton.

dred, the greater part of whom had been seated on rough pine boards laid across boxes. Many like ourselves found it interesting and convenient to remain in the boat.

As we journeyed homeward, meditatively sitting on the front part of the boat where the fine spray from the bow as it cuts the water reflecting the beams of the rising moon, helped freshen the evening air; one felt that one was having the experience of a life-time, attending church service in a motor-boat; yet this experience, so rare to us, is ever so common to many of our Dutch Brethren, who, we are told, regularly attend Divine Service in this manner.

Freeman H. Swartz.

THE S. S. LESSON

January 18

The Ministry of John the Baptist. Luke 3:7-17.

Golden Text: "Bring forth therefore fruits worthy of repentance." Luke 3:8.

John the Baptist was the Messenger sent to prepare the way of the Lord of whom the prophet Malachi spoke. For centuries the people of Israel had been looking for this coming one. That time was ripe for the appearance of the Messiah and his forerunner was a conviction on the minds of many. For example, we note the case of Anna and Simeon. The peculiar circumstances surrounding the birth of John must have made their impression on many, but as John's life was consecrated to that as a Nazarite he dissappeared into the desert for contemplation and we hear nothing from him from his childhood until he appears almost like a bolt of lightning out of a clear sky to proclaim his fiery messages like Elijah, whom some thought he was, appeared beside the chariot of Ahab to denounce his wickedness.

It was the simplest kind of a life in the desert, the simplest things satisfied his bodily wants. After all, we see in his simple living that "man wants but little here below." The chief thing with him and what should be the chief thing with all of us is to stand right with God. We remember that it was said before John's birth that he was to be, "great with God." That is the best thing that can be said of any life and a study of the life of John the Baptist should reveal to us how we too may be great with God. We note his humility, his simplicity, his zeal in the service of God, his

MY MOST INTERESTING EXPERIENCE IN 1930

New Year's Eve is adaptable to reflective thought. The events of the rapidly fading year loom before the writer's mind like a mountain range. The most outstanding and, for the moment, the most interesting is the experience of attending a church service in a motor-boat.

Las August while vacationing in a cottage on the banks of Lake Kezar, in the foothills of the White Mountains, Maine, he was invited by some friends to accompany them in a motor-boat to a Sunday Sunset Beach service. He accepted, being glad for the opportunity to close a rather quiet and warm Lord's Day with a bit of lake breeze and a spiritual message.

A twenty minute run brought us in sight of a beautiful cove. As the "motor was cut off" the lovely strains of the familiar hymn, "Day Is Dying in the West," in strong contralto tones fell pleasingly on our ears. So rich and yet so distant were they that they seemed to be a reflection of the gorgeous colors that decked the western sky.

Quietly rowing toward shore we heard the sound of congregational singing. Having slipped in amongst a number of varied craft that lined the shore, we pushed our prow on to the sandy beach. Lifting our eyes we beheld on the stone landing at the head of the steps rising from the beach to the higher land, a gray-haired man sitting on a rustic bench. At the conclusion of the song he rose and addressed the audience, which from our position in the boat we could not see.

The deepening twilight and the shade created by a canopy of pine boughs overhead gave the white hair a halo of glory. In a rich and fatherly voice he began to speak. As the apostle of old he "reasoned of Righteousness and Judgment to come," showing also that "in Jesus Christ, the Saviour of the World, is revealed a 'God of Love.' " He climaxed his fervent message with an appeal which he conveyed more strongly to his audience by cupping his hands as a trumpet—"Come back to God."

A later introduction revealed him to be the brother-in-law of the famous Wilbur Chapman, Dr. Marcus Bronsum, former pastor of the Tenth Presbyterian Church Philadelphia,—the congregation now being ministered to by the widely known radio preacher, Dr. Barnhouse. The assembly, we were told, numbered about four huntestimony against sin and his devotion to his Lord.

People came out to him to receive baptism. The New Testament makes it clear that the baptism of John was not the same as the initiatory rite which Jesus commanded his followers to observe. The significance of that could only be applicable after the work of Redemption of Christ on the cross had been completed. The baptism of John meant that those receiving it regretted their past unworthy lives and in baptism made a consecration of themselves for a changed life. It was, perhaps not a new ceremony, but, inspired by the preaching of John it had a more vital significance.

The message of John as recorded in our lesson first involved a challenge, "Who hath warned you?" There were plenty of evidences that sin was making the age a dark one. There was hypocrisy among the professors and leaders of religion. There was ungodliness and unbelief everywhere. These things were sure to result in a dire harvest. It was a time when all men should think and make preparations for a better future. This could only come about through the Christ whom the Baptist was proclaiming. There was a wrath to come. There is a wrath to come for every one who does not accept and and follow the Jesus whom John introduced to the world. He was the greatest of the prophets and some did not heed him. We have the testimony of our Lord and His Apostles warning us that there is a wrath to come declared in even more emphatic terms and yet, sad to say, there are multitudes who do not heed, thus inviting that wrath upon their own heads,—a wrath for time and eternity.

The cure for the approaching wrath was not in being numbered with the Chosen People. Respectable birth means nothing where there is not the right relation with God. The moralist of our time is much like the Jew of old, he thinks that his mere negative abstinence from sin means his salvation. It does not. It is just presuming that God's word does not mean what it says.

"Fruit worthy of repentance" was what John called for. Jesus tells us that "By their fruits ye shall know them." The repentance that brings forth approved fruit is more than just being sorry for sin. It must be the repentance that leads to a new life in God. There are those who are sorry for their sins because they must reap their bitter harvest. That is only worldly sorrow and gets one nowhere in the favor of our Heavenly Father.

The axe at the root of every unrepentant sinner will some time come into use, where there is no repentance. It is only the mercy and patience of God that gives opportunity for repentance before it is too late.

It was a hopeful sign when they asked John, "What shall we do?" The answer was a simple one, do right. Quit doing that which you know to be wrong. That is the evidence of ones readiness to become a follower of the One whom John announced. One must come to Jesus with clean hands. Continuance in iniquity is a sure sign of unfitness. Not only did John proclaim the coming of a greater and better one than he, but, he revealed the significance of his baptism which was to be with the Holy Ghost and fire. It is not the water that makes Christian baptism significant, but that which goes with it, namely, the reception of the Spirit of God and the zeal with which He is served. To man, indeed, it became a literal baptism of fire in that they sealed it in the fires of martyrdom and to all receiving it worthily it means taking up the cross.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR DECEMBER, 1930

Zion Ch., Souderton, Pa., $312.71; Birthday Gift Primary Dept., Zion Ch., Souderton, Pa., $5; West. Dist. Conf., (Meal Proceeds), $173.50; Alexanderwohl Ch., Goessel, Kan., (Thanksgiving Off.), $1188.81; Children, Alexanderwhol Ch., Goessel, Kan., (Thanksgiving Off.), $195.54; Tabor Ch., Goessel, Kan., (Thanksgiving Off.) $471.06; Children, Tabor Ch., Goessel, Kan., (Thanksgiving Off.) $164.91; C. E. Soc., New Huttertal Ch., Emery, S. D., $30; Ch. Reinland, Man., $50; G. J. Voth, Inola, Okla., $30; Children of G. J. Voth, Inola, Ola., $30; Mr. and Mrs. Burkhalter, Berne, Ind., $30; First Ch., Newton, Kan., (Thanksgiving Off.), $327.51; Children, First Ch., Newton, Kan., (Thanksgiving Off.), $97.24; Friends, Waldeck, Sask., $150; C. E. Soc., Salem Zion Ch., Freeman, S. D., $113.24; Coll. Jansen, Sask., $6.85; Jacob Meshberger, Calumet, Okla., $75; Interest —Pension Fund, $41.65; Menn. Ch., Lehigh, Kan., (Thanksgiving Off.), $40.68; Children, Menn. Ch., Lehigh, Kan., (Thanksgiving Off.), $8.62; Ch. Herschel, Sask., $18; Menn. Ch., Goessel, Kan., (Thanksgiving Off.), $379.85; Children, Menn. Ch., Goessel, Kan., (Thanksgiving Off.), $117.51; Marie Boese, Newton, Kan., $30; Bethlehem Ch., Bloomfield, Mont., $99.38; Helping Hand Class, Emanuel Ch., Noble, Iowa, $15;

Bethel Ch., Dolton, S. D., $587.58; S. S. Classes, Berne, Ind., $117; New Hopedale Ch., Meno, Okla., $30; Bethesda Ch., Marion, S. D., (Thanksgiving Off.), $125; Menn. Ch., Deer Creek, Okla., $14.07; Anna F. Ortmann, Ethan, S. D., $5; Bergtal Ch., Didsbury, Alta., $100; First Ch., Lostwood, N. D., $30.98; Mr. & Mrs. Herman Claassen, Paso Robles, Cal., $30; Menn. Ch., Canton, Kan., $12; Elizabeth Voran, Moundridge, Kan., $15; Refund—Trav. Exp., $44.54; Salem Ch., Freeman, S. D., $300; Menn. Ch., Buhler, Kan., $198.41; Jrs. Menn. Ch., Buhler, Kan., $31; Saron Ch., Orienta, Okla., (Thanksgiving Off.), $14.51; Y. W. Mission Soc., West Swamp Ch., Quakertown, Pa., $25; Menn. Ch., Butterfield, Minn., $15.86; Interest—Perm. Trust Fund, $91.25; Bethel Ch., Fortuna, Mo., $100; Eden Ch., Inola, Okla., $22; Herald Ch., Bessie, Okla., $100.75; Friend, Aberdeen, Ida., $75; S. S. Salem Ch., Freeman, S. D., $50; St. John Ch., Pandora, O., $168.81; First Ch., Aberdeen, Ida., $13.75; Emmaus Ch., Whitewater, Kan., $12; West Zion Ch., Moundridge, Kan., $99; A. M. Ch., Milford, Neb., $26.35; Hoffnungsfeld Ch., Moundridge, Kan., $30; Brudertal Ch., Hillsboro, Kan., (Thanksgiving Off.), $471.43; Mothers Class, First Ch., Newton, Kan., $25; Menn. Ch., Dallas, Ore., $20; Fred Ott, Sr., Gypsum, Kan., $.40; Friedensberg Ch., Avon, S. D., (Thanksgiving Off.), $58.75; Menn. Ch., Hutchinson, Kan., $83.37; Sew. Soc., Bethel Ch., Fortuna, Mo., $25; Susie Rudiger, Great Bend, Kan., $7; K. Peters, Winkler, Man., $20; Menn. Ch., Pulaski, Ia., (Thanksgiving Off.), $28.75; Bethel Ch., Perryton, Tex., $17.29; Menn. Ch., Halstead, Kan., $50.84; S. S. Brudertal Ch., Hillsboro, Kan., $74.72; Garden Twp. Ch., Moundridge, Kan., $84.31; Nebo Ch., Meade, Kan., $24.98; First Ch., Geary, Okla., $12.05; Friends, Blumenort, Sask., $1.50; First Ch., Berne, Ind., $1388.64; Hoffnungsau Ch., Buhler, Kan., $478.18; Menn. Ch. Burrton, Kan., $5.30; Menn. Ch., Ransom, Kan., $22; Bethanien Ch., Kingman, Kan., $20.70; Grace Ch., Lansdale, Pa., $52.46; Ladies Aid and Miss Soc., Grace Ch., Lansdale, Pa., $10; New Huttertal Ch., Freeman, S. D., $136.45; Ch. & S. S., Pratum, Ore., $31.75; S. S. Menn. Ch., Halstead, Kan., $50.71; Altruist Class, First Ch., Bluffton, Ohio, $25; Mrs. J. H. Tschantz, Bluffton, O., $30; First Ch., Paso Robles, Cal., $46.82; C. E. Soc., Hoffnungsau Ch., Buhler, Kan., $17; Harold & Clara Ortmann, Marion, S. D., $100; First Ch., Madrid, Neb., $26.49; Bethany Ch., Freeman, S. D., $80.93; Grace Hill Ch., Whitewater, Kan., $38.26; Group, Waterloo-Kitchener Ch., Vineland, Ont., $8.60; Int. C. E. Soc., First Ch., Aberdeen, Ida., $20; F. J. Isaac, Newton, Kan., $10; Group, Balmoral, Man., $6; S. S. Bethel Ch., Volt, Mont., $12.26; Womens Bible Class, First Ch., Reedley, Cal., $10; Cheyenne Ch., Longdale, Okla., $10; Cheyenne Ch., Fonda, Okla., $10; S. P. & Ag. Ediger, Inman, Kan., $30; Mennoville Ch., El Reno, Okla., $11.50; Bethel Ch., Inman, Kan., $27.26; S. S. Johannestal Ch., Hillsboro, Kan., $32.36; S. S. Zion Ch., Souderton, Pa., $347; Altruist Class, First Ch., Bluffton, O., $10; S. S. Class, First Ch., Berne, Ind., $35; Friend, Mt. Lake, Minn., $10; C. F. Claassen, Newton, Kan., $30; San Marcos Ch., Paso Robles, Cal., $100; Menn. Ch., Lehigh, Kan., $11.58; Sichar Ch., Cordell, Okla., $12.70; Menn. Ch., Buhler, Kan., $16; Selma Friesen, Goessel, Kan., $20; S. S. Hoffnungsau Ch., Moundridge, Kan., $15; Hebron Ch., Buhler, Kan., $48.10; Mission School Friends, Newton, Kansas, $200; S. S. Bethel Ch., Inman, Kan., $20.05; Bethel College Ch., Newton, Kan., $59.57; Womens Bible Class, Bethel College Ch., Newton, Kan., $30; Bethel Ch., Mt. Lake, Minn., $80; Zoar Ch., Goltry, Okla., $8.75; Bergfelder Ch., Mt. Lake, Minn., $153.16; First Ch., Berne, Ind., $285.47; Bethel Cong. Perkasie, Pa., $10; New Hopedale Ch., Ringwood, Okla., $9.89; Menn. Ch. Reedley, Cal., $270; First Ch., Mt. Lake, Minn., $30.53; Ebenezer Ch., Bluffton, Ohio, $100; Salem Ch., Freeman, S. D., $150; C. R. Voth, Canton, Kan., $25; Ladies Aid Soc., West Swamp Ch., Quakertown, Pa., $45.08; First Ch., Aberdeen, Ida., $57.85; Eden Ch., Inola, Okla., $73; Bethesda Ch., Henderson, Neb., $98.36; Salem Zion Ch., Marion, S. D., $310.10; Choir Salem Zion Ch., Marion, S. D., $19.62; Grace Ch., Pandora, Ohio, $346.18; C. E. Soc., Grace Ch., Pandora, O., $30; S. S. Grace Ch., Pandora, O., $150; Sew. Soc., Lost River, Sask., $32.10; S. S. Norheim, Man., $3.90; First Ch., Bluffton, O., $135; Mr. and Mrs. John J. Boese, Vona, Colo., $25.12; C. E. Soc., Menn. Ch., Pratum, Ore., $30; Group, Vineland, Ont., $10.25; Friedenstal Ch., Tampa, Kan., $36.36; Inman Menn. Ch., Inman, Kan., $23.78; S. H. Newton, Kan., $25; A. T. Neufeld, Inman, Kan., $25; Interest—Conf. Trust Fund, $301.25; Mennonite Ch., Hillsboro, Kansas, $39.38; Friends, Munich, North Dakota, $21.93; Schoenwiese Cong., Sperling, Man., $5; C. E. Soc., Grace Hill Ch., Whitewater, Kan., $30; P. B. Amstutz & S. S. Class, Bluffton, O., $60; Wanderers Welcome Class, Upland, Cal., $30; Rev. B. W. Harder's S. S. Class, Whitewater, Kan., $32.35; Emma L. Gross, Plumsteadville, Pa., $25; Beacon Light S. S. Class, Donnellson, Ia., $14.20; Jr. Dept. S. S. Donnellson, Iowa, $1.87; Eng. S. S. Bethesda Ch., Henderson, Neb., $21.48; Bergtal Ch., Pawnee Rock, Kan., $22.37; Friedensfeld Ch., Turpin, Okla., $15.24; Christmas Coll. S. S. Class, Alexanderwohl Ch., Goessel, Kan., $4.30; A Sister, Alexanderwohl Ch., Goessel, Kan., (Thanksgiving Off.), $5; Men's S. S. Class, Menn. Ch., Donnellson, Ia., $13.75; Friend, Beatrice, Neb., $25; S. S. Class No. 53, First Ch., Berne, Ind., $15.30; Menn. Ch., Pulaski, Ia., $8.95; Sichar Ch., Cordell, Okla., $2.50; S. S. Christian Ch., Moundridge, Kan., $68.22; C. E. Soc., Bethesda Ch., Henderson, Neb., $25; Miss. Circle, Springfield Ch., Pleasant Valley, Pa., $10; S. S. St. John's Ch., Pandora, O., $50.70; Herald Ch., Bessie, Okla., $8.05; S. S. Ebenezer Ch., Bluffton, O., $100; Salem Ch., Marion, S. D., $15.80; Women's Bible Class, Bethel College Ch., Newton, Kan., $15.26; Cathechism Class, Bethel College Ch., Newton, Kan., $9.65; Business Men's Bible Class, Bethel College Ch., Newton, Kan., $50; High School S. S. Class, Bethel College Ch., Newton, Kan., $17.57; Junior High School S. S. Class, Bethel College Ch., Newton, Kan., $11.17; Catechism Class, Bethel College Ch., Newton, Kan., $4.85; Childrens S. S. Coll. Bethel College Ch., Newton, Kan., $120.33; Bethesda Ch., Marion, S. D., $72; First Ch., Wadsworth, O., $16.98; Menn. Ch., Trenton, O., $56.75; Menn. Ch., Wisner, Neb., $66.40; Zoar Ch., Osler, Sask., $17.20; Zion Ch., Donnellson, Ia., $105.21; S. S. Class No. 13, Zoar

Ch., Donnellson, Ia., $11; Chapel Ch., Williamstown, O., $50; Bergtal Ch., Corn, Okla., $19.93; Bethel Ch., Hydro, Okla., $12.55; S. S. Eden Ch., Moundridge, Kan., $228.86; S. S. Class, Eden Ch., Moundridge, Kan., $2.70; New Hopedale Ch., Meno, Okla., $24; New Hoffnungs Ch., Ringwood, Okla., $14.52; S. S. First Ch., Mt. Lake, Minn., $25.39; S. S. New Hopedale Ch., Meno, Okla., $33.18; S. S. Menn. Ch., Goessel, Kan., $28.72; Menn. Ch., Goessel, Kan., $23.50; Tabor Ch., Goessel, Kan., $63.19; Grace Hill Ch., Whitewater, Kan., $50.20; Menn. Ch., Canton, Kan., $27.89; C. E. Soc., New Hopedale Ch., Meno, Okla., $6.64; Friend, Deer Creek, Okla., $50; C. E. Soc., Zoar Ch., Waldheim, Sask., $24.95; Frank Neufeld, Inman, Kan., $5; Rent—Fonda Prop., $30; Ex. Com. Miss. Soc. (Mrs. J. G. Regier, Treas.), $499.65; Total, $16,773.36.

Balance in bank Dec. 1, 1930		$ 182.72
Gifts for Gen'l Fund	$14196.76	
Gifts for Orphans, Teachers, etc.	1,097.65	
Gifts for India Station	150.00	
Gifts for Pension Fund	12.00	
Gifts for Sundries	852.80	
Interest & Rent	464.15	$16,773.36
Balance and Total Receipts		$16,956.08
Money Borrowed during Month		4,000.00
		$20,956.08
Paid on orders during month	$ 6,205.03	
Paid on debt during month	14,750.00	$20,955.03
Balance in Bank January 1, 1931		$ 1.05

(On January 1, 1931, the Board has a debt of $3,250.00).

Respectfully submitted,

J. G. Regier, Treas.

CONTRIBUTIONS EMERGENCY RELIEF BOARD FOR THE MONTH OF DECEMBER, 1930

For Russia

Anonymous, Aberdeen, Ida., $25; Eliz. Penner, Saint Clair, Mich., $14.75; Maurer's S. S. Class of First Menn. Church, Upland, Cal., $38; Chapel Menn. Church, Rawson, O., $35.

For Canada:

Goessel Menn. Ch., Goessel, Kan., $22.25; Katie Entz Estate, Newton, Kan., $12; Wilhelm Busenitz, Newton, Kan., $12; Huttertal Ch., Freeman, S. D., $168.73; Wm. H. Entz, Newton, Kan., $15; P. M. Krehbiel, Moundridge, Kan., $35; Brudertal Ch., Hillsboro, Kan., $28.35; Deep Run, Pa., Cong., Perkasie, Pa., $32; C. V. Widmers S. S. Class, Upland, Cal., $24.55; J. P. Hofer, Bridgewater, S. D., $10; German S. S. Class, Bethel College, Newton, Kan., $25.

General Fund:

A Friend, Newton, Kan., $25; P. P. Isaak, Jr., Reedley, Cal., $100; Zion Church, Elbing, Kan., $47.05; Eden Church, McPherson, Kan., $250.39; Zion Menn. Church, Donnellson, Ia., $20.25; Bethel Ch., Mountain Lake, Minn., $44; Saron Ch., Orienta, Okla., $12.39; D. W. Friesen, Altona, Man., $1; Emmaus Ch., Whitewater, Kan., $168.25; Emmanuel Ch., Aberdeen, Ida., $325; W. P. Rempel, Pasadena, Cal., $15; Bethany Ch., Freeman, S. D., $70; Buhler Menn. Ch., Buhler, Kan., $17; H. A. Wiebe, Whitewater, Kan., $30; West Zion Ch., Moundridge, Kan., $24; Bergfelder Ch., Mountain Lake, Minn., $41.78; J. P. Habegger, Berne, Ind., $10; Hoffnungsau Ch., Inman, Kan., $22.56; Bergtal Ch., Pawnee Rock, Kan., $25.10; Ebenezer Ch., Mt. View, Okla., $10; Greenfield Ch., Ft. Cobb, Okla., $6.42; J. K. Lichti S. S. Class, Upland, Calif., $25; Alexanderwohl Ch., Goessel, Kan., $74.96; A Sister, Goessel, Kan., $3; Anonymous, Mountain Lake, Minn., $50; First Menn. Ch., Mountain Lake, Minn., $22.45; Anonymous, Newton, Kan., $25; J. P. Regier, Newton, Kan., $1; Bergtal Ch., Corn, Okla., $12.18; Fairfield Bethel Ch., Hitchcock, S. D., $15.70; Christmas Collection of S. S., (incl. Interm. S. S. Class, $5.), Bergtal Ch., Pawnee Rock, Kan., $60.35; Buhler Menn. Ch., Buhler, Kan., $19.05.

For Sick in South Hampton & Paraguay:

Bethel Ch., Mountain Lake, Minn., $40.

For Harbin:

J. J. Kopper, Whitewater, Kan., $15; Menn. Ladies Aid, Alsen, N. D., $75; Peters Sisters, Dallas, Ore., $100; San Marcos Ch., Paso Robles, Cal., $9.75.

For Germany:

B. G. Regier, Newton, Kan., $5; J. H. Regier, Newton, Kan., $5; Wilhelm Busenitz, Newton, Kan., $50; H. Froese, Inola, Okla., $5.

For North Ontario:

Miss. Ferd. Isaak per H. R. Voth, Newton, Kan., $20; Anonymous, Newton, Kan., $10.

For Russian Mennonite Refugees in Germany:

German S. S. Class Bethel College, Newton, Kan., Kan., $50.

Dec. 1st Balance on hand	$ 57.92
Received for:	
Russia	112.75
Canada	384.88
General Fund	1573.88
Sick in South Hampton & Paraguay	40.00
Harbin	199.75
Germany	65.00
North Ontario	30.00
Refugees in Germany	50.00
Total	$2514.18
Paid out during month	$2474.75
January 1st Balance on hand	$ 39.43

Gratefully acknowledged,

C. F. Claassen, Treas.

CONTRIBUTIONS MENNONITISCHES LEXICON, NOV. AND DEC.

Deer Creek Ch., Deer Creek, Okla., $3.50; Mennonite Church, Scudder, Ont., Can., $2.30; United Mennonite Church, Kingsville, Ont. Can., $17.50; Mennonite S. S., Arlington, Kan., $5.

Gratefully acknowledged,

J. F. Lehman, Treas.

JOTTINGS

Professor Jacob Quiring, of Bluffton, Ohio, is at present in New York where he is doing a year's graduate work in Columbia University.

A special musical program for the last Sunday of the year was offered by the First Church, Bluffton, O., vocal and instrumental numbers were offered by local talent.

Rev. S. M. Musselman, pastor of the First Mennonite church of Bluffton, Ohio, presented his resignation at the recent meeting of the congregation. The resignation will become effective July 1.

On Christmas morning breakfast was served at 6 o'clock in the First Church, Philadelphia, the congregation being the guests of the trustees. This was followed by an appropriate Christmas devotional service.

A Historical Society has been organized in the (Old Mennonite) Franconia Conference. Its purpose is the preservation of historical material for the future benefit of the church. John B. Souder, of Telford, Pa., is the chairman and Samuel R. Swartley, of Lansdale, Pa., the secretary..

Rev. P. A. Kliewer, pastor of the Ebenezer church, Bluffton, Ohio, gives the following as a New Year's thought: "Who shall be your God this coming New Year? Who shall be put first in your life? Put Christ and his church first in your life and souls will be born into the church and God shall be glorified."

A Ministerial Meeting of the Eastern District Conference was held with the leaders of the Philadelphia Friends on Jan. 6, in the Germantown Meeting House. Devotional exercises were conducted by the local pastor, Howard Landes. The address of welcome was made by the chairman of the Conference, D. J. Unruh, to which William Harvey responded. The afternoon program included, beside the discussion led by Elmer Johnson, an address on Prayer and the Christian Life by Arthur Rosenberger, and another, Prayer and Christian Worship, by Dr. Max Reich. In the evening a paper on "Our Common Faith" was read by Silas Grubb. Rufus Jones of Haverford College gave an address on The Background of our Common Faith.

In the city of Saskatoon, Sask., Canada, there are sixty Mennonite families living. As in other large centers of population the unemployment situation is distressing to many of the families. In the high schools, normal school and university there are thirty-five students coming from Mennonite homes. As these people have but lately come from Russia they have no church of their own but hold services in the Victoria School building. The girls who are employed in private homes meet in the Victoria School every Thursday for Bible Study and social recreation under the leadership of J. J. Thiessen. A German school has been started which holds session Saturday mornings. A Young People's Society which is well attended, as many as 150 having sometimes been present.

CONTRIBUTIONS
REPORT OF THE EX. COM. OF MISSION SOCIETIES, FOR DEC., 1930

Christmas Fund:

Miss. Soc., Trenton, O., $15; Tabitha Sew Soc., Beatrice, Neb., $5; Sew. Circle, First Menn. Ch., Nappanee, Ind., $10; Sew. Circle, Berne, Ind., $60; Brudertal Sew. Soc., Hillsboro, Kan., $10; Hoffnungsau Sew. Soc., Buhler, Kan., $15; Mission Soc., Inman, Kan., $5.

Foreign Missions, General Treasury:

Collection Alexanderwohl Ch. and Goessel Sew. Societies, Goessel, Kan., $25; Bergtal Sew. Soc., Corn, Okla., $28.50; Mission Soc., Trenton, O., $20.95; Bergtal Sew. Soc., Pawnee Rock, Kan., $17.13; Sew. Soc., First Menn. Ch., Newton, Kan., $25; Sew. Circle, First Menn. Ch., Nappanee, Ind., $20; Ladies Aid, Butterfield, Minn., $50; Mission Soc., Upland, Cal., $10; Bethel Ladies Aid, Waka, Texas, $75; Ladies Aid, Monroe, Wash., $92.69; Miss. Soc., Wadsworth, O., $30.

Home Missions, Gen'l Treasury:

Bergtal Sew. Soc.. Corn, Okla., $28.50; Mission Soc., Trenton, O., $20.95; Bergtal Sew. Soc., Pawnee Rock, Kan., $17.13; Mission Soc., Upland, Cal., $10.

"News and Notes", Postage and Printing:

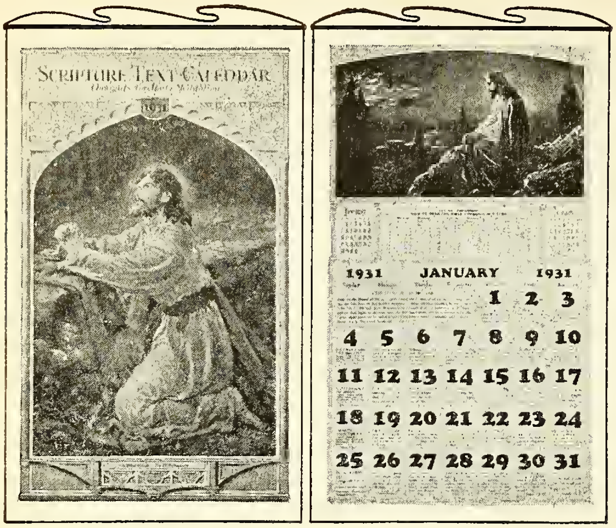
North Star Sew. Soc., Drake, Sask., $4.10; Salem's Ladies Aid, Freeman, S. D., $1.50; Ladies Aid, Monroe, Wash., $1.50; Sew. Soc., Berne, Ind., $50; Bergtal Sew. Soc., Corn, Okla., $3.40; Mrs. J. W. Berger, Ransom, Kan., $.25; Mrs. A. J. Richert, Los Angeles, Cal., $.25; Sisters in Okla. and Texas, per Mrs. P. W. Penner, $3.25.

Miscellaneous:

Primary Dept., Hereford S. S., Bally, Pa., Orphan, India, $30; Jr. Mission Sew. Soc., Henderson, Nebr., Orphan, India, $30; North Star Sew. Soc., Drake, Sask., Evangelist, India, $30; Salem's Ladies Aid, Freeman, S. D., Moni Bae, India, $55; Ladies Aid, Medford, Okla., Biblewoman, India, $25; Do. Child, India, $30; First Menn. Miss. Soc., Bluffton, O., Native Helper, India, $35; Menn. Sew. Soc., Hillsboro, Kan., Evangelist, India, $36; First Menn. Sew. Soc., Aberdeen, Idaho, Child, India, $20; Ladies Aid, Geary, Okla., Leper Jackets, Champa, India, $5; Sew. Soc., First Menn. Ch., Newton, Kan., Do., $5; Silberfeld Sew. Soc., Waldheim, Sask., leper work, India, $24; Bethlehem Sew. Soc., Bloomfield, Mont., Dr. Dester Auto, India, $10; North Star Sew. Soc., Drake, Sask., Korba Station, India, for clothing, $25; Bergtal Sew. Soc., Pawnee Rock, Kan., Mrs. W. F. Unruh, India, $12.75; Sew. Societies, for extra freight and duty on boxes to India, $43.50; Sew. Soc., Berne, Ind., China Mission, $75; Do. Girls' Home, Winnipeg, Canada, $50; Ladies Aid, Donnellson, Iowa, Biblewoman, China, $5; Jr. Mission Band, Berne, Ind., Busby, Mont. Station, Electric Lights, $5; Hoffnungsau Sew. Soc., Buhler, Kan., Do., $5; Menno Ladies Aid, Lind, Wash., Ashland, Mont. station for clothes, $5; "Golden Hour" Class, Burrton, Kan., Birney, Mont. station for clothes, $5; Sew. Circle, First Menn. Ch., Nappanee, Ind., Russian Menn. Immigrants, Canada, $20; Ladies Aid, Butterfield, Minn., do., $25.

Total, $1266.35. Gratefully acknowledged,

Mrs. J. G. Regier, Treas.


Scripture Text Calendar
1931
1931 JANUARY 1931
1 2 3
4 5 6 7 8 9 10
11 12 13 14 15 16 17
18 19 20 21 22 23 24
25 26 27 28 29 30 31

Scripture Text Calendar
1931

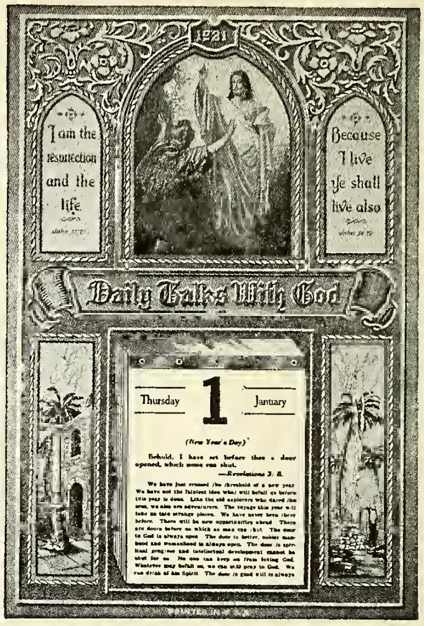
Notice these Important Features

- Thirteen full-color religious paintings suitable for framing.
- Brief stories of the pictures.
- Preceding and Following Month Pads.
- Phases of the Moon.
- Flower and Birthstone of the Month.
- A scripture verse for every day.
- Golden Texts for Sunday School Lessons.

Size 9¼ by 15¾ inches.

Price:

Single copies, 30c; 4, $1.00; 12, $3.00; 25, $5.75; 50, $10.00. Postage 5c extra for Canada.


1931
I am the resurrection and the life
Because I live ye shall live also
Daily Talks With God
Thursday
1
January
(New Year's Day)

Daily Talks With God
1931

Daily Scripture Passages, Daily Devotional Readings, Daily Prayers, presented in the most artistic form. Wall style embossed in gold and colors with Biblical Picture, scene of the Holy Land and Scripture verse.

Size 8½ x 12¾ inches

Daily Talks With God has served the Christian Home for 17 years proving the satisfaction and blessing they have given their readers.

Price: 60c postpaid; dozen $5.40, postage extra.

PAY YOUR SUBSCRIPTION NOW!

All those paying their subscriptions in advance for 1931
will receive a 1931
MENNONITE YEAR BOOK FREE!

PRICE: Single copy 20c; 12 or more copies $1.50 per dozen

SPECIAL OFFER

Any person who sends in twelve new paid-up subscriptions to the MENNONITE (at $1.50 per subscription per year) will receive as premium a copy of the new book entitled *The Russian Dance of Death* by Dirk Gora.

COPIES of the above book may be ordered direct from the MENNONITE BOOK CONCERN, Berne, Indiana, at $2.50 per copy, postpaid. This book should be read by every Mennonite.

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI BERNE, INDIANA, JANUARY 15, 1931 No. 3

EDITORIAL

It may be that it is true that not more than a dozen people in the world can understand the "Einstein Theory." It is so metaphysical, but, then, we are reminded of the Irishman's definition of metaphysics. He said: "When the fellow talked to don't know what the fellow talking to him is talking about, that's metaphysics." However, Prof. Einstein has given an expression with reference to war that is easily comprehended. He suggests that to free the world from war, a Pacifist fund with contributors from all nations should be established with the object of defending imprisoned objectors and strengthening a feeling against armed conflict the world over. This statement is prefaced with the remark that, "In our political situtation it is the duty of man to commit crime in th name of his state or country. It seems to me that it is more his duty to rid mankind from this sort of thing." He then points out that already in many countries there have been those who have refused military duties in times of war. If only two percent of men liable for war service, he says, "were to refuse there would not be enough jails to take care of them."

When the world's outstanding scientists and a Jew makes such assertions there are signs of hopefulness for the pacifists that encourage and hearten. At a recent meeting held by Quakers and Mennonites in Germantown, Pa., Dr. Henry Cadburry quoting Prof. Einstein, said the Quakers and twice their number of Mennonites in this country should figure how near they come to the two percent that Prof. Einstein talks about.

A magazine calls attention to the numerous comments of the German press upon hard times in America. The general tone in these papers is that Americans do not know what hard times are. Perhaps with several million men out of work and savings being eaten up by unemployed men and women and with many really hungry people in the large centers of population, things may not be as bad as they have been in less fortunate countries, but, most of us have a feeling that if these have not been hard times then we do not know what the meaning of the term is. We allow that in other countries where miseries and distresses have extended over a long period there is and was more suffering than we, even now, can appreciate. All of which shows that when there are hardships in some places there are other places where hardships may be greater. Too much wheat, too much production, too much speculation and a dozen more things that are too much have been a determining factor in making us poor for the moment. It is one of the queer paradoxes of our civilization that we may become just as poor from having too much as from having too little.

The Congo Inland Mission, supported by Mennonites of several branches, like many other missionary bodies, has, on account of the present hard times, been compelled to seriously cut its budget. At a recent meeting of the Executive and Finance Committees it was decided that the treasurer be instructed to notify the Field Committee that field allowances would be reduced by 50% for a period of six months beginning with January 1. This would seem to be a drastic measure, but in several of the stations building operations had been covered by their appropriations. The result of this cut, brought on by the hard times through which the constituency, has been simply that building operations must now be postponed until more prosperous times. The matter of buildings is a serious one with all missions, but make-shifts may be made so long as the work of evangelizing, the most important task goes on. In China some of the large mission school buildings of other denominations have been ordered taken down altogether, since the teaching of religion in schools has been forbidden by the Government. The organizations doing this have felt that the upkeep of buildings and taxes laid upon them would only be a drain on Mission funds and, as they were erected as Christian schools, it would be a violation of trust to convert them to something else. It takes a brave stand to make such a move but then Mission money used directly for evangelistic purposes is the most direct and perhaps the most effective way of carrying the Gospel to the Christless. The emergencies brought on by hard times may not be unmixed evils. They have compelled attention to the all-important part of missionary effort.

A Roman Catholic priest, Rev. James M. Delaney, of Pittsburg, Pa., created a sensation by reviewing moving pictures over the radio. Protests came into the offices of the movie people from every direction against his recommending the good ones and denouncing the bad ones. Though we may not agree with the priest in many things we may well commend his stand against the terrible pictures that suggest and portray immorality and wholly misrepresent normal American life. Turkey has barred some American pictures because they were not fit to be shown in that country. If such films are a scandal to Moslems and an offence to their morality, what can be said of Christian America where they are taken as a matter of course? The Christian Century, in commenting on the Priest's attempt to create a sentiment against unfit films says: "The priest was within his rights and was doing a public service in his series of reviews. Perhaps if pictures were treated as seriously as books, and were reviewed as publicly and unsparingly as every author and publisher expects his books to be, there might be some focusing of public opinion which would bring about an improvement in the quality of the product."

The trouble with movies is, that the exhibitor and the community is so at the mercy of the Picture Trust that he must take what they give him or have none to show. It is a sad commentary on present day conditions when a little group of men can dictate to practically the whole country and compel the showing of pictures that do nothing but hurt to the community and discredit the nation.

BASNA, C. P. INDIA

1. Mrs. Moyer was teaching a lesson on the denial of Peter. After the presentation of the lesson story, Bisikasiu's wife said, "That is the way some Christians are. They say we are Christians. But if Gandhi war should come and they should suffer persecution or be in danger they will say, 'Oh, we are not Christian. We never knew Christ.' But what is the use of denying? We don't gain anything. If war comes, we die anyway. If we deny Christ and die, we lose everything, and don't even get salvation and eternal life. But if we die for Christ's sake we'll live forever in eternal Glory." Mrs. Moyer came home rejoicing.

2. High waters prevented me from making my Sunday appointment in Baitari. So I went across the rice fields two miles further to Tilakpur. Here were present Christians from two villages. Our host for the meeting was Pustenu—for the church was in his house that day.

Though the audience was small, it was a delicious joy to feed hungry and appreciative sheep, and we felt the presence of the Great Shepherd of the flocks as we sang and prayed and fellowshipped in Pustenu's hut.

After the meeting one brother remarked, "The high castes despise us Christians." Without a moment's hesitation our host replied. "It's our fault. It's because we despise God and do not obey Him. If we would honor Him with our lives, the high caste folks would honor us too." He was in dead earnest.

Needless to say I felt well repaid and went home rejoicing even though I had to walk at least 14 miles over muddy roads that day coming and going. **Samuel T. Moyer.**

25. November, 1930.

MENNONITE AND QUAKER WORSHIP

Of all the places made sacred by Mennonite experience, the Germantown Meeting House, for its size and age, undoubtedly, has witnessed a greater variety of interesting events than any other. There however is a doubt in the writer's mind if it has ever had a service within its doors the equal of the Ministerial Meeting Tuesday, January 6, at which time the Ministers and Deacons of the Eastern District entertained the Ministers and Elders of the Religious Society of Friends, Philadelphia and Vicinity.

Establishing so high a claim for this service the writer feels that it will be difficult to convey to the reader through this medium the evidences which would substantiate such a claim. He shall not try such argumentation. A simple narration of the afternoon and evening events will be all that is attempted.

I

It was two o'clock as the first attendants began to arrive. The church was well heated and opened for them. These early comers were Mennonites. A few minutes later, the first Friend arrived, Brother Forsythe of the West Chester Meeting. Others followed in close proximity and by two-thirty a good sized audience had gathered.

Rev. Howard T. Landes, Pastor of the Germantown Congregation led in the devotional services. He read two passages from the first epistle of St. John, 3:1-3, and 5:1-16. He offered a prayer. The congregation joined in the singing of a hymn, "How Firm a Foundation." In behalf of the congregation he bade the visiting brethren welcome.

Rev. Daniel J. Unruh, Lansdale, officially welcomed the members of the Society of Friends into our midst. In this greeting he expressed the joy of realizing this opportunity of fellowship with representatives of a people of whom he first learned in Public School and who have ever since been to him an object of interest.

"We are met today not to establish a common bond between our two respective groups but to renew one that has been in existence a long time but of late greatly neglected." He continued, "It is therefore with great joy that we welcome you into our midst."

Mr. George M. Warner, responding for the Friends replied, "Our hearts cannot but be warmed by such a greeting." This he followed with a citation of a number of common points of contact between the two groups, quoting at length from an exposition of William Penn on intercommunal fellowship. He concluded with a story of a Scottish clergyman whose dying wish was that he had not been so much concerned with purity of doctrine and placed more emphasis on purity of life.

The first speaker was Rev. Arthur S. Rosenberger, pastor of the West Swamp Charge. The topic assigned to him was "Prayer and the Christian Life." He introduced his message with the assertion that all men pray and many of these from keen observation show that there is a "ring of urgency" in them.

"Christ is the best example of prayer, he said 'the Father and I are one,' showing an intimate relation." Prayer should be more than petition. It should mark a state of fellowship and communion with God. This will lead us to a mystical relationship that marks and fills the life with power."

"Prayer releases the energy of God into the human life.... John R. Mott found that every great spiritual movement, individual or collective, sprang from intercessory prayer.... the great Dr. Jowett, prayer for his congregation by name for a twofold purpose, to intercede for them, and to lay their interests more heavily on his heart."

He concluded his remarks by the recitation of Bishops Trench's Sonnet on Prayer:

"Lord, what a change within us one short hour
Spent in Thy presence will avail to make!
What heavy burdens from our bosoms take;
What parched grounds refresh, as with a shower!
We kneel, and all around us seems to lower;
We rise, and all the distant and the near
Stands forth in sunny outline, brave and clear!

"We kneel, how weak!' we rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong;
That we are ever overborne with care;
That we should ever weak or heartless be,
Anxious or troubled, when with us in prayer
And joy and strength and courage are with Thee?"

The second speaker of the afternoon was Dr. Max I. Reich, of the Morrisville Meeting, Morrisville, Pa. Max Reich, as he prefers to be called, is a teacher among the Friends. He is also editor of the official organ of the Hebrew Christian Alliance. The subject assigned to him was "Prayer and Christian Worship."

He held his audience spellbound as he, with keen metaphysical and philosophical insight, read to them an analysis of prayer and its relation to worship. Through it he carried them into an atmosphere that left one unconscious of time and things. This paper will appear shortly in these columns and will well repay the thoughtful reader. Its message can only be plumbed with the closest and most meditative thought.

A period of discussion followed these two splendid discourses. Dr. E. E. S. Johnson who was scheduled to lead this part of the program could not be present. President Unruh then called on Dr. Alfred C. Garrett, Germantown

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance..............................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

Meeting, to open it. Brother Garrett is not only widely read but has extensively traveled. Out of the richness of his experience he poured forth an abundant store of Heavenly Wisdom.

"I cannot see why there should be any doubt in the minds of men as to the efficacy of prayer. It seems so natural for man to turn to God.... Prayer is not an effort to overcome a reluctant God, but to enter into the highest willingness of God.... I believe there are many things and conditions that God permits though he detests them, there are tens of thousands of things which He is only too willing to change."

A. M. Fretz, Perkasie, followed. "I think prayer should be in the Will of God. But our hearts must really be atuned to His will before we can perceive it."

Freeman H. Swartz, "Brother Unruh, how would you enjoy preaching to a congregation that has silently worshipped for fifteen minutes? Personally, I think it would be the most glorious ministry imaginable."

Benjamin F. Whitson, Delaware County, "I am interested in prayer because of the possibility of its being misunderstood. The man of today seeks to interpret things in the light of cause and effect. How can we meet his need?"

He then gave a very interesting analysis of some of the scientific discoveries and paid tribute to the memory and piety of some of the Friends who were instrumental in these unfoldings, which they believed to have been revealed to them of God. He particularly dwelt on Dalton's Atomic Law, and later discoveries. In concluding his argument he presented this rather logical deduction, "If man can bend the energies of nature to do his will, why cannot the Infinite? It is then after all not so illogical to pray for rain."

William H. Ritchie, Moorestown Meeting, Moorestown, N. J., related some experiences which he had in his home, and some of the lessons that his daughters, six and nine, taught him in the practice of pryer. He related some definite answers to prayer.

N. B. Grubb, Philadelphia, "This is the best meeting I have attended in the fifty-nine years of my ministry."

D. J. Unruh, "We have truly been sitting at the feet of the Friends and have feasted."

Henry Bartelet, Haverford, Arch Street Meeting, spoke for a few minutes on the uplifting power of prayer. "Too often prayers are said for the congregation instead of to God."

He then related an experience which he had many years ago in a meeting conducted by Dwight Moody. There had been a number of preliminary prayers, long and varied—the audience being somewhat wearied. At the beginning of the message Moody lifted his hands and in a few sentences, forgotten as they were uttered, had lifted that audience out of a depressed atmosphere in a real spiritual state.

Rev. N. B. Grubb, closed the session with prayer and benediction.

(It was now almost 5:30—three hours had slipped rapidly away.)

II

The Interim between the two programs was spent in a most delightful manner. The first hour at the nearby Y. W. C. A., the second, a social hour in the church.

The strangeness that all felt at the opening of the afternoon meeting was now gone. Instead of gathering with ones associates as was so markedly noticeable in the afternoon sitting, Friend and Mennonite now strolled to the eating place together. The cafeteria style in which the food was served broke down the last bit of formal reserve that might have been left. Co-mingled all gathered at tables in the large banqueting room to eat and to converse—or better still to inquire. The writer asked of two persons with whom he sat, fully as many questions as they together asked him. (Incidentally, both of them being members of an educational faculty, knew better no doubt the bands of restraint than he, or else were perhaps accustomed to such persistent inquiry.)

At the Meeting House it became the duty of the hosts to point out places and things of historic interest. There in front of the pulpit was the table upon which the first formal protest against slavery in America was drawn up. It was signed by Mennonite and Friend. On the wall to the left hangs a facsimile of the original copy. Fastened to the wall over the pulpit is a tablet upon which are all the names of ministers who have served here from William B. Rittenhouse—America's first Mennonite preacher to the present pastor Howard T. Landes. In the rear of the room is an old high-backed bench, retained from the first meeting house. It is said to be the same at which was found in a kneeling position, the life-less body of Christopher Dock, pioneer Mennonite educator.

In the graveyard surrounding the church are buried many of the early settlers and their descendants. The rising slope on which the church stands and the ground in back of it, tradition says, was encaved for the first residence of the Mennonites during their first winter. The meeting house is not the original. It is the third erected in 1770. The first one was built in 1683.

Such was the nature of the conversation and the trend of inquiries that might be heard as one passed from one group to another. Many new names were added to Visitor's log lying on the famous table. Those who have visited this spot have no difficulty in visualizing the hour, if you have not had the privilege to see it, don't fail to worship sometime in this Meeting House on the spot where was erected and which was the scene of the first Mennonite activities in America.

(Another two hours have passed away.)

III

Since the Friends were invited to participate in the program, it was only fair and brotherly that they be given a share in the devotionals as well. At the opening of the evening session a quiet hour was observed. All sat in silent worship. After some minutes, Max. I. Reich rose and gave an exhortation on the value of the quiet life to posterity.

"Many are the blessings that have been transmitted to us by the quiet unassuming life that is the link between the adventurer and the pioneer. This unassuming person is often forgotten." He used Isaac as an illustration. Abraham was the pioneer, Jacob the adventurer, but it fell to Isaac's lot "to dig again the wells of his father."

The promptings of the spirit were also felt in the fervent prayer uttered by Arthur Pennel, Wawa, Pa., whose prayer touched the hearts of all present. Silent meditation followed. Twenty minutes thus spent brought the group into a reverential attitude which in the bustle of our busy conference life is seldom realized.

The business period scheduled was very brief. The secretary read several letters of regret from Friends who were not able to be present. The most outstanding one was that of William B. Harvey, Secretary of the Religious Society of Friends. He was suddenly called to Washington on a World Court deputation. Letters of regret were authorized to be sent Mr. Harvey and to Dr. Jones, who was also unable, because of sickness, to keep his appointment. Both these brethren were scheduled to appear on the program.

Rev. S. M. Grubb read a paper at the evening session on the theme "Our Common Faith." It was interesting and delightfully picturesque. It not only touched a number of similarities between the two bodies, but also had very good historical content and some anecdotes of a humorous nature. It will appear shortly as an article in these columns.

This was to be followed by a paper by Dr. Rufus Jones, Haverford College. Being confined to his home with a severe cold, he sent his Brother-in-law, Dr. Henry Cadbury, Professor of English Bible at Bryn Mawr College, and of Haverford Meeting, as a substitute. The topic assigned was "The Background of Our Common Faith."

In introducing his subject, Dr. Cadbury quoted the words from the epistle of Peter: "our like precious faith." He also expressed his appreciation for the opportunity. His message being only prepared that afternoon was not written therefore, only a summary of its high-lights will be given here.

"The formal church never monopolized religion. The Separatist influences were," he said, "like a subterranean stream. They were marked by an attitude of revolt." The manifestations of which were:

1. An expression of a mystical religion that was individual.
2. A new consciousness about conduct.

3. Opposition to formalism in church.

4. In a fresh emphasis in reading and appreciation of the Bible.

He then portrayed the religious and political background of the movement which later embodied itself in Mennonitism and Quakerism. Briefly showing the influence of Menno Simons, he substantiated the claim of Brother Grubb, that Mennonites had a hundred years of history which the Friends do not share and that Quakerism owes a great deal to Mennonite influence, both to the refugees who fled to England and through the later contacts in Holland.

He devoted a considerable part of his address to the similarities between the two bodies, especially with the view of showing their common source—The Ana-Baptist Movement. Also the individual stream that seemed from almost apostolic days and early Christian century to have flowed separately outside of the organized church. He concluded:

"Faith of our Fathers,
Holy Faith,
We will be true to thee
Till death."

The President called on Brother A. M. Fretz to dismiss the gathering with prayer and benediction.

It was now nine o'clock. A few parting words and one by one the attendants filed out of the building. By nine-thirty all were gone as were the seven hours of blessed fellowship that had been enjoyed. But as the moments which had been spent were not and will not soon be forgotten, so the sacred influences will linger long. May they never cease until in a fuller realization we shall gather at His feet, our Risen and Glorified Lord whose presence was consciously felt that afternoon and evening.

In His Name and to His Glory,
Freeman H. Swartz,
Conference Secretary.
Norristown, Pa., January 10, 1931.

DANGER IN OUR MIDST

Valdo Petter

(Concluded)

And of what special importance is it for us to know that Modernism is the first heresy to teach the divinity of man? Just this: it proves that Modernism is the Anti-Christian Apostasy prophesied in Scripture to come immediately before the Anti-Christ. Read II. Thess. 2:3, R. V. Here God tells us of "The Falling away," not merely of "a" falling away. Evidently this passage refers to a special apostasy—The Apostasy.

That particular apostasy is to immediately precede the Antichrist (v. 3). It is to prepare the way for him. It is to make people's minds willing to accept the awful claim of the Antichrist. And what will he claim? See verse 4. God says plainly that the Antichrist will claim to be God. So the preparatory teaching must be that man can be and is God.

Modernism, like a hideous reptile, raises its venomous head above all other past heresies and teaches the Anti-Christian teaching that man is divine instead of being a lost sinner. Therefore, we know that Modernism is the final Apostasy, the immediate forerunner of the Antichrist. It is the swelling bud, and Antichrist will be the full bloom.

When men have already been led to believe that they are divine, it will be very easy to lead them a step farther into the worship of one divine man, the Antichrist. Even now they speak of reverently worshipping man.

Through all the former heresies Satan has been gradually and industriously preparing men's hearts to receive this final and bold heresy that man is god. He has skillfully led evil minds from one stepping stone of heresy to another until they should be willing to accept this final and awful heresy. It was necessary for him to do this if he ever expected to eventually produce his masterpiece: The Antichrist.

Now he is almost ready to present him to the world. A little more Antichristian teaching from Modernism and the world will be ready to receive the culmination of all Satan's inventions to keep souls from being saved. That culmination, that summit of all his devices, is the Antichrist. Modernism is the last step before reaching that summit.

The Antichrist will reconstruct and re-evaluate and reinterpret everything to suit himself in this world. So today the Modernists already use great swelling words (Jude 16) about reconstructing, re-evaluating, and re-interpreting our religious ideas and our ways of living.

The Antichrist will not tolerate anything of real Christianity. So today, though the Modernists continually and cleverly use the word "tolerant", they deny practically every vital Christian truth. They use the word "tolerant" as a sugar coated bait to beguile unsuspecting souls into their Antichristian network of false teaching. They pretend to be tolerant. They ask us to be tolerant. And many of us have been all too tolerant with them.

But, have they played fair with us? Have they been really tolerant with us as we have been with them? Is it tolerance when they skillfully and persistently snatch away all the foundations of Christianity? Is it tolerance when they succeed more and more in controlling our pulpits and conferences and schools against our wishes? Is it tolerance when they seek to force upon us and upon our children their Antichristian teaching through skillfully and deceitfully worded addresses and articles, so arranged that only a well trained Bible student can detect their poison?

We fundamentalists, who have nothing to hide, come out plainly and perhaps bluntly in our statements that we believe the Word of God as it is written, and that we believe in such and such doctrines. The "tolerant" Modernist hides his real Antichristian beliefs as much as possible under elegant phrases and meaningless statements. When you ask him what he believes or teaches, he says that he admires fine Christian gentlemanliness and culture and tolerance, and enjoys the atmosphere of advanced Bible scholarship that stimulates the intellect and is constructively re-interpreted and re-evaluated into the real life of Jesus. He "shoots off" a volley of fine, big words, interwoven with Biblical phrases and expressions that deceive many. Like a sky rocket in the night, he sends forth a beautiful shower of rhetorical sparks that amaze us and then leave us more in the dark than ever as to just what he does mean or does believe concerning our Christianity. He calls that tolerance, because he has not crudely offended his hearers and has succeeded in concealing his real self.

Now I think you will agree with me that no words can be too harsh in describing the Modernist—unless there are words too harsh to describe Satan. These people who are the forerunners of the Antichrist, these people who are daily damning souls to eternal hell through their abominable teaching, shall we compromise with them? Shall we be as those foolish girls who toyed with rattlesnakes because they were "not so bad?" God forbid!

Let us rise up as one man and stand Scripturally and openly against them. We can never be real friends with them. Together with Satan they must perpetually remain our enemies. Let us pull aside their embroidered veil of fine phrases and manners and fully expose their repulsive and Satanic reality, so that others too may know that such a teaching is a horrible and death-dealing menace.

It is high time that we, the children of God, should awaken to the extreme peril of allowing this final Apostasy to roam about in our churches and schools unchallenged and unhindered and unexposed. We ought to take a definite and aggressive stand against it at every point. Let us not wait until we see our neighbors and friends, and yea our children, stricken unto eternal death through such Antichristian teaching!

We will be considered oldfashioned and ignorant and uncultured and even "frantic." But never mind. We are strangers and pilgrims on our way to a city that God hath prepared for us. We have not here an abiding city. We glory only in the Cross of Jesus—not in the opinions of men.

God wants us to earnestly contend for the faith. Are we doing it? Or are we as inactive and tolerant as a stuffed lion slowly decaying in some ancient museum?

Thank God we are not dead but alive in Christ Jesus our Saviour and Lord! He is coming again! One of the final signs of his soon coming again is a special Apostasy that would make man divine. That Apostasy is here and is gaining ground rapidly all over the world. Another final sign of His immediate return is the imminent approach of the Antichrist. The Antichrist is approaching now. Every true Bible scholar and student of prophecy knows it beyond the shadow of a doubt.

Therefore let us who are awaiting the Lord's return gird on the whole armour of God and combat all that is opposed to true Christianity. Then we will have real peace, real joy, real victory and much fruit—not because we are combating, but because we are in the center of God's will. That place, the center of God's will, is the only place for any Christian to be in these perilous days when Satan is more active and more treacherous than ever before.

Little children, it is the last hour. Contend earnestly for the faith which was once for all delivered unto the saints. For there are certain men crept in privily . . . ungodly men . . . denying our only Master and Lord, Jesus Christ." (I John 2:18; Judge 3, 4.)

Ashland, Montana, Sept. 12, 1930.

CORRESPONDENCE

Deer Creek, Okla., Jan. 8, 1931. Dear Readers and Friends: It has been some time since we sent in any news from our church so we shall gather together a few scattered news items right now.

We have been enjoying really fine weather down here in this land of sunshine most all the time this fall. We had a fine fall and have not had any cold weather as yet, a few inches of snow and about twenty above zero was the coldest we have had thus far. Fine weather for outdoor work and for cattle to be in the fields.

On Thanksgiving morning we had our usual Thanksgiving service which was quite well attended, too. Our Sunday school had prepared a fine Christmas program which was given on Christmas eve. This was given by the smaller boys and girls with the help of a young folks choir. The whole program beautifully presented the real Christmas spirit. Santa Claus had no place in it. On Christmas morning we had our congregational Christmas service and this year we combined the Holy Communion service with it. This was the first time we did this and it was very well liked by all. A beautiful idea of uniting the Memorial Supper and the Christ Child's birth. This service was well attended. Our Young Men's class had a special part in this service. They saw that our church needed a new pulpit Bible and they decided to present one as a Christmas gift. This Bible was secured and presented to the church in the early part of the service. One of the class, Harold Kuehny, made the presentation speech and Milton Lichti, the senior deacon, received it for the congregation with very appropriate remarks.

On Sunday evening after Christmas we had a Christmas music and hymns service arranged by the pastor. Our newly-organized Male Chorus sang three Christmas numbers and several others had music numbers appropriate for the Christmas season. A number of the best known Christmas hymns were used during the service. Altogether it made a beautiful Christmas music service and was well received.

Our Male Chorus was organized a few weeks before Christmas and at this time consists of fifteen voices. Mrs. Otto Moyer, our Church Chorister, is the director of this chorus and Mrs. William Latchar is the pianist. The Chorus is meeting weekly for rehearsals. New music is expected to be here for the next rehearsal. This Chorus will add much to our church music program.

Our building enlargement program has become a reality at last. Rather suddenly did we decide to begin operations and on Monday morning before Thanksgiving day the dirt began to fly and at this writing the building is ready for the interior decorator to begin his work. All carpenter work has been completed. An eighteen foot addition has been built to the west end of our building. In the west end of this new addition rooms for the mothers with babies and a library room have been built and between them a vestibule for the men in which they may hang up overcoats and hats. This vestibule is also the main entrance. A ten foot addition has been made to the length of the auditorium. The heating arrangement has been completely changed so as to have the entire auditorium unobstructed by stoves. The entire pulpit and piano-organ platform has been raised one foot, making a decided improvement. The entire interior of the church house is to be painted. When completed it will greatly add to the beauty of our house of worship. Our building fund treasury will fully cover the cost of the enlargement. We shall need some additional seating arrangement. The nature of this is not fully decided as yet.

Our congregation, with the other two in Deer Creek, Methodist and Christian, are planning a Union Revival meeting to begin on Sunday evening, January 18th. This meeting will be held in the Christian Church, services each evening excepting Saturday. The length of the meeting has not been decided yet. A union committee of the churches has made the arrangements. The local pastors will do all the preaching at these services. This is to be a real community evangelistic effort, not the work of one or other of our churches. We want to reach people for God and arouse ourselves more thoroughly.

Mrs. A. S. Bechtel, Cor.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference
Mennonite Young People's Society

*A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST*

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

January 25, 1931

"What the Undenominational Church of Christ Means to the World." Jn. 17:20-23; I. Cor. 1:11-15; II. Cor. 4:1-6.

The reader will notice immediately that this week's meeting is to be a "Christian Unity" meeting. Some well-meaning Christians think this is only another modern fad which will soon pass away, something akin to Modernism. But let us ask ourselves a few questions. To what denomination did Christ belong? To which denomination did the Apostolic Church belong? When did Christ institute the 200 or more Protestant denominations? If all of these denominations have the same Bible and the same Christ, why then do they not co-operate more, and why do they disagree so greatly? Is Christ divided? If all of these denominations must be separate one from another, rivalling each other, will there be as many separate compartments in the heavenly Kingdom?

Found in the Lesson Text:

The first portion of our Scripture lesson is a part of that wonderful High Priestly prayer. Jesus is here praying not for the chosen few who feel certain that they will be the few elect and almost rejoice that those who did not join with them will be damned. No, Jesus prays for all who will believe on Him through His word. Could not all denominations agree with this motto: "Where the Scriptures speak, we speak; where the Scriptures are silent we are silent." Oh, how the Master pleads with us for a larger portion of that divine love and tolerance. In essentials let us have unity but in non-essentials let us have tolerance. In the spiritual verities we are almost all quite well united, and after all, if others think they can worship better in a certain garb, or if a certain sacrament is full of meaning to them who are we to say there is no value to them. Let each approach God as he thinks best.

In the twenty-first verse that Jesus with a prophetic eye sees that human weaknesses will bring divisions in His Bride the Church so He prays "that they may all be one" like the Trinity consists of three persons united into one Godhead. All Christians should be so unified in spirit in order that the church may be a more perfect witness before the world. A divided church is weak and does not demand much attention from those whom it seeks to save.

We might paraphrase in part the Scripture text in I. Cor. so that it would read: "It hath been declared that there are contentions among you, that every one of you saith: I am of the Old Mennonites, I am of the Central Conference of Mennonites, I am of the General Conference of Mennonites, etc. Is Christ divided? It may come to pass to our shame that our mission work will drive us together here at home. Ten years ago one of our missionaries speaking before a College Student Volunteer Band said: "We missionaries from different branches of Mennonites get along just fine in our work as we work side by side in India but you people back home keep us apart." We need to become more closely united so that we may become more perfect in Christ. As the spokes of a wheel approach the hub the closer they come to each other. Likewise the closer Christians come to each other the closer they will come to Christ. And again when Christians come closer to Christ they cannot help but love one another.

Building Churches or the Kingdom?

The world could be won to Jesus Christ in one generation, (that is all who are willing to be saved) if the church would work with a united front. But we are not promoting the Kingdom by splitting up churches. At such times we are in most cases only gratifying selfish leaders. We are not promoting the Kingdom by bringing a new church into an already over-churched community, and proselyte members out of other churches. That is mere theft, it is unloving and un-Christlike.

Shall We Be Denominationalists or Christians?

Should a member of a church not be loyal to his denomination? Surely, as long as it does not interfere with his being a Christian. In the Apostolic Church there were no Protestants nor Roman Catholics, but they were Christians. The Roman Church did not arise until the sixth century and the Protestant denomination did not originate until after the sixteenth century when Luther, Zwingli, Calvin, Menno Simon, John Wesley and a host of others lived.

The reason why we can get so wrought up in defense of our individual denomination is because each denomination has some truth, but all of them also have such narrow selfishness or they would not be so intolerant toward one another. Such things dare no longer exist, my brethren, if we want to be Christian.

In Unity of the Spirit.

In the true church of Jesus Christ a minister of one denomination should be permitted to serve in the pulpit of any other denomination. A member who is a true child of God, saved by believing in Jesus Christ, in good standing in one church should be permitted to become a member of any other church without undue embarrassment. Anything which is set up as a barrier to keep out some who believe in Him through His word is man-made and should be removed in order that "they may all be one as thou Father art in me and I in thee."

"The world stands out on either side
No wider than the heart is wide,
Above the world is stretched the sky
No higher than the world is high.

The heart can push the sea and land
Farther away on either hand,
The soul can split the sky in two,
And let the face of God shine through."

PRAYER

"Lord, help me live from day to day,
In such a self-forgetful way,
That even when I kneel to pray,
My prayer shall be for OTHERS."

YOU AND YOUR CHILD

By Robert Hugh Morris, D. D.

Your child needs religious influences. You would not permit him to play with children who have small-pox. Why subject his mind and heart to the contagion of moral small-pox?

The Devil has inspired countless lies about the narrowness and bigotry of Christians, and about the dullness of Christian worship.

According to the Devil and the devil-inspired, the surest way to drive a child to atheism is to make him go to church. By the same token, the surest way to make him ignorant is to teach him to read.

I have been young and now I am—no longer a youth. Yet have I my first man to meet who quarreled with his parents for being religious, who was not himself living in sin.—Presbyterian Advance.

SEEING OURSELVES

By N. S. Schantz

It is an evidence of good thinking when a person or a group of persons undertake to diagnose their circumstances. I would say it is fundamentally constructive for church organizations to assume their tasks by applying their efforts in well-directed ways. Evidences are seen in many instances where there is too much inconsistency in our church programs.

We can only treat one phase of our Denominational Endeavors in this article namely, "Mennonite Youth". This treatise is too brief for the importance the subject holds. In this contribution to our Young Peoples Department, I propose to convey my opinions in Young Peoples Organizations which I have observed for some years in the Eastern District Conference churches.

I have the most profound regard and admiration for our Mennonite youth. A more responsive, and a more easily-led group of young people one cannot find. It is the highest tribute one can bestow to them, in the church life of our young people, in the so-called evil days of our time. Who can claim credit for this situation? In the first place it cannot be traced to and definite leadership. It is not due to an unusual piety of our people. It cannot be traced to a knowledge above the average. It is not an outgrowth of special endeavors along such lines. **It is undoubtedly the result of a group of common people, clinging to an old Faith for generations, and conducting their home-life along conservative principles.**

These efforts are still bearing fruit. The result is: The churches of the Eastern District Conference have among their membership a group of young people who are earnestly, and diligently waiting to be led into a larger sphere of religious life. I frequently think our Ministry is not fully appreciating the opportunities presented under the existing conditions.

As suggestions which are prompted in a sympathetic attitude, I would state that first of all we shall hope to see a new spirit of well-directed enthusiasm among our ministers in young people's work. For instance, a larger attendance of our ministers at Young Peoples Conferences and Conventions, a more whole-hearted participation on their part in denominational programs affecting the young people's activities of the church.

We sense the conditions of our day with the lusts for the things of the flesh stronger than the lusts for the things of the spirit. We realize that the demands of the pastors are practically impossible. This is all the more evidence that an unusual enthusiasm is looked for on the part of our church leaders. These suggestions stated are of a strict spiritual nature. We hope they are accepted in the same spirit as they are presented.

The suggestions following are more of a secondary nature but have their psychological effect in dealing with our youth. A congregation owes it to its young people to have dignified and beautiful houses of worship. These Temples of God should not be expensive beyond the ability of the congregation to pay, or to be luxuriously equipped to stimulate pride rather than devotion; but a House of Worship in good order, well-kept, a church where our young people need not be ashamed to take their friends and associates. Some of our churches show no improvements worth-while for too long a period. This I would call ineffective conservatism.

I believe the present generation is demanding more practical religious endeavors than any previous generation has comprehended. Inconsistent application of Christian activities bear insufficient results, and furthermore are discouraging. I presume pastors regret more than anyone else the costly errors made at times in the pulpit and in their pastoral work. Surely they are more costly than one error in a world-series baseball game. These errors are not only made by the shepherds of a flock but by all laymen and laywomen in every congregation. Is the average layman as careful in his Christian activities as he is with his new car? Is the average laywoman as careful in her Christian activities as she is in making a quilt? All these things are good in their respective places and for their intended purposes, but why should a person be consistent in his daily activities and inconsistent in his religious endeavors?

Seeing ourselves in our Young Peoples work calls for leaders who can think before they act, leaders who can diagnose the conditions and people in their field of service, leaders who have a vision of things that lead men to God, leaders who are interested more in their duties than in their compensation, leaders who are well-versed in their chosen work, and leaders who have a taste of God and His Spirit.

Our Mennonite youth will not be an unusual perplexing problem, if the leaders of our church apply consistent efforts in carrying out the ideals of the Mennonite faith in our denominational programs.

THE PURPOSE OF A YOUNG PEOPLE'S SECRETARY

The purpose of a Young People's Secretary is so broad in its scope that to attempt to define it immediately leads into a more or less detailed discussion. In more simple terms, the purpose of a Young People's Secretary is that of Christian Endeavor, the Young People's Society. It is the goal of the church. The ultimate goal, of course, is the bringing together into a universal church all who are in spiritual union with Christ, acknowledging Him as Head, and the extension of His Kingdom until all who are in darkness may know Him. In a deeper sense, it is the revitalizing of the church. It is a re-emphasis of the basical principles which make for a closer relationship to God the Father. It is that deeper rooting into the hearts of our young people, the living examples of Jesus. It is that burning into our minds the great commission of carrying His name into all the world. And that saturating our lives with a more fervent desire for the complete rebirth from sin into Christ Jesus, with a willingness to renounce all else and follow Him.

The very statement of the title of our discussion at once resolves itself into three distinct questions, each demanding an individual definition. Namely, to define "The Purpose", to define "young people", and to define the duties of a secretary and the task that can reasonably be expected to be accomplished in a set unit of time.

First of all, let us consider what we mean by Young People. There are perhaps almost as many interpretations of this as there are churches. In a number of societies that it has been my privilege to visit, I have found some that were attended entirely by young folks; in some I found mostly old folks; in others some quite young and the rest quite old; and in still others a good cross section of the church membership; while in a few other cases, the attendance at the C. E. meeting was identical with that of the church services immediately following.

Out of this evolves a real problem that must be dealt with through love and a high degree of Christian intelligence. There are two types of ages that must be considered. That of age in point of years and that of age in point of Christian experience. Both these must certainly be considered legitimately enrolled in the Christian Endeavor Society. In addition to this group there must also be a third group—those that furnished direction and leadership ability and yet are able to be one of the group. This group is generally, although not necessarily, older in years but always older in Christian experience. Any others—not visitors—I am quite definitely convinced by the experience within and outside of our own denomination, are in the most part excess baggage and frequently are a damper on the progress of the young folks. The presence of mature individuals nearly always puts a crimp into the expression of the younger and more inexperienced. While on the other hand it is needless to even mention that young folks will cling to leadership if it really leads. From ages 16 to 25 is a period of nine years. This seemingly should be a long enough period for a true student and disciple of Christ to advance beyond the stage of rudiments of Christian service and experience. Are we then not safe in saying that the term "young people" should imply those who are young in years and those who are young in Christian experience?

Now that we have in mind the purpose of the Young People's work in relation to the Church, we can again take up the purpose of the Young People's Secretary and be able to grasp a more tangible aspect of that office. To carry out the idea of the church it is at once evident that there must be a vast coming together of sects, congregations, denominations, and even conferences. And just at this moment let us not forget that the Christian Endeavor movement back in 1920 numbered more than five million souls in America and Europe, each society having the same constitution and much the same program regardless of the denomination in which the organization exists. To this end the Young People's Secretary can play a very important role. To do the task to any degree of efficiency, however, calls for the eye and the experience of an expert, an individual of which there seems to be a considerable dearth within our denomination.

One need not go very far afield until this becomes evident, or until a number of complications in the work as it is being carried out become quite obvious. One of these is the great overhead cost that is being consumed each year because of duplicated efforts. One society in particular was found to be making three distinct contributions to one cause, China missions. One sum went directly to the missionary, another sum to the General Conference Treasurer for that purpose, and a third sum went to the Young People's Department Treasurer as the society's portion of that budget for the same mission. Such practice may not only result in increased overhead, but likewise in duplication of effort while some other very needy cause may receive no attention. The churches were able to establish prohibition largely because of their efforts being directed by the Anti-Saloon League. With our present scattered efforts and lack of concentration, it is surprising that anything is accomplished.

(To be concluded)

THE S. S. LESSON

January 25

Jesus Tempted. Luke 4:1-13.

Golden Text: In that he himself hath suffered being tempted, he is also able to succor them that are tempted. Heb. 2:18.

Following some of our loftiest experiences often come our severest trials. So it was with Jesus. He had just come from baptism when testimony from heaven came upon him witnessing to his hitherto blameless life, for the Father would not say, "This is my beloved Son," unless his past life had been perfect and met his approval in every sense. The time marked an epoch when John the witness was to retire and the Christ, whom he announced, was to emerge from private life into his public ministry.

The fact that Jesus should retire for so long to be alone in the wilderness would suggest that he craved long special intimacy with his Father in preparation for the great work before him. It became a habit with Jesus to retire and be alone with God, away from the distracting influences of the world. No Christian has fully realized the presence of God unless he or she has had periods of quietness with him alone. Paul tells us of his retirement into Arabia after his conversion and we recall that Moses had his period of forty years in the desert as a shepherd in preparation for his great future leadership. The Christian may not need to retire into a wilderness, but, there is the prayer chamber ever waiting for him, into which to enter and behold the face of his heavenly Father.

The Bible says much of fasting. The purpose was not so much just doing without food. That was but an incident. The real purpose of fasting was to set the mind on spiritual things, and to forget such material things as craving for something to eat. Often when in great troubles or other distresses people become so thoroughly occupied with the matters on their minds that it does not occur to them to eat. We may well understand how Jesus became so absorbed in the thoughts of the great work before him that for the time bodily need was not a concern with him.

At the close of his period of fasting his body was naturally left in a weakened condition and the devil presumed that his power of resistance was lessened. The devil never misses an opportunity. He comes with his strongest temptation when we are less fitted in body, mind and spirit to resist him. Let us remember that Jesus had assumed human form and was subject to human physical weaknesses. The devil is here introduced not as an impulse. He was real and his temptations were real. The whole account would be meaningless were the devil not a real personality. The real devil is the real roaring lion going forth seeking whom he may devour. If, in his arrogance, he did undertake the overthrow of God's Son, none of us are free from attacks he may aim at us with the purpose of bringing about our eternal downfall. Was it possible that Jesus might have fallen a victim to the wiles of the devil? If that were impossible then the whole story of the temptation would have been written to no purpose.

Travellers tell us that in and about the country where the temptation took place there are many stones of the size, shape and color of loaves of bread. Well could the devil challenge the miraculous power of the hungry Christ by pointing to such stones and asking: Why not change these into bread and satisfy your gnawing hunger? There was a sublety of the devil showing in the question, "If thou be the Son of God" which challenged his divinity to prove itself by creating bread from stone.

The reply of Jesus to the devil as were his other replies was in the words of Scripture. Man knows no better weapon with which to meet temptation than Scripture. The reply of Jesus that "Man shall not live by bread alone" shows than even to a hungry person, there are things vastly more important than the satisfaction of hunger. Material things of whatever sort are not the chief ends to be sought in life.

Jesus was taken to the high mountain and shown the kingdoms of the earth and their glory. These the devil promised to give in exchange for worship to him. To get them and possess all their glory Jesus was asked to recognize Satan as a superior being. Could the devil have given what he then promised? Certainly. The devil is the Prince of this World. Was the temptation real to Jesus? Was there a possibility of his yielding? If there were no such possibilities there would have been no sense in telling about the temptation at all.

It was a suggestion that Jesus use political power for the accomplishment of his aims. It would then have meant that those who take the sword perish by the sword.

The final temptation recorded in the lesson was that Jesus should throw himself from the Temple and so make a show of his miraculous power. It was not his to use that power for vain display. Vanity could not be a characteristic of the Christ who came to glorify his Father. To have responded to the devil's challenge would have been an abuse of the trust the Father had given him. Jesus never performed miracles for personal gratification and surely not for display. Even from the cross he ignored the challenge to save himself.

RELIEF NOTES

By Levi Mumaw

A letter from Paraguay advises us that the epidemic among the colonists which has been reported through these columns has subsided. At the time of the writing of the letter, about five weeks ago, there were four reported still under the doctor's care but were not seriously ill. The number of cases reported sick was 152. Number of deaths caused by the epidemic, 47. We do not yet have official report concerning the epidemic, but have learned through different sources that the trouble was supposed to have been caused by poor food on the river boat from Buenos Aires to Puerto Casado for the third group, weakening the colonists and when the rigors of the new country had to be faced, the vitality necessary for active service was insufficient. We trust no further trouble of this kind need be reported.

The Central Committee wishes to thank all who have contributed for the relief of the sick caused by the epidemic. We are also grateful for the liberal response from many for the feeding program for the new colony. According to latest estimates, the colony will need about $6,000.00 per month for the next three months for its feeding program. It is hoped that this sum will be reduced following that time, as the new harvest should add to their stores from their own labors. According to private letters received, all are working hard to become self-supporting at the earliest date possible.

Reports from Harbin, China, tell us of further increases in the number of Russian Mennonite refugees reaching that place. They are asking to be taken to Paraguay or any other country where they can again have prospects of their home life and of becoming self-supporting.

A meeting of the Executive Committee of the Mennonite Central Committee was held at Philadelphia, Pa., Jan. 3, 1931. Reports were received from different parts of the globe where Mennonites are located. Reports from the colonists in Paraguay were considered and ways and means sought to lighten their burdens—which are many in a new country having the same uncertainties as are experienced in any other locality, and many in addition to these because of the new condition to be met. In conclusions reached with those who are in direct charge of operations on the field, it is being hoped that further progress for the colonists will be greatly increased and that some of the difficulties they are facing will be removed.

During the past summer while the drought was so severe in this country, the same conditions prevailed in parts of South America and Paraguay in this region. It was not possible for the colonists to raise any food of any consequence during the first five months of their stay there because of the drought. Grass for pasture was burned out to a large degree. Cattle became very poor and when the rains came in the early part of November, which is their planting time, many of the oxen were not fit for work in the fields. This has been a considerable hindrance in planting and cultivating the fields, but even with these conditions facing the people the colonist leader reports that they have not lost faith in the prospect of having a country which will yield favorable crops under more favorable conditions.

May we continue to appeal for your assistance in the needed finances to support this endeavor. About $5,000.00 was forwarded to this office by the co-operating organizations during the month of December. May we urge that continued efforts be made to keep these contributions flowing into our treasuries to enable us to meet our obligations to these needy ones.

Scottdale, Pa., Jan. 7, 1931.

When I enter the Beautiful City—
Far removed from earth's sorrow and care,
I want to hear somebody saying:
"It was you that invited me here.

JOTTINGS

One of the features of the New Year's Service in the Alexanderwohl, Kan., church was a musical program given by the J. E. Byler family, a Mennonite family from Louisiana.

The Berne, Ind., congregation has appointed a committee to investigate the possibility of installing a voice amplifying apparatus in the church. It has also ordered the placing of a fire proof safe in the church building for the preservation of its records.

The South church near Freeman, S. D., held its annual meeting at which the usual election of officers took place. It was also determined that the old church should be repaired and that a new parking system should be arranged about the church building.

The Mennonite Ministers of Manitoba held a Ministerial Conference in Zion church, Winnipeg, Jan. 13-15, Practical themes relative to congregational problems were discussed. For the evening service during the session of the Conference a Bible Study was conducted on Romans Chapters 7 and 8.

Students and teachers in the Hillsboro, Kan., Bible Academy have returned from their winter vacation and are again back hard at work. Morning devotions were recently conducted by Rev. David Goerz and Rev. Epp who showed their interest in the school by visiting it and giving the students the benefit of their advice and encouragement.

The annual report of the pastor of the Upper Milford, Pa., church. Rev. H. G. Nyce, shows that during the year eight children were consecrated, and eleven members were received by baptism. The Allentown church of which Rev. Nyce is also pastor, received twelve by baptism, eight by right hand of fellowship and ten by letter.

The Young Peoples Societies and the Sunday School Union of the Eastern District Conference have added a monthly paper to their interests which they publish jointly under the name of Y. P. S. and S. S. U. Notes. The first issue brings a report from the Missionary Secretary, Mary B. Borneman, which is full of up-to-date information, particularly in this issue about Home Missions. There is also a report of the Young People's Work by Robert Ross which has special reference to raising money for mission purposes.

The recent celebration of the 25th Anniversary of Bethany church, Freeman, South Dakota, was attended by many who came from a distance, among them were Rev. Elmer Basinger, of Iowa, Rev. Ed. Schmidt of Chicago, Walter Gering from New York, and Dr. and Mrs. Lohrentz of McPherson, Kansas. Many encouraging letters came from former pastors and friends. The first pastor of the Bethany church was Rev. H. A. Bachmann who died in California some years ago. He was succeeded by Rev. J. M. Regier. Other pastors were Rev. Elmer Basinger, Rev. J. C. Peters, and Rev. D. E. Harder.

Last month the Church Council of the Allentown church conducted a successful Every Member Canvass. A Teacher's Training Class is in operation in the Allentown Sunday School which held its first examination December 29.

Community Evangelistic Meetings under the leadership of Rev. R. H. Nicodemus of Huntington, Ind., began in the Berne, Ind., church, last Sunday. Prayer meetings were held in the various churches of the town in preparation for these meetings.

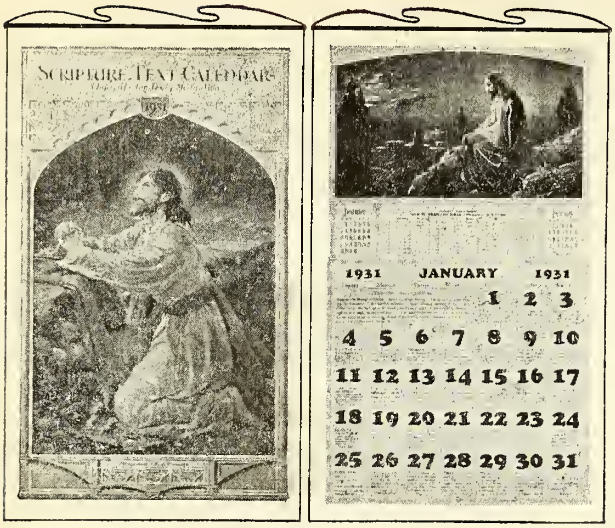
Mrs. Catherine Moyer, widow of the late Rev. Jacob Moyer, of the Springfield and Saucon, Pa., churches, who had attained the age of 87 years, passed away in her home at Center Valley, Pa. The funeral was held January 10 in the Saucon Meeting House.

Dr. E. G. Kaufman of Bluffton College accompanied by Stephen Wang and James Liu, Chinese, Gustivo Garcia, a Cuban, and Frank Mitchell, all students of Bluffton College, visited Goshen and Topeka, Ind., speaking in the three Mennonite churches. On the way home they stopped off at Berne where Dr. Kaufman had business to transact with the printer with reference to his forthcoming book.

The call to the pastorate of St. John's Mennonite church, northwest of Bluffton, Ohio, has been accepted by Rev. Edgar Toews of Newton, Kan. He is expected to assume the care of the congregation about the first of February. Rev. Toews succeeds Rev. Thiessen, the former pastor of the church who returned to the mission in India this fall, where he had served a number of years.

Dr. J. E. Hartzler of Witmarsum gave his lecture on the Passion Play in the local high school upon the invitation of Parent-Teacher Asociation. Following its first presentation last month there was a demand for its repetition. A large and appreciative audience enjoyed the lecture. Dr. Hartzler had just returned from Pennsylvania where he had given it in a number of places.

Let Him come in and sup with thee,
And thou shalt all life's beauties see;
And from the cares that wear thy soul,
One hour with Him will set thee free.
—John Paul.


Scripture Text Calendar
1931 JANUARY 1931
1 2 3
4 5 6 7 8 9 10
11 12 13 14 15 16 17
18 19 20 21 22 23 24
25 26 27 28 29 30 31

Scripture Text Calendar
1931

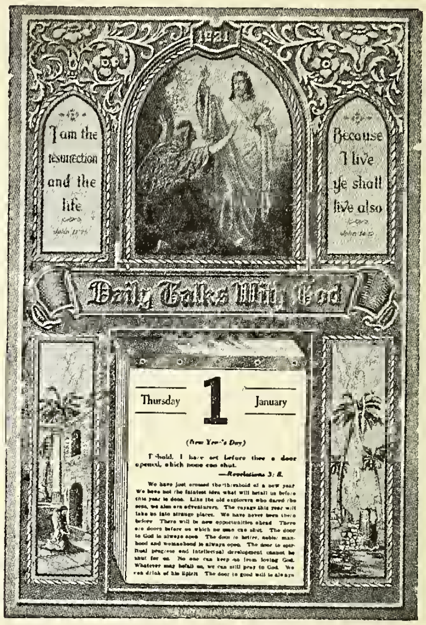
Notice these Important Features

Thirteen full-color religious paintings suitable for framing.
Brief stories of the pictures.
Preceding and Following Month Pads.
Phases of the Moon.
Flower and Birthstone of the Month.
A Scripture verse for every day.
Golden Texts for Sunday School Lessons.

Size 9¼ by 15¾ inches.

Price:

Single copies, 30c; 4, $1.00; 12, $3.00; 25, $5.75; 50, $10.00. Postage 5c extra for Canada.


1931
I am the resurrection and the life
Because I live ye shall live also
Daily Talks With God
Thursday 1 January

Daily Talks With God
1931

Daily Scripture Passages, Daily Devotional Readings, Daily Prayers, presented in the most artistic form. Wall style embossed in gold and colors with Biblical Picture, scene of the Holy Land and Scripture verse.

Size 8½ by 12¾ inches

Daily Talks With God has served the Christian Home for 17 years proving the satisfaction and blessing they have given their readers.

Price: 60c postpaid; dozen $5.40, postage extra.

PAY YOUR SUBSCRIPTION NOW!

All those paying their subscriptions in advance for 1931 will receive a 1931
MENNONITE YEAR BOOK FREE!

PRICE: Single copy 20c; 12 or more copies $1.50 per dozen

SPECIAL OFFER

Any person who sends in twelve new paid-up subscriptions to the MENNONITE (at $2.00 per subscription per year) will receive as premium a copy of the new book entitled *The Russian Dance of Death* by Dirk Gora.

COPIES of the above book may be ordered direct from the MENNONITE BOOK CONCERN, Berne, Indiana, at $2.50 per copy, postpaid. This book should be read by every Mennonite.

PRICE: Single copy 20c; 12 or more copies $1.50 per dozen

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI BERNE, INDIANA, JANUARY 22, 1931 No. 4

OUR COMMON FAITH

An Address at a Joint Meeting of Friends' Elders and Mennonite Ministers Held in Germantown, Pa., January 6.—Silas M. Grubb.

That there are certain well-defined principles upon which Friends and Mennonites agree is obvious. Of these non-resistance, non-swearing of oaths, plainness in life, speech and garb, and in ministry called from the midst of the brethren comprising the church are the most outstanding. Neither of the bodies are so much committed to dogmatic interpretations of Scripture as they are to the exercise of a consistent Christian life. In other words, Quaker and Mennonite standards are not measured by canons, but by simple applications of Scripture to daily life. The atmosphere of both churches is not as congeniel to the theologian, who lives and thinks in medieval terms, as it is for the one who attunes his life to the condition set forth by Jesus in His words, "If ye love me keep my commandments." Not that Quakers and Mennonites have been without leaders intellectually capable of deep appreciation of the technical study of the Bible, but, practical application of Christian teaching to daily life has always seemed to them worthy of receiving pronounced emphasis.

As the leader of a group of simple folks who accepted the Bible as something to be appropriated to themselves by constant study, Menno Simon was an exceptional person of untiring effort and remarkable zeal, but, when he wandered into the field of Theology, as in the case of his position on the incarnation, posterity must feel that neither he nor anyone else knows where he stood in the face of that which made St. Paul exclaim, "Great is the mystery of godliness."

In the matters in which our two bodies are in accord the Mennonites were much earlier on the ground than the Friends. This was especially so in the matters of non-resistance, non-swearing of oaths and simplicity, and we are happy in the thought that the lives and testimonies of Mennonite refugees in England prepared the soil and sowed the seed for both the Baptist and Quaker movements and to this end English refugees who found refuge in Holland were also prepared to carry back with them to their native country impressions gained from Dutch Mennonites that had much to do with their future religious lives. Hans de Res, at the time when English Baptists were finding haven in Holland, 1580, wrote a confession for the Mennonites and then, at their request, wrote one for the Baptists that, except for the item of non-resistance, was almost identical with the one of his own connection. Early Quaker visitors to the Continent found in Mennonites considerable that was in accord with their concerns but also often found them generous hosts. Friends missionaries established missions among the Dutch and High Germans to which Mennonites sometimes attached themselves and it so happened then that in localities where Mennonites were numerous Quaker Meetings came into being, notably at Hamburg, Krehfeld and Kregsheim.

It was a happy turn of events that sometimes during the centuries Friends and Mennonites were drawn together by common interests. William Penn's mother was a Dutch woman and some are inclined to believe that she was of Mennonite extraction. Should this supposition be true it is then a satisfaction to Mennonites to learn from the writings of a contemporary that "She hath more wit than her husband." The opportunity that Penn gave Mennonites to live their own lives, away from poverty, strife, war, famine and persecution, in his Province need not be recited here, except to say that for the first decade here in Pennsylvania it is difficult to say definitely whether the newcomers from the Rhine country were Friends or Mennonites. It was nearly 25 years after the arrival of the Krehfelders that they erected their first Meeting House on this spot. I am inclined to think that a difference in language and the constant stream of German immigrants was the real occasion for separate worship, however, Germantown with its nearness to Philadelphia, never had a large congregation for the reason that the newcomers went to Skippack or Lancaster because they were farmers, not weavers, as were the first families from Krehfeld and it naturally followed that these sections became and remained entirely German, thus widening the gap between the two bodies.

It is said that when Quakers held the political power in Pennsylvania they could always depend upon the support of the Mennonites. I am inclined to believe that this statement is overdrawn for the reason that, until the middle of last century, few, if any, Mennonites interested themselves in politics even to the extent of voting, so thoroughly were they convinced that the church, and therefore the member of the church, must be entirely separated from the state. It was held inconsistent to Christian life for any of them to seek and accept public office. Even the election of a Mennonite to the office of Justice of Peace caused a mild sensation forty years ago.

However, when matters affecting principles were involved, the two bodies found one another. With the Quakers they sometimes found it expedient to petition the Assembly for a recognition of their right to non-resistance. While the Friends had the problem of Free Quakers on their hands during the period of the Revolutionary War Mennonites had much the same trouble with the Funk faction which resulted in a schism and the building of a number of Meeting houses, the last of which finally closed its doors ten years before the outbreak of the Civil War.

English Friends and Russian Mennonites found each other sixty years ago. Representative Friends visited the prosperous South Russian colony as Friends and as representatives of the British Bible Society. Cordial relations then came into being between individual Quaker and Mennonite families which lasted until the death of State Senator Jansen of Nebraska who, after his exile from Russia, unlike most Mennonites, became a figure in politics in his adopted state, and is said to have refused the nomination for governor because of his stand against capital punishment. During the time of the Dukhobor migration to Canada the Senator was called to Canada by the Friends where his knowledge of the Russian language and people was helpful to their Quaker sponsors.

The memory of the late war and its consequent miseries are still so fresh that only reference needs to be made here to the co-operation of Friends with Mennonites. We have not forgotten the conferences, the visits to the powers that be at Washington, and the benevolences that occupied attention of all branches of both Friends and Mennonites. Many Mennonite conscientious objectors found comforting and encouraging fellowship with their Quaker fellow prisoners in the guard houses and jails at a time when to "think but a protest in silence was wrong". Perhaps, as never before, did the young men of both churches come to realize that Quakers and Mennonites had the responsibility of standing for conviction that was worth whatever risk such a stand involved, and that the youths of both bodies may hereafter depend upon one another's sympathy and support, should another war confront us.

One startling situation was thrust upon Mennonites by the war time experiences. We were not so ready as were the Friends. Young Friends were better trained for and better informed concerning the matter of meeting the War with conscientious objection. Our people had been resting upon their oars. Things were so different from Civil War times. Then conscientious objection could, at least in appearance, be sustained by financing the procuring of substitutes. War hardships, like many other ordinary hardships, at that time, were largely financial. By the time that the World War came on, more than just the ability to pay money was required to meet the ideals of conscientious objection—which was one of the very few good things that the war did for us. We owe much to our Russian Mennonites of the western states who, from their remotest ancestry in Holland, in Reformation times, had to be constantly on the alert and deal with major and minor governments continually to preserve their non-resistant principles, for standing so unitedly and firmly for the Peace that Jesus Christ commanded his followers to observe.

Friends and Mennonites, in the working out of their Christian life, have many similarities that, I think, deserve more emphasis than have been given. Many years ago the celebrated Dean

Farrar was the guest of the beloved editor, Geo. W. Childs, and he arranged a reception for his distinguished guest to which he invited the Philadelphia clergy. When my father was introduced as a Mennonite minister the Dean asked the question we so often hear, "Who are the Mennonites?" to which Mr. Childs replied, "They are Pennsylvania Dutch Quakers." Naturally, even editors are not always sure of their Ecclesiastical history, but knowing the meaning attached to the name Quaker the world over we are complimented even though calling a Quaker a Pennsylvania Dutchman may not add new laurels to those he already has acquired.

Simplicity of worship naturally finds expression in simple houses of worship. The traditional name by which we should know ours is Meeting House. A church in the accepted sense, with battlements and towers, is not in consistent accord with the service of the Prince of Peace. Such things very well belong to forts but not to the assembly of those who love even their enemies. In our beloved Pennsylvania German there is to this day a distinction made between churches and meeting houses, when speaking of those who worship in them, the former being called the Church People and the latter the Plain People.

With few exceptions elaborated houses with steeples and bells have not appealed to the Mennonites of America, the exception sometimes being with congregations of Swiss origin and, singularly enough, this happens to be so, even though in the days of persecution in Switzerland, the law provided that money coming from confiscated property of Mennonites should be used to buy bells for State Churches.

Our simple houses of worship have seen many strange happenings. There were places in Russia where in plain sight of simple Mennonite houses of worship there stood a Mohammedan mosque, a Greek orthodox church, a Roman Catholic church and a Lutheran church. About them Germans fought with Russians, the Whites with the Reds and Macknof with the Colonists and now today these meeting houses have been turned into clubs and what not by the Soviets. It was a strange coincidence that here in Germantown, where Red Coats and Colonials crossed swords in an important battle, there stood in protest against the whole business a Quaker, a Dunker and a Mennonite Meeting House and a British general fell from his horse mortally wounded before this very door.

It may be thought unfortunate that Mennonite congregations and general Mennonite gatherings thought the keeping of records and the collecting of statistics a sign of wordly pride, until within less than a hundred years ago. It therefore has long remained the task of amateur historians to dig out history and often to feel that facts, like newly born babies, should be elaborately and attractively clothed before presenting them to the view of an admiring world. The result has often been history wonderfully and fearfully made. But, as the government of the Mennonite church is congregational, it did not occur to our fathers that anyone outside of the church would be at all concerned with records of their church life. Indeed, the prime cause of the division in eastern Pennsylvania about 80 years ago, which led to the organization of the General Conference, of which this church is a part, was the suggestion made by a young school teacher that the Franconia Conference adopt a Constitution and keep records.

It may be of interest to note that Christopher Dock, the first American writer on the science of teaching, kept school in this building and that some years ago, at the time of the unveiling of the simple marker over his grave, in Skippack, the governor of the state at the time and a former governor, both of Mennonite ancestry, made addresses.

Because Mennonites called their ministers out of the congregation and not from schools where they were trained according to accepted formulas and because they served without salaries, the outside world thought they held ignorance at a premium. "Wie dümmer je heiliger" was a contemptuous phrase coined to ridicule the practices of the church. Well, there may have been an occasional "Wie dümmer je heiliger" case manifesting itself, but, if so, it was an unusual one. Our church of the past has been rich in German literature and its people and its pastors knew and read it thoroughly. Our first piece of literature in America was a reprint of an English statement of our faith printed in English for the benefit of Englishmen who were associated with Amsterdam Mennonites in 1712. The American edition came from Bradford's press in 1727. The most extensive piece of literature produced in America of Colonial times was the great Mar-

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb..............................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance..................................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.
Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to to the **MENNONITE BOOK CONCERN, Berne, Ind.**
All contributions and communications for the columns of this paper, and exchanges are to be sent to **REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.**

tyr Book, a Mennonite historical work printed in Lancaster county. This work also has the distinction of having been the first American book reprinted in Continental Europe. The unbound copies, remaining in the hands of the printer, were seized by the Colonial troops and the leaves distributed among the soldiers, either to be used as bedding for their horses or as gun wads to be shot off at the battle of Germantown. As the work was pre-eminently a peace work one may say that with every bullet the Americans shot a peace tract into the ranks of the British.

No Mennonite family of the days before the Civil War was without a library comprising Menno's Fundament Buch, The Martyr's Mirror, Danner's Sermons, A Cathechism by Roosen and another volume of sermons by Denkmagel, a famous Dutch Mennonite who has the distinction of having been the friend of both Wesley and Zinzendorf. Added to this list, of course, there was the Lancaster Almanac which enabled the farmer to plant onions at the proper time and give him a daily forecast of weather conditions.

No sect in Pennsylvania had a literature that was so closely studied and that so thoroughly indoctrinated them in the principles of their faith as had the Mennonites.

Unlike the Friends the so-called unlearned and unsalaried ministers of the Mennonites did not refer to the ministry of other churches as a hireling ministry. They rather emphasized the difference by speaking of their own ministers as "love ministers", a term that in the German indicated a softer attitude toward others. However, an occasional schism having its origin in quarrels among the ministers over trifling matters often turned the sweetness of Love Ministers into the gall of bitterness.

Friends have their Quiries. Mennonites have their Inquiry Meetings before the celebration of the Lord's Supper. This, however, in some quarters, has degenerated into a mere Preparatory Service. Yet, when consistently carried out, the Inquiry Meeting has proved itself one of the strongest guarantees of a clean church and a pure doctrine. It endeavored to find assurance whether every member of the brotherhood was at peace with his God and his fellow man and so fitted to participate in the Memorial Feast of our Lord's Suffering and Death.

The need for a distinctive garb has been disputed for the last four or five decades. Our General Conference differs from some other Mennonite bodies in that it does not stress the need of proclaiming to the world Christian humility by wearing a particular garb. Of course, we know the story of the very much provoked Quaker who hung up his coat and said, "There hangs the Quaker, now let me punch him." A Mennonite version goes something like this. At a public sale a rowdy was having fun at the expense of a big, meek looking Mennonite by pulling his coat and otherwise annoying him and saying, "You are a Mennonite and dare not fight." Finally the Mennonite said, "Yes, and I am a carpenter, too," and with that he seized his annoyer by the collar and the slack of his pants and rubbed him to and fro in the hard snow at the same time saying, "This is the way I handle the plane." The annoyer soon had to beg for mercy and his respect for non-resistant Mennonites was greatly increased.

The ancient instrument for discipline in the Mennonite church was the ban, which led to all kinds of divisions chiefly because the exercise of the ban was in the hands of small groups of elders or even individual ministers. It was responsible for no less than 20 divisions among the Dutch Mennonites at one time. A version of the story of the friend who said to his wife, "Everybody is queer but me and thee and I think sometimes thee is a little queer", comes to us from that period when a certain minister placed everyone in his church, one after the other, under the ban but his wife and she escaped largely because he, poor soul, was not the master in his own house that he had been in his church.

Having again found so many things in common during the past few years it is fortunate that Friend and Mennonite may come together and renew former associations and interests. When William Penn was on his famous journey to the Continent in Amsterdam he met, in a public disputation on Christian Essentials, Abraham Galerius De Haan, the congenial minister of the Amsterdam church, which survives to this day as the largest congregation of Mennonites in the world. There is an old Latin book that comes down to us which preserves the details of that debate, which, while conducted in a friendly spirit, was nevertheless a "disputation". We are happy that in this historic edifice Friend and Mennonite may again meet, not in disputation, but in conference. It was the purpose of our local Conference in inviting Friends to meet with us, not for debate but for instruction and inspiration. Friends have a literature on matters that concern us both. We want our people to know about it. Friends have taken leadership in benevolences way out of proportion to their numbers. We are gratified that in a small way Mennonites have been associated with them in some of their benevolent venturés. We would like to know those who have had leading parts in Friends' ventures better. We know that such acquaintance will help increase our vision of the need for world wide services of love and mercy. Moreover, there is at this time of wild extravagances in nearly every expression of life a need for simplicity, for quietism, and for disinterested service to the miserable and needy that emphasized a great need for our testimony and, if we can unitedly testify, it will be all the more an expression of those things that have been our concern for centuries.

PRAYER AND WORSHIP

Max I. Reich

(Paper read at the joint meeting of Mennonite and Friend ministers, Germantown, Jan. 6, 1931.)

William Law, the 18th century mystic and interpreter of Jacob Boehme, said: "Prayer is the soul arising out of the vanities of time into the riches of eternity."

Wherever we look, or how far back we may travel in history, we observe this strange quest in the human soul; the urge to seek a larger life in a better world. Man is conscious of the lure of the spiritual and eternal.

The fact is that the world of divine love and harmony broods over the discordancies and confusions of the world of humanity, seeking to reveal itself to man, originally created in the divine image and after the divine likeness in order to enjoy that higher world.

Prayer is the expression of man's awareness of that world, and his longing to get into harmonious relations with it. He has heard its call, and prayer is his answer to it.

But prayer has a yet deeper content. In it man turns in his strange loneliness, which no fellow-human can dispel, to the society of a Being of whom he is persuaded that He is able to supply what is lacking in his earth-bound life. This invisible Being is intuitively visualised in terms of Personality. His "thou" awakens the human "I." Prayer is communion of personality with Personality. It therefore transcends mere meditation or soliloquy. It is the finite human personality crying out for completion through union with the infinite Personality which is its true origin. And it feels that God has taken the initiative in this up-ward movement of the soul. He draws and man follows. That mystical experience, in which the soul is united to its original source without losing its identity, is man's spiritual goal, beckoning him from afar. The soul may often be diverted to a lesser good, hypnotised by the spell of the visible. But disillusioned it comes to itself again, and arises to find the Father, and the good of the Father's House; as St. Augustine said in his Confessions: "When I seek Thee, O God, I seek and keep on seeking the life of blessedness."

How various are the ways and methods in which man in all ages and under every conceivable condition has manifested this quest:

"Far and wide, though all unknowing,
Pants for Thee each human breast;
Human tears for Thee are flowing,
Human hearts in Thee would rest;
Thirsting as for dews of even,
As the new-mown grass for rain,
Thee they seek as God of heaven,
Thee as Man for sinners slain."

Where this is felt, prayer becomes, in the words of Friedrich Heiler in his great book, **Das Gebet,** "A social phenomenon in the realm of the spiritual." And therefore it reflects the various social relationships known in human society. We may know the feeling of a servant before his master. We may enjoy the intimacies of friend with friend. We may experience the love-relationship subsisting between a bride and her beloved. We may enter into the free intercourse of a son with his father.

Thus there is a profound mystery in prayer. It cannot be reduced to so many pious sentiments more or less intelligently repeated in vocal utterance. And here I will quote another Master in Israel on the subject of prayer, one of the early Friends of the 17th century, Isaac Penington:

"True prayer is the breathing of the child to the Father which begat it, from the sense of its wants, for the supply of its wants. 'The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit' (John 3:8). God, by the breath of His Spirit, begets a man out of the spirit and likeness of this world into His own image and likeness. He that is thus begotten, wants nourishment, wants the divine warmth, the breasts of consolation, the clothing of the Spirit, the garment of salvation; wants the bread of life to feed on; wants the water of life to drink; wants strength against the enemy's assaults, wisdom against his snares and temptations; wants faith to deny the fleshly wisdom, that so he may trust and feel the virtue of the arm of the Deliverer; wants hope, patience, meekness, a clear guidance, an upright heart to follow after the Lord; yea, very many are the wants of that which is begotten by the breath of God, in its state of weakness, until it be drawn up into the unity where the full communion with the life is felt, the heart satisfied, and the wants drowned." Isaac Penington continues: "He that begetteth the child, teacheth him to pray, even by the same Spirit which begat him.... And thus watching to the Spirit, the life of a Christian is a continual course of prayer: **he prays continually.** This is the living prayer of the living child, which consists not in a form of words, either read out of a book or conceived in the mind; but in feeling the breath of its nature issuing out from the principle of life in it to the living spring, which is the Father of it; who by causing His virtues to spring up in it, nourisheth it to everlasting life."

It is here where prayer melts into worship. We do not really begin to worship till we reach the point of satisfaction in God. There is a close connection between the two exercises. Unfortunately the English language fails us here. In the German we have two words from one root: **Beten** and **Anbeten**; that is, **Prayer** and **Worship.** Where Prayer ends Worship begins. When we worship we are beyond our sense of need. It is swallowed up in the feeling of the overflowing good found in God. There is an intimate connection between the teaching which our Lord gave to the woman of Sychar about the living water which quenches soul thirst, and the subsequent teaching He gave her on the question of true worship. The true worshippers bring to the Father the overflow of their satisfied hearts. They have drunk of the waterbrooks of life where the weary thirst no more, made available by Christ out of the depths of His mysterious Being, human and divine. This living water becomes a spring in the soul, bubbling up into everlasting life. They have been transported out of the wilderness into the region of satisfied desire. They have found the Love which can still every want, and can meet every emergency, and can heal every wound, and can transmute every loss into gain. And so they worship. And the Father seeketh such to worship Him.

In our Lord's discourse with the woman of Sychar on the subject of worship, He adds to the idea of a satisfied heart two other characteristics of true worship, those which would unite all, even Jews and Samaritans, into one family of worshipers namely, **spirituality** and **truth.** He said: "God is Spirit and they that worship Him must worship in spirit and in truth." By spirit is evidently meant the deepest element in man by which he can apprehend spiritual things. It is the seat of self-collectedness, as the dear old saints of olden times would have said and the true sanctuary wherein the true worship is celebrated. So Paul in Romans 1:9: "God whom I serve in **my spirit**;" and Eph. 6:18: "praying in **spirit**;" (there is no definite article in the Greek). But this spirit in man, "the candle of the Lord," as the book of Proverbs calls it, remains simply a potentiality, until it is penetrated by the Divine Spirit. It is by this union that it becomes capable of realizing the true worship of which our Lord spoke. This intense worship in the inner sanctuary of the spirit is "in truth," because it alone corresponds to the nature of God who is Spirit. And as He, as Spirit, is a universal Presence, so this worship is not confined to holy places or holy seasons, though it can gratefully avail itself of them when they are found.

It is not without significance that in the sanctuary which was, in its time, "a shadow of good things to come," the golden altar of incense was found in the holy place, beyond the brazen altar for sacrifice which stood in the outer court. The teaching is, I submit, that man must needs make his first acquaintance with God at the brazen altar, which foreshadowed the work which Christ accomplished on the cross, a work which establishes the believer at peace with God and in acceptance according to the value of His redemption as estimated on high. It is then that the believer is conducted in, in priestly dignity, to offer up the incense of adoration on the golden altar. The grace that has purged us of sin makes us worshippers. Neither on Mount Gerizim nor in Jerusalem did they know this. The people remained in the outer court. For it was not possible for the blood of bulls and of goats to put away sin. There was no sanctifying virtue in the types of the old covenant. But Christ has inaugurated a new day. Through Him the entire worshipping family has access in one Spirit to the Father. He has thrown open every chamber of His House to His children. Gerizim is gone. Jerusalem is gone. God dwelleth not in temples made with hands. But the heavenly sanctuary into which our Great High Priestly Representative has entered, as our Forerunner, is open. And there we shall eventually find our place of worship, where all the saints in light shall have fellowship one with another.

Nevertheless God has a House even on earth, where His Honor dwelleth, and to which the affections of His people should be attached. We have corporate as well as individual relations. We have in Psalm 42 the cry of the thirsty soul for the Living God, as the hart panteth for the waterbrooks. But in Psalm 84, we have heart and flesh crying out for **the courts of the Lord,** to be found in His House where those who dwell there will be still praising Him. And again, another Psalmist says: "One thing have I desired of the Lord, and that will I seek after, that I may dwell in the House of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple."

The former reflections have had reference particularly to **individual** experience. I have said nothing so far of the **meeting** for worship, the assembling of ourselves together as the people of God for united and public worship. We know without this the fullest Christian life is impossible. The Society of Friends, as is well known, is somewhat peculiar among other Christian bodies in its conception of how such a meeting could best be held. Truly the Presence of the Living Head of the church is wherever two or three are gathered in His Name. But Friends have found it helpful for the realization of that Presence, to sit in a waiting and worshipful silence before it. As we thus get out of the hurry and heat of the flesh, He baptises us afresh with His Holy Spirit, and enables us to approach His Table, where by faith we taste and handle things unseen. He also disciplines us to wait, not **on** each other, or **for** each other, but on Himself alone, that He may in His own time, if it please Him, open the spring of ministry in His prepared servants, male or female.

Friends are deeply sensible of their failure in falling short of their ideals of corporate worship. The meeting can easily become dull and formal. The state of each unit affects the group, though not a word be spoken. But the remedy for deadness is not more creaturely activity, but a closer spiritual exercise on the part of those who have spiritual discernment to feel it. And in answer to their secret cries, how often the Lord has mercy on His dependent people. He overshadows them with the wing of His love. He causes the dew of the Spirit to revive their souls. He shows unto them His hands and His side. He unveils the world of divine good of which He is the Centre and the Sun.

We need a revival in the Christian church of the importance of worship. It does not occupy the central place from which all rightly called for exercises flow as from its life-and-heat- generating power house. Nor will the worshipper remain unrewarded, though in worship he does not ask anything for himself, but is chiefly concerned to ascribe worthiness to Another. May not Mary of Bethany teach us? She is the typical worshipper set before us in the New Testament. At the feast she saw Jesus only. Her brother was there, and he had just been restored to her from the grave. But she did not gaze upon him. The apostles were there, and they criticised her action when she broke the alabaster box of costly ointment upon her Lord, calling it a waste. But she did not heed them. She wrought a good work upon Jesus, anointing those holy feet treading the lonely path to crucifixion and she filled the house with the odor of the ointment. Then she unloosed her tresses and wiped the feet which she had anointed. And behold! they became saturated with the fragrance that she had poured out upon her Lord. As she retired, she carried that perfume with her. She diffused the fragrance which she had absorbed at the feet of the One Object of her adoring ministry.

One more observation I would like to make. The fire which kindled the incense on the golden altar came from the brazen altar. And we read that the fire on that altar came originally from heaven. The priests of Israel were strictly forbidden to manufacture a fire of their own. And so it is to-day. We are told that our Lord offered Himself without spot unto God "through the Eternal Spirit." By that same Spirit we must offer our worship. The animating principle of the Cross of Christ must energize our spiritual sacrifices. And we know that the sacrifice of the Cross was the most precious act of worship that God ever received from this earth.

CORRESPONDENCE

Bethel Mennonite Church, Perkasie, Pa., Jan. 3, 1931.—With each issue of The Mennonite received we are reminded that it has been some time since any report of our church has been made through the columns of this paper.

First we wish to express our hearty approval of the improvements made in "The Mennonite" during the year.

We return thanks to God for blessings received during the year. Our membership has been spared and blessed with a reasonable degree of health. Our small group has been increased by two new members.

Attendance in the S. S. was stimulated by a contest for perfect attendance.

The Ladies' Aid Society was active during the summer in a laudable endeavor to have the inside walls of the church painted. To this end plans were furthered to raise funds. However, the project has not yet been put through.

The Ladies' Aid also sponsored several special services.

The first occurred on Sunday afternoon, Nov. 9, when a male chorus of the Mennonite Brethren church in Bethlehem accompanied by their pastor, Rev. Hottel, Missionary Norman Cressman, of China, and their leader, Harold Moyer, conducted a service with us.

The service was one of simple gospel melody by the visiting brethren interspersed with addresses by the leaders and prayer offered by William Fretz. Rev. Hottel based his address on the words of St. Paul: "That Christ may dwell in your hearts by faith."

About a month later on Dec. 7th we were privileged to have Rev. D. J. Unruh, and choir of the Grace Mennonite church, Lansdale, assist our pastor, Rev. A. M. Fretz, in the service. The program was composed of selections by the choir and a short sermon by Rev. Unruh who spoke from Hebrews 2:12, "Looking unto Jesus the author and finisher of our faith." "The child of God has nothing to fear in the coming of the Lord; it is but a coming into his own."

These musical services were well attended and much appreciated by our people who are grateful for these opportunities for fellowship with workers in other portions of our Lord's vineyard. The offering of $14 received on Dec. 7th was given for Russian Relief.

Our S. S. observed Children's Day and Christmas by special services in which the children of the S. S.—many of whom belong to families who belong to other denominations—took the leading parts.

Gifts of candy at the Christmas service made the children happy. Brief extracts from our pastor's helpful sermons follow:

"Every one of us shall give an account of himself to God."

The old law that the sins of the fathers are visited upon the children is wiped out under this new law which makes each one responsible for himself.

"These things I say unto you that your joy might be full."

"We should have a common joy, a common table and join in a common service," was a thought expressed for the Fall Communion.

Three workmen who were laboring on the erection of a church building when asked what

(Continued on Page 15)

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A UNITED MENNONITE YOUTH THROUGH CHRIST

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

February 1

The Young People's Society in the Work of the Church. II. Tim. 2:1-15.

This will be Golden Jubilee Day for Christian Endeavor. Thousands of Christian Endeavor Societies the world over will celebrate with us this Golden Anniversary. On the 2nd day of February, 1881, Rev. and Mrs. Francis E. Clark called together the young people of the Williston Congregational church in Portland, Maine. They met for the purpose of organizing a society of young people for active work in the church. Father Clark presented a pledge of loyalty and they agreed to accept it and signed it and thus was formed the first Christian Endeavor Society.

The movement grew by leaps and bounds, soon other societies were formed, county and then state unions were formed, and in 1885 the United Society of Christian Endeavor was formed. In the spring of 1888 Dr. Clark made his first journey to England when he laid the foundation of Christian Endeavor there. Dr. Clark was president of this great organization from 1886 to 1925 in which year he was succeeded by Dr. Daniel A. Poling. Dr. Clark passed to his reward in 1927 but great lives like his live on.

What This Meeting May Mean to the Society

Aside from the Jubilee Celebration in which we thank God for consecrated lives who made C. E. possible, this should be a consecration meeting for the society. A Christian and a C. E. Society grows by a series of explosions of love to Christ something like an automobile which proceeds by series of explosions of gasoline. We all have a beginning in our spiritual lives when we are born again, but the Christian life must be a growing process even unto death, likewise the society. If the society does not go forward it is going backward.

Is there a sincere Christian co-operation in your society? The first purpose of that organized society back in 1881 was "to band the young converts together for mutual help and training, and to help in promoting the work of the church." Does your society do those things, does it help young Christians to become stronger, is there the spirit of co-operation and does your society dovetail into the work of the church? If not, now is a good time to build up that breach.

Aside from the regular officers, do you have your committees appointed and are they working? Do they have a goal for the year? This would be a splendid opportunity to have the Committee Chairmen report the things they expect to accomplish during the year, giving somewhat of an outline of their work. There is no virtue in having committees if they do not function.

Irrespective of what good work the various committees may do, let it ever be remembered that the regular meetings will be, after all, the most important part of your society. Are these meetings devotional and spiritual? Too much Emerson or Shakespeare and too little Bible will strangle or starve any individual Christian or any society. If Christian Endeavor means anything it means an opportunity for expression and growth in the Christian life. Merely reading slips without comments will not do. To have mostly older people do all the work will not help the young people who need it most. Older Christians may give advice, encouragement and moral support from time to time, but it is much better if they will be good listeners. Young people learn by doing, and we all grow stronger spiritually by testifying and expounding on spiritual themes.

Shall we take that much-talked-of iron-clad pledge? Why not? Is there anything contained in it which we can not rightfully expect every true Christian to do? It is much better to have a high goal and strive toward it even though we do not always attain, than to have a low goal and thus not strain toward the perfection in Jesus Christ. Would it not be better to die in the attempt to train for larger usefulness and better living than to live without the pledge and be a cripple? But we can grow strong with the pledge.

Found in the Lesson-text

This fine Scripture lesson has fifteen verses this week, each verse tolds a lesson. An aged pastor writes a letter of kindly warning and advice to a young worker who was converted under his pastorate. The lesson is all the more impressive when we remember that Paul is imprisoned on the charge of having set the city of Rome on fire. If this was the charge against Paul we know it could not possibly have been true, but to bear his punishment thus bravely without whimpering and urging others "to endure hardness like a good soldier" is indeed very noteworthy.

1. The duties of God's ministers and all who seek to serve him is to maintain the faith against assailants and seducers, and to teach this faith to others.

2. The earnest Christian must be brave and patient, he must "endure hardness like a good soldier of Jesus Christ." The virtue of the soldier is shown in resisting the enemies of the faith and all evil. In order to do this he will devote himself to positive works, always observing the rules of his service; we are Christ's and must use the sword of love.

3. "The workman is worthy of his hire." Like the husbandman, the laborer of Christ should receive a living wage accordingly as he gives of his time. As long as ministers and missionaries cannot board and room in heaven those whom they serve must give them support.

4. We have a high duty and privilege in handling the Word of Truth aright. The Bible should be studied like other books, with an open mind, and yet we must ever remember it is the Book of books, we must approach it with a prayer in our hearts so that the Holy Spirit may guide us into all truth. One important part of the pledge has to do with the reading of this Book. We ought to make a careful and continuous study of this sacred Book. In the study and use of this Book we have a great source of power for it directs us to God, our Creator, Sustainer and Father.

HELP ALONG

"Here's a creed that's broad enough for any man,
Help along.
God is doing for His children all He can;
Help along.
With loving hand he seeks to smooth the way,
He's lifting up the fallen day by day;
Need is calling, be of service while you may.
Help along.

"Here's a creed that every man may safely hold—
Help along.
It will never be too narrow nor too old—
Help along.
The Lord of hosts is working day and night
To bless the world and keep it going right—
If you would be heroic in His sight,
Help along."

PRAYER

"Lead us O Father in the paths of peace;
Without thy guiding hand we go astray,
And doubts appall, and sorrows still increase;
Lead us through Christ, the true and living way."
Amen.

WHAT A YOUNG MAN OUGHT TO BE

Leona Amstutz

Since it does us all good to "see ourselves as others see us" we decided to discuss the subject "What a Young Man Ought to Be" in our Christian Endeavor last Sunday evening. The girls first of all discussed the topic after which the young men were given an opportunity to express their point of view. This is a brief summary of the discussion.

One of the primary factors essential to happiness and the well-rounded life is health. Unless one enjoys good health he cannot possibly enjoy and appreciate the other characteristics which go to make the ideal man.

Does it matter whether or not a young man has his mind set upon some worth-while goal? It certainly does. There is no place in this world for the drifter. Opportunity knocks at the door of those who seek advancement and growth, but very seldom does it come to the individual idly waiting for it to come his way. High purpose, therefore, is absolutely essential.

The importance of good moral character cannot be overemphasized. However, a young man will not find joy, satisfaction, deep-founded happiness unless he has interest in the Christian life. The highest and best standards can be experienced only as one comes in closer fellowship with Christ; truly a young man needs this vital, genuine spark.

Who enjoys the company of an individual who is constantly in the "dumps" over disappointments and petty annoyances? One does not care to associate with the individual who feels that he needs always to contend with the hardest blows that life can bring. Everyone has cares, sorrows, disappointments with which he must struggle. Why annoy others with one's own burdens? If one never had an opportunity to prove his worth he would yearn for tests. Out of the severest trials comes the making of man. Therefore, each one should solve his own problems and while in the company of others radiate cheer. Cheerfulness goes a long way. After all, the individual himself will be the one who gains thereby, for one cannot be at his best when he carries his troubles with him wherever he goes.

Lowell wisely said, "What you are speaks so loudly that I cannot hear what you say." Above all one needs to be natural at all times. Behavior is an expression of past experience, an index of past training. One does away from home what he is accustomed to doing in his regular routine at home. We can plainly see, then, that there is no such thing as company manners. If a young man is thoughtful and considerate at home he will go out of his way for others when he really does not need to do it. Forgetting self, he brings cheer to others by kind deeds he does for them.

The surest index of character is a young man's conduct toward woman-kind. The type of company he chooses reflects his own character—it "makes or breaks" him; whether he admits it or not, it is true nevertheless, that the young man will aspire no higher than the place which he thinks the lady-friend expects him to reach. Girls like to see men persevere, and, if necessary, they want them to try again and again; however, they would rather see them fail than win an honor by wrong means. Wrong means are not justifiable. Men prove their worth by good principles of conduct. In this way they show that they are trustworthy and strictly honest.

In order that one does not become self-satisfied and conceited one needs to improve on what he is. He needs to be open-minded, ever finding new interests so that he might grow. He needs to develop a love for the solid things of life—a love for reading and for hearing good music. "Cheap" forms of recreation are not satisfying. No one admires the back-slider, the stay-at-home. Public spirit counts. He should have community welfare at heart. Deep interest and participation in public affairs gives another avenue for growth.

Very often girls dislike particular men because they don't get their hair cut often enough, don't keep their shoes shined, and, in general, are indifferent about their personal appearance. For many people personal appearance is the only revelation of character because few people can come in so intimate contact that they can find out what lies under the surface. Consequently, much of the judgment of character depends on outward, personal appearance. Neatness and good taste in dress are important factors.

Youth is sometimes foolhardy, with a mistaken courage. A bigger danger is following the crowd. To be sure one is right and then stand for it, at any cost, is courage. Its true test is not to be without fears, but having fears to stand.

Courtesy means being gentle towards all—always being gentlemanly, refraining from fits of rage. After all, the stormer is not the ideal Christian. To be uniformly courteous is a hard lesson to learn, but it can be learned, even by virile men.

What about "white-collar" men? Are they preferable? They are all right, but no one despises a man who rolls up his sleeves and earns his bread and butter by the sweat of his brow doing manual labor. It is often these men who eventually achieve more highly than the "white-collar" man. There is a place for each individual in life. Though the work for which he finds himself suited be high or humble, if he is putting his talents to their intended use, his best is pleasing his maker, God.

"Oh, youth, go forth and do!
You, too, to fame may rise;
You can be strong and wise
Stand up to life and play the man—
You can if but you'll think you can;

The great were once as you.
You envy them their proud success?
'Twas won with gifts that you possess."
—Edgar A. Guest.

THE PURPOSE OF A YOUNG PEOPLE'S SECRETARY

(Concluded)

Some of the distinct tasks, then, of a Young People's Secretary are to as nearly as possible establish a unified program among our various Young People's Societies, for in unity there is strength; to promote efficiency within and among societies and the program undertaken, for to waste is sinful and destructive; and to direct the efforts of our young people into the most urgent channels of Christian service and to encourage reconsecration to the cause and the program of the C. E. Society of the church, and of Christ. Drawing nigh unto God through Chrst is the shortest and most direct route and in fact the only route to Christian Unity. The office of Young People's Secretary in no wise detracts from the officers elected among Young People's organizations from year to year. It should rather supplement such offices and carry over the work, as it were, while the young folks are getting their experience.

Just how much the C. E. Societies can accomplish by way of a definite program is yet somewhat problematic. However, a survey is being made to ascertain what has been accomplished in the past. Whatever that result may be, is is quite certain that more can be accomplished under more complete organization. The goal set by the young people of the Middle District Conference during the past few years has ranged from $2,000 to $3,200. Although that goal has not always been achieved, it is a known fact that some societies have been carrying other programs in addition.

To get some idea of what might possibly be accomplished, let us propose for a moment that there are none of our young folks who do not make at least one visit per week to a village or city store. Nor is it unreasonable to believe that at least an average of ten cents per member is spent per visit, for non-essentials. If now these young folks were properly approached, there would be few who would deny an equivalent amount to some worthy cause. On that basis, an average contribution of $5.20 per year would be available, an amount that would certainly seem within the bounds of reason. Such contributions in the Middle District Conference alone would total more than $5,000 after making sufficient allowances for junior members who may have no actual cash in their possession.

The money unit as used in the above illustration, merely sets before us something by which we can compare our ability. It is evident without further explanation that many worth-while programs can be carried out in which the financial item figures little or not at all.

E. M. Kennel.

WANTED

A man for hard work and rapid promotion; a man who can find things to be done without the help of a manager and three assistants.

A man who gets to work on time in the morning and does not imperil the lives of others in an attempt to be first out of the office at night.

A man who is neat in appearance and does not sulk for an hour's overtime in emergencies.

A man who listens carefully when he is spoken to and asks only enough questions to insure accurate carrying out of instructions.

A man who does not pity himself for having to work.

A man who looks you straight in the eye and tells the truth every time, and is sincere in all that he does.

A man who is cheerful, courteous to every one, and determined to "make good."

This man is wanted everywhere. Age and lack of experience do not count.

There isn't any limit, except his own ambition, to the number or size of the jobs he can get. He is wanted in every big business.

Get ready for great things. Be "wanted." Golden days are ahead.—Hight C. Moore, in Kind Words.

Evangeline Booth, back from London, says:

"The people in England are spending three times the amount on liqour that they are spending on milk and education, and if the situations were reversed I am sure there would be an immediate improvement in the industrial conditions over there."

THE S. S. LESSON

February 1

Jesus, the Great Physician. Luke 4:38-44; 5:12-16.

Golden Text: Surely he hath borne our griefs and carried our sorrows. Isa. 53:4.

Busy as was the life of our Saviour, He was more frequently to be found in the synagogue than anywhere else. We learn that it was His habit to attend synagogue services and so find in Him an example which we should follow. While our Lord is always "seeking" those who desire Him, let it be understood that the most likely place to meet Him is in the house of God. Those who assemble there together have the assurance that He is in the midst of them.

The next place where Jesus was frequently found was in the home. We can picture no more delightful scene than that of Jesus in the home of Lazarus and his two sisters in Bethany. In Capernaum we find Him in the home of Peter, to which he had been invited. We sometimes wonder if Jesus is always welcome in the home. He certainly would not be welcome in the place where things that Jesus would not approve are the things that are cherished or allowed. Anything into which we know Jesus could not enter should not be in the Christian home. The home where Jesus comes is a happy home because He contributes the things that tend to greater happiness, as we see in this instance where Jesus entered the home of Peter, a welcome guest.

Jesus comes to the home to minister to the needs of that home. He wants all to know that He is there to bring happiness. In the case of Peter we find that misery, in the shape of sickness, was causing distress to a beloved member of the home. There are often other homes in which there is affliction. Perhaps even now there is some such one in the family of the one reading this article. Where there is sickness Jesus always delights to bring the joy and comfort of His presence. The afflicted ones who do not desire His presence with them in times of such trials are depriving themselves of both present and future assurances.

Peter's wife's mother was sick. She was no doubt one of these hospitable souls whose greatest joy was to minister to the comforts and needs of others. Her service and unselfish devotion did not go unnoticed. Jesus saw it and brought a greater blessing to her. There are those in the world who humbly and unselfishly live for others. It may be that they may think that their services are unnoticed, or, it may also be that they do not expect to be noticed. Yet, it is to the encouragement of those who. like the Master, seek to serve rather than to be served to know that the all-seeing of the Master is upon them and that, in his own good time and way, will bring them the reward they merit. It is an assurance to know that, if, in this life the lot is a hard one to bear, in the next life there will be a readjustment to the eternal happiness of these lowly souls. We do not know the name of Peter's mother-in-law, but, that is not important, it is enough to know that she was the subject of our Lord's special consideration.

The mission of our Lord was to care for body, mind and soul of man. Jesus was the Great Physician. He had power to cure body and soul. Let us remember that "Jesus Christ is the same yesterday, today and forevermore." While God places at our disposal many means for the relief of the body's miseries and has blessed the world with a knowledge of how to use these means He is also ready to hear the prayers of those who call upon Him. Sometimes He blesses the means used for our help and at other times He responds to our call, but, in either case, it is not man's knowledge or the means that man uses that effects the cure, but God. Without God we would be very hopeless indeed.

Not only those with bodily ills but also those possessed of the devil were cured. Satanic possession was one of the common manifestations of the evil one in our Lord's time. Jesus came to save men from the devil's power. He is our only protection against the devil, even now. Without Christ we would be slaves of the devil. We note that the spirit recognized Jesus as the Son of God. If even devils recognize this divinity, how absurd it is for men to deny His divinity as some are doing.

The other cure described in our lesson is that of a leper. The leper is a type of sin afflicted man. The sinner is hopeless, helpless, lost. He cannot save himself; neither can anyone else. Jesus alone could cure the leper and through Him alone is their cleansing for sin.

As Jesus came to save all men He naturally was the friend of the multitude. Men came and

He helped them. His great invitation "Come unto me all" comes down to us through the ages.

THE SAVIOUR

We have him, a Galilean carpenter.

Not a physician, but the master of all human ills.

Not a lawyer, but the expounder of the elemental principles of all law.

Not an author, but the inspirer of the living literature of the world.

Not an orator, but the interpreter of the universal human heart.

Not a poet, or musician, but the soul and inspiration of all song and all music.

Not an artist, but the unfailing light of the great masters, old and new.

Not an architect, but the soul-transformer and character-builder of all time.

Not a statesman, but the state and institution founder of the race.

And, more wonderful than all, a man blameless and unscarred by sin or taint of wrong.—From Hanly's "My Lord and Saviour, Jesus Christ."

CONTRIBUTIONS

HOME MISSION TREASURY REPORT FOR OCTOBER-DECEMBER, 1930

General Fund:

Bergtal Ch., Pawnee Rock, Kan., $40.27; Wayland, Iowa, Ch., $50; Zion S. S., Donnellson, Ia., $6.51; Herold Ch., Bessie, Okla., $11.02; Ex. Com. of Mission Societies, $146.84; Bethany Ch., Quakertown, Pa., $38.28; Garden Tp., Kan., Ch., $16.05; Pulaski, Ia., Ch., $79.28; First Menn. Ch., Upland, Cal., $74.40; First Menn. Ch., Aberdeen, Idaho, $91.22; Hutterdorf Ch., Freeman, S. D., $82.91; Bethel S. S., Fortuna, Mo., $7.81; Flatland Ch., Quakertown, Pa., $20; Willing Workers S. S. Class, Fortuna, Mo., $15; Tabor Ch., Goessel, Kan., $92.68; Bethel S. S., Wolf Point, Mont., $7.42; Herbert, Sask., Ch., $22.75; West Zion S. S., Moundridge, Kan., $35; First Menn. S. S., Allentown, Pa., $14.04; Ebenezer Ch., Bluffton, Ohio, $100; Rosenort Ch., Rosthern, Sask., $117.50; Immanuel Ch., Los Angeles, Cal., $35; Buhler, Kan., Ch., $18.50; Daniel Haury, Halstead, Kan., $250; Interest from L. L. B., $2.13; C. W. Regier, $25; Elise Regier, $45, Elbing, Kan.; First Menn. Ch., Nappanee, Ind., $40; Bethel Ch., Fortuna, Mo., $22.65; Bertha Sprunger's S. S. Class, Berne, Ind., $5; W. Swamp Ch., Quakertown, Pa., $53.22; Immigrants, Coaldale, Alta., $23.50; Hoffnungsau Ch., Inman, Kan., $19.03; First Menn. Ch., Reedley, Cal., $182.64; First Menn., Berne, Ind., $1,168; Johannestal S. S. Hillsboro, Kan., $53.44; Hoffnungsfeld Ch., Moundridge, Kan.; $37; Pratum, Ore., Ch. and S. S., $81.60; Bethel College Ch., Newton, Kan., $28.98; Calvary Ch., Quarryville, Pa., $70.16; Grace Ch., Pandora, Ohio, $220.75; St. John Ch., Pandora, O., $90; Christian Ch., Moundridge, Kan., $98.92; Bethel Ch., Lustre & Volt, Mont., $59.72; Emmanuel Ch., Noble, Ia., $20; Offering, Edw. Duerksen, Alsen, N. D., $12; Bethesda Ch., Henderson, Nebr., $187.02; Immigrants, Dundurn, Sask., $38; Bethel Ch., Inman, Kan., $77.31; Mid. Dist. Y. P. Division, $185.12; Bergtal Ch., Corn, Okla., $5.40; First Menn. Ch., Geary, Okla., $13.40; First Menn. S. S., Newton, Kan., $50; Int. Gen. Conf., Trust Fund, $74.50; First Menn. Ch., Mt. Lake, Minn., $50.57; First Menn. Ch., Wadsworth, O., $7; Rud. Schmidt, Montezuma, Kan., $5; Eigenheim Ch., Laird, Sask., $40; Wisner, Nebr., S. S., $42.52; Johannestal Ch., $40; Zion Ch., Souderton, Pa., $100; Butterfield, Minn., Ch., $27.26; Bethlehem Ch., Bloomfield, Mont.; $25.98; Swiss Ch., Alsen, N. D., $12.45; Salem Ch., Wisner, Neb., $22; First Menn. Ch. & S. S. Phila., Pa., $25.59; Eicher S. S., Noble, Ia., $15; Waterloo-Kitchener, Ont., Ch., $23.25; First Menn. Ch., Bluffton, O., $100; Salem Ch., Freeman, S. D., $450; San Marcos Ch., Paso Robles, Cal., $50; Aletta and Mattie Krehbiel, Clarence Center, N. Y., $40; Salem S. S., Freeman, S. D., $50; Canton, Kan., Ch., $16.07; B. W. Entz, Newton, Kan., $50; Bethesda Ch., Marion, S. D., $100; W. Swamp Y. W. Miss. Soc., Quakertown, Pa., $25; Bethel Sewing Soc., Fortuna, Mo., $25; Menn. Choral Soc., Berne, Ind., $311.61; West Zion Ch., Moundridge, Kan., $24; Second Menn. Ch., Beatrice, Neb., $223.96; Grace Ch., Lansdale, Pa., $25; Ladies Aid & Miss. Soc., Lansdale, Pa., $10; Colfax, Wash., Ch., $60.25; First Menn. Ch., Beatrice, Neb., $75.12; First Menn. Ch., Lostwood, N. D., $26; Upper Poplar Run, Pa., Chapel, $5.26; Smith Corner, Pa., Ch. and S. S., $18.32 Zion Ch., Elbing, Kan., $44.15; Zion Ch., Donnellson, Ia., $60; H. H. Willms, Carseland, Alta., $10; Goessel, Kan., Ch., $35.25; Bethany Ch., Freeman, S. D., $75; New Hopedale Ch., Meno, Okla., $19.85; First Menn. S. S., Upland, Calif., $42.36; Mission Friends, Elbing, Kan., $75; First Menn. Ch., Paso Robles, Cal., $50.18; Halstead, Kan., S. S., $38.96; Trenton, O., Ch., $56.75; Great Deer Sask., Ch., $3.58; First Menn. Ch., Newton, Kan., $64.63; Friedensfeld Ch., Turpin, Okla., $15.23; C. E. Soc., Berne, Ind., $1; Chapel Ch., Williamstown, O., $50; Oil Rental, Goessel, Kan., farm, $160; Salem Zion Ch., Marion, S. D., $200.

Special Gifts:

Interest for Orphan Fund, $27; Ex. Com. of Mission Societies, for Winnipeg, $5; Second Menn. Ch., Phila., Pa., for Saskatoon, $25; Ex. Com. of Mission Societies, for Saskatoon, $21.35; Gleaners S. S. Class, Wayland, Ia., for Chicago, $5; Second Menn. C. E. Soc., Beatrice, Nebr., for city missions, $20.

Total receipts, $7,589.47; Bank Overdraft, Oct. 1, $128.60.

Total disbursements, $5,913.56; Bank balance, Jan. 1, $1,547.43.

Total indebtedness, Jan. 1, $7,500.

Gratefully acknowledged,

J. E. Amstutz, Treas.
Trenton, Ohio.

JOTTINGS

West Zion church, Moundridge, Kansas, which hitherto has been holding German services every second Sunday of the month, has now changed its German services to the second Sunday of the month.

Rev. and Mrs. Ferd. Isaac recently were the guests of the South church, Freeman, S. D., where they gave interesting reports of their work in India. Mrs. Isaac met with the Ladies' Aid Society and made an address which was greatly appreciated.

Bethesda church, Henderson, Neb., reports for the year that during 1930 forty-eight members were received, 39 by baptism and 9 by the right hand of fellowship. Thirty-nine have severed their relationship to the church, 27 of whom live at Madrid, Nebr., withdrew to establish a new congregation in that place. Six have been lost through death. The congregation now numbers 579. Eleven weddings were celebrated in the congregation, 28 children were born, of whom 3 died.

The North Danvers church, (Danvers, Ill. Central Conference), has introduced a Junior church. After the Sunday school session the children come from the basement into the main auditorium of the church. The worship part of the church is then conducted, in which the children participate. After the song service, Scripture reading and prayer the children go to the basement where a Junior Endeavor service is conducted while the adults are having their service. The method has worked successfully and the attendance is good.

In an interesting address Dr. C. Henry Smith, of Bluffton College, who has spent a year in Hawai, told his audience of some of the problems of the Pacific. A continually growing population in China and Japan with insufficient land to provide for its needs is the chief source of difficulty. The average consumption of meat is one-half pound per person each year. Average consumption of milk is one quart a year for each inhabitant. All available land is intensely cultivated with a view of obtaining a maximum per acre.

Agnes Hilty of the Grace Mennonite church, Pandora, Ohio, won the Putnam County Prince of Peace Contest at Ottawa on the evening of Dec. 14th. This gave her the county silver medal and makes her the representative of the county to the Congressional District Contest to be held in the near future.

The Grace church held its annual congregational meeting on the afternoon of January 1st. The several reports given by the various organizations were most encouraging. The money raised for all purposes was in excess of $7,500.00 and all the treasuries showed a balance. The present membership is 339. The annual meeting was well attended and was pervaded by a fine spirit of Christian fellowship and co-operative effort in promoting the Kingdom in the church and in the community.

One of the interesting and influential organizations that seldom gets mention in the press is the Mennonite Teachers Association of Kansas. A notice of its 69th meeting appears in the Mennonite Weekly Review. The meeting was held last month in the South Mennonite church of Buhler, Kansas. Addresses were made by Revs. H. F. Janzen, P. H. Richert, J. W. Kliewer and others. In his paper on "The History of the Mennonite Teachers Association," Rev. Richert said: "The first meeting was called by Rev. David Goerz in 1877. One of the resolutions of the meeting was to learn English so as to help spread the gospel in America and also to better communicate with the people here. The Association following this meeting was combined with the Kansas Conference. In 1886 the next meeting was held. From then on until 1910 two meetings were held per year. In 1910 the August meetings were discontinued, the December ones have been continued until the present time."

CORRESPONDENCE

(Continued from Page 8)

he was doing, each gave answers showing a different slant in life. One answered that he was carrying bricks, the second that he was earning several dollars a day; but the third man said he was building a church. Might we not thus reply when queried as to what we are doing?

Would there were more church members like the man who was building a church!

To have a good heart—a heart pure—is the way to be blest. Weneed loyalty to Christ—"If ye know these things happy are ye if ye do them."

Luke 2:15. "Let us now go even unto Bethlehem."

Let us form new resolutions in these first days of the new year. Let us go to the master, and we shall find him ever ready to help. Let us go to Bethlehem and offer our gifts of prayer, praise and service. Service! for our Lord has "no hands but our hands" to perform His work upon earth.

What a boost churches would receive if all the members would perform some service!

Our congregation and the various auxiliaries of the church have held their elections and reorganized for the new year; we trust all these officers will realize the responsibilties placed upon them and strive earnestly to perform their duties.

Co-operative planning and working is as necessary in the church as in a business.

Fannie E. Landis, Cor.

Scripture Text Calendar
1931 JANUARY 1931

Scripture Text Calendar
1931

Notice these Important Features

Thirteen full-color religious paintings suitable for framing.
Brief stories of the pictures.
Preceding and Following Month Pads.
Phases of the Moon.
Flower and Birthstone of the Month.
A Scripture verse for every day.
Golden Texts for Sunday School Lessons.

Size 9¼ by 15¾ inches.

Price:

Single copies, 30c; 4, $1.00; 12, $3.00; 25, $5.75; 50, $10.00. Postage 5c extra for Canada.

1931
I am the resurrection and the life
Because I live ye shall live also
Daily Talks With God
Thursday 1 January

Daily Talks With God
1931

Daily Scripture Passages, Daily Devotional Readings, Daily Prayers, presented in the most artistic form. Wall style embossed in gold and colors with Biblical Picture, scene of the Holy Land and Scripture verse.

Size 8½ by 12¾ inches

Daily Talks With God has served the Christian Home for 17 years proving the satisfaction and blessing they have given their readers.

Price: 60c postpaid; dozen $5.40, postage extra.

CORRECT PRICES

Due to several errors made by the printers the prices appearing on the bottom half of this page during the past few weeks have, in some instances, been incorrect. Below you will find the correct prices. Get your copy of the Mennonite Year Book now while the supply lasts.—F. J. W.

PAY YOUR SUBSCRIPTION NOW!

All those paying their subscriptions in advance for 1931 will receive a 1931

MENNONITE YEAR BOOK FREE!

PRICE: Single copy 20c; 12 or more copies $2.00 per dozen

SPECIAL OFFER

Any person who sends in twelve new paid-up subscriptions to the MENNONITE (at $1.50 per subscription per year) will receive as premium a copy of the new book entitled *The Russian Dance of Death* by Dirk Gora.

COPIES of the above book may be ordered direct from the MENNONITE BOOK CONCERN, Berne, Indiana, at $2.50 per copy, postpaid. This book should be read by every Mennonite.

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI BERNE, INDIANA, JANUARY 29, 1931 No. 5

EDITORIAL

The remarkable thing about a postage stamp, says the funny man, is its ability to stick to a thing until it gets there. Some of us need some of the postage stamp qualities. We do not keep everlastingly at it and things we begin with enthusiasm often fade into nothingness before very long. Yet, there are so many things appearing in our lives that call for our continued interest and support. Our Master once reminded one of the disciples that the poor are with us always. Sometimes there are more poor than at other times and the present has more of them than most of us have ever before been able to observe. It is the right of the needy to look to the more fortunate for the supplying of their bare needs when it is impossible for them to secure them for themselves. The recent call of the Red Cross for ten millions is one of the ways by which society recognizes its responsibility for the needy. In this case it is for the relief for the drought sufferers and, no doubt, before the campaign ends this amount will be doubled by a sympathizing public. It is to the credit of the American people that they are not slack when it comes to helping the distressed. Yet, when immediate needs have been met in the drought regions, in the cities and in the industrial centers there will be plenty more to be done. We have come out of a period of flush times, when people have lived beyond their means. Some have bought properties which have declined in value until the equity of the owners have been wiped out and these unfortunates, if they succeed in holding on to their homes and farms, will be paying interest and taxes on money that never will be theirs. Then again, there are those who have just wasted their substance during the fat years. They have nothing to lose but the prospect of continuing on their reckless careers of spending money faster than they can earn it. Shiftlessness, as well as bad judgment, finally come to their day of reckoning, there must be a settling up of accounts. Because of conditions, such as prevail at present, there is little immediate prospect of the good times we were accustomed to in the past years. People must again begin to build from the ground up and this means long periods of struggle, economy and denial. The "Good times around the corner" propaganda is becoming a cruel and tantalizing pest. It disheartens.

Yet, when all has been said, we still can find something to eat for ourselves and others. It is extremely important that people have it impressed upon them that they must help and continue to help for an indefinite time to come. Some think that one spurt of generosity on their part is sufficient. They must get out of that notion and remember that the kind of generosity that counts for charcter is that which does not weary in well doing. There are going to be other calls for general help before the winter is over and there may be more of them next year and the year following. None of us will be as well off as we were when everything went well, but, all of us can share.

In a city Soup House, where the hungry may come to buy food if they have money. (It costs five cents for a quart of soup and a third of a loaf of bread). If they have no money they are fed anyway. The other day we noticed two colored men applying for food. They had but a nickel between them but rather than ask for their food for nothing they asked for a bowl with two spoons in it. Of coure each received their good portion of food, but the sentiment behind their application was fine. Hungry and in need, as they were they were willing, without any one suggesting it to them, to give that last nickel that it might be used to secure food for other needy ones and then do with a half portion. Few of us come to the two spoon to one bowl state, but even then it is possible to share generously.

BUDGET OF THE GENERAL CONFERENCE FOR 1931

The Christmas spirit of giving is upon us. That we do not think only of our own families or even "friends" in the narrow sense of the word is evidenced by the liberal Gift-Lists published in recent issues of our church papers. The conference boards are well aware of the fact that demands along various lines become more urgent as times are harder and they have reduced their budgets to the minium as shown herewith:

1. The **General Treasury** of the conference will appreciate one freewill offering from every church in 1931 to be sent to Karl A. Richert, treasurer, Newton, Kansas.

2. The **Publication Board** writes through its secretary, M. J. Galle: "In view of the fact that there are other urgent needs, the Board of Publication is not asking for a donation from the churches for 1931, but would appreciate it very much if one or both of our church papers "The Mennonite and Christlicher Bundesbote" were read in each family; if all the Sunday School Supplies and books that are purchased by our people would be ordered from and through our own house: 'Mennonite Book Concern, Berne, Indiana.' If the above suggestion is carried out, and the Lord will bless our efforts, we can serve our people and the Lord's cause efficiently and hope to close the year without a deficit."

3. The **Home Mission Board** which is entrusted with a very important work has for years been struggling under a heavy debt and is something like a "maimed child." May no church forget this child. The chairman of the board W. S. Gottshall sent the following budget: Salaries $21,000; running expeses, incl. rent, taxes, interest, repairs, insurance, Mission Quarterly, etc. $5,000; traveling expenses, incl. mileage and board meeting $1,000; debt $8,000. The treasurer is J. E. Amstutz, Trenton, Ohio.

4. The **Foreign Mission Board** has cut its estimates considerably as handed in by the secretary P. H. Richert: Salaries of missionaries $37,401.11; Budgets (incl. native helpers' salaries $53,568; Children allowances $3,843; Auto allowances $2,325; Sec'y salary $500; Board expenses, $361; Translating and printing Hopi songbook, $500; Mission Quarterly $900; Interest $460; Sundries $750; Unforeseen expenses $1,000. Treasurer J. G. Regier, Newton Kansas.

5. The **Relief Board** can make no estimate, but you all know that there is crying need, as again evidenced by the call for help from Rosthern. Remember this work in prayer and gifts. Send all money to the Treas., C. F. Claassen, Newton, Kansas.

6. The **School and Education Board** likely plans to manage with small funds in 1931. No budget has thus far been handed in.

Let us remember all of the Christian activities which we as a Conference have entrusted to the various boards both with our gifts and prayers!

C. E. Krehbiel, Conf. Sec'y.

NEWS FROM RUSSIA

"The Russian believers have it more difficult." So write to us our German Mennonite brethren in Russia. As to the persecution of Christians of German descent in Russia, it looks as though the persecutors somewhat fear "foreigners," but the Russians they treat in a terrible manner.

From the Solovetsky Islands north of the White Sea, we hear: "Conditions are abominable. Women with children and some men are put into a house with beds in three tiers. Here some one is dying—there a child is born. All manner of lewdness is committed openly. Immorality and violence reign. The fathers and husbands have been forced to work in the vast forests beyond Archangel . . . The bread rations are so small that it is just possible to live on them. Instead of clothes, rags. On the feet, only shreds of cloth wrapped about. There is great crying and shrieking. We perish! No answer either from humanity or God (?)!"

Vain shouts from treetops to an imaginary radio. The same correspondent continues: "We climb high trees and shout, asking that our wives and children should be saved, hoping that perchance some foreign radio might catch our cries . . . . People are dying of cold, of hunger, of disease —but no one has any interest in us."

Meetings in the Mountains. From Caucasia we have a letter, telling that the people flee to the mountains, have their meetings there and die there.

Endurance of the People Exhausted

We quote further: "The pressure on the believers is so great that many cannot stand it.

The Christians assort themselves. All spiritually sick and less firm in their belief meet separately."

"The authorities dismiss some preachers and force new preachers to be elected from among the 'proletarians.' But, as these are not inclined to lose their bread ration, they refuse to execute such duties."

"W—, a presbyter, publicly renounced God. Another presbyter in the congregation of M— followed the same path, as well as a great number of others."

Letter Written in a Railway Carriage

April 16, 1930. "I am writing from the station of Orel, in the center of Russia. Our destination is unknown to us. In this carriage there are 41 men, and the train consists of 45 cars. We are let out once in two days. We receive food once a day—a piece of bread and some hot water. We are happy (?) that we are unable to stand such torments very long, and then we shall go to the Lord. Where our families are and how they live, we do not know. We are strictly forbidden to pray or to sing. But we say, 'We must obey God the more.' Therefore more torments are added. Nevertheless, for our consolation and joy, I read aloud: 'Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise Him, who is the health of my countenance, and my God.' In this way we live in the railway carriage."

"Where the Spirit of the Lord is, there is liberty." May 17, 1930. "We are close up to the Whitsuntide, but we may not observe it. All must work. And even though some of us should be free, the authorities would be certain to find hindrances. God be praised, the Holy Ghost and our souls they cannot arrest. The Holy Ghost gives us comfort and our souls are happy in the Lord."

May 19. "Sister P—has lost her mind because of the horrors perpetrated by the government. Her husband and sons have been sent somewhere into exile."

"Sister K—has, thank God, passed into eternity. She bore the torments and kept the faith."

Scattering. "Next week will be called 'Children Week.' Homes have been arranged for children that have been 'offended' by their parents. Something terrible is expected to happen. From the villages of P— and X—, the peasants have run away, no matter where. Where my own wife and children are, I do not know. Remember in your prayers your brethren in Russia."

Crimea, May 20. "The parents of the sister have been sent away to the government of W—. Her father never possessed anything, but since 1925 he and all his family have become believers. That is their only fault. Exiled! The father writes that, thanks to God, he is alive and happy (!) in Christ, hoping that soon there will be an end to his torments. He writes further: 'We sit under the sky in the cold. There is no bread. We thank the local inhabitants who sometimes bring us some of the bread of which they hardly have any for themselves. I ask you, my dear little daughter, to send something that your parents and brothers and sisters should not die of hunger. We are building 70 barracks for 3000 persons. There you have the picture. People are dying daily. Further arrivals of exiles come. There is uninterrupted sobbing. Ribaldry is heard on all sides and at the same time someone praying. Every one does as best he can. Shame no longer exists.' "

An Interpreter for $35 a Day! A brother from abroad went to visit his relatives in Russia. He succeeded in staying ten days in Petersburg and Moscow. He was not allowed to see his relatives who lived in a certain village' but in Petersburg and, Moscow he was forced to have an interpreter for the expensive fee of something like $35 a day, notwithstanding the fact that he himself was a Russian!

The "Finished Course." The presbyter of the Poltava congregation, Brother Khomyack, passed into eternity in exile in Siberia, on May 13th.

Destroying the Cemeteries. On the streets of the Red Capital, one can often see how the laborers in the streets break up gravestones with inscriptions such as "Here lie the earthly remains of, etc." The stones are used for mending the pavements, and the cemeteries are transformed into parks.

Destroying the Last Copies of the Holy Scriptures. It is rumored that steps are being taken in Russia for confiscation of all Scriptural books and all books of religious contents, in churches as well as in private hands. The paper is to be worked over into newsprint. The non-delivery of such books will be regarded as an anti-revolutionary crime.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb..............................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance...................................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

Persecution even in private apartments. The believers are even prohibited the holding of meetings in their private apartments. The admittance of more than twenty persons to private rooms is forbidden.

Confiscation of the Bible. If a Bible that has been imported during the years 1925—1926 is discovered, it is immediately confiscated and the owner is banished for the crime of smuggling.

The five-day week disperses the members of a family, as the day of rest is different for each one, but the people themselves still adhere to Sunday.

Religious differences gradually diminish. It happens that Greek Catholic and Evangelical believers pray in the same church, each in his own way.

Effect of World Protest

The publishing abroad of news about persecution and the making of protests against it, has decreased the fierceness of persecution that is being practiced. A Greek Catholic bishop, who left Russia not long ago, relates that people breathed more freely when the Soviet press printed the news of a movement of protest in the West. Under pressure of world general opinion, the Bolsheviks were compelled to relax somewhat their anti-religious campaign and even to retreat a little, giving the religious assemblies the right of appealing against the illegal actions of officials. Therefore the movement of protest must be considered as the only effective way of defending religion in Russia.

Further Correspondence from Russia

"For girls who are believers it is especially difficult. Some of them have hidden their last rags. They themselves are in hiding, and watching for each other . . . The times of distress foretold by the Scriptures have come. May God give us strength! Please tell everyone of our sufferings and ask them to pray for us."

"Our meetings are overfilled, because only one place of worship is left us. All other chapels and churches are closed. Today we had the Lord's Supper. We were happy in the hope of the future life. Almost every two hours someone is summoned to the 'Ispolkom' (Soviet Office of the Town). There he is examined, asked about matters that never have occurred, and told to do that which no honest man could do."

"While we were attending a meeting of believers, the authorities took away from our home the last poud (32 pounds) of flour . . . Two brethren have just been sentenced, for five years and three years respectively."

"Today we read announcements on which were printed in large letters: 'To suppress and to abolish their religion with their God will require still much more blood. Mercy should not hinder us therein.' "

"The presbyter s little house has been taken away. He now lives in the same shed with his cow, having partitioned off so small a nook that there is hardly room for a bed and a table."

"The terrible week has passed. With fear and trembling, we have succeeded in securing some grain and sending it to a mill over 80 kilometers distant for grinding. God helped us and we were fortunate in hiding it, and so we shall have some bread during the winter. If the authorities had heard of it, we should not only have had the grain taken but have perished ourselves."

"The daughter of a prince was converted. When she applied for a passport to go abroad, she was told in the GPU (Bolshevik Secret Police), 'We shall have use for you yet.' Out of fear she married a very evil Communist."

"Today we wished to hold a specially large meeting. People had come to attend it from far around, and many preachers were present. The authorities forbade our holding it, but the people did not obey. The meeting was well attended."

"When the day was over, we read God's Word and prayed: 'Heavenly Father, protect us this night against Thy enemies.' In the morning we rise up and pray: 'We thank Thee, Lord, for having protected us this night.' Suddenly there come the news that certain ones have disappeared during the night; some have been taken to the GPU, and others have fled on their own account."

"Sentenced as guilty and sent away—17 preachers! Their offense—they refused to become atheists."

"Even small children understand what occurs in their surroundings. Today the little seven-year-old son said: 'Mother, let us pray that Jesus will rescue us.' And the child prayed: 'Loving Jesus, Thou dost love us children. Save us, and father and mother. Let us go abroad to grandpa."—The European Harvest Field.

CORRESPONDENCE

Salem Mennonite Church, Sonnenberg, (Dalton), Ohio.—In addition to the usual Christmas services, our congregation, of but little over 200 members, was privileged to be served by a choir of thirty-five singers, all members of the congregation, in rendering Carrie Adams' beautiful Christmas cantata, "The Holy Child", under the able direction of our chorister, Bro. Clinton Sprunger. The feat was made possible by the loyal recruiting of all the old singers of the congregation, in addition to the younger ones—singers that are the product of the old-time thorough rudimentary, "do re mi" singing schools of forty years ago, that have learned to do independent note reading. In addition to the cantata an inspiring solo, "Comfort Ye" and "Every Valley", from Handel's "Messiah" was rendered by Bro. Victor Gerber, one of our Bluffton College students.

The usual annual business meeting of the congregation disposed of the customary routine business, re-electing all the old officials whose term of service had expired, including your correspondent,

N. G. Fankhauser.

P. S.—The general financial depression is also in evidence in our congregation, in financial affairs. (The corn crop averaged between ⅓ and ¼; and the hay crop hardly better).

Bethany Church, Freeman, So. Dak., Jan. 15, 1931.—Dear Brethren and readers of the Mennonite! I was appointed by our church this year to be reporter to the Mennonite, and if I should forget to do my duty the editor may remind me of it.

Our church is now 25 years old and we celebrated its Silver Jubilee on Dec. 28, 1930. As we looked back over a period of 25 years, and saw how the Lord has graciously dealt with us as a church we had to confess, surely the Lord has been good to us and prospered us. We have no reason to boast of great success yet we gave God the glory for what He has done for His people in our church. If the editor or the readers are interested in a short history of our church we would be glad to send it in at some later date.

While we are in this world we are constantly and interchangeably visited by two guests. The name of the one is "Joy" and the other "Mourning." Both of these have also called on our church during the past year.

In the passing away of Prof. D. E. Harder we have lost our regular minister. Rev. Harder was lacking a few weeks' work for getting his Doctors Degree. We considered him, a well educated man and yet how simple was he, and how little use did he make of his general knowledge when he stood behind the pulpit. He preached Christ and Him crucified. He confined himself mostly to Bible history and Bible language.

At present we are without a regular pastor, but, not without regular good church services. Many ministers from the surrounding churches have preached to us last year and every sermon was good and uplifting. Have we an educated ministry? I have had the opportunity to hear preach men like Dr. John Timothy Stone, Newell Dwight Hillis, Frank Gunsaulus, R. A. Torrey, A. B. Simpson, G. Campbell Morgan and many others who are considered giants in the pulpit, and I do not over-emphasize the truth when I here make the statement, that we have many men in our little Mennonite denomination, who are almost their equal.

There is one thing I could never understand why our conference has such small church papers. Look at the crowding and congestion of the material contained in both, The Chr. Bundesbote and the Mennonite. How enriched our papers would be if they contained a weekly sermon, written by the different ministers of our conference. If they would all participate, they could get only one sermon of theirs into the paper every three or four years.

What a mighty power the press is and what a repository of truth and good material for future use? But I am getting away from my report.

We have had about 15 accessions to our church last year and with the exception of our Pastor we have not buried anyone.

We have reorganized our church and its auxiliaries for another year's work. And if success and big results were dependent upon organization it would be worth-while to organize well. But it often seems to me that merely an organization is like an automobile. It is good and necessary but the best auto in the world will not function, unless it is fed by gasoline. If the Spirit of God does not move the souls of men the best organization is cold and stands powerless.

The daily conversation of the people is that we are living in bad times and in hard times. Both of these facts cannot be denied. Yet when we look at the so-called Christian continents as Europe or S. America, or Pagan Asia and Africa we wonder if it is the fear of the Lord that is making those nations and peoples more law-abiding? It may be that our good government; our many worthy subsitutions which are founded on the principles of privilege and liberty are partly responsible for our crimes and lawlessness of the day.

I am convinced there are many other factors in America today which are still more responsible. Such as our anti-religion and anti-Bible schools; the flood of books and magazines in which are found all kinds of crimes described in word and picture for the entertainment of the American youth. The movies with their mile-long reels of sin and crime. The theatres with their shows of love-making and sex-troubles. The Mail Order House catalog with its scanty clad figures. The daily press with its pictures of bathing girls and minute descriptions of all kinds of crimes. The Godless Bible-reading-less, Altar-less homes in which our children are raised. The lodge-life, club-life, automobile-riding-life. The hate of the 18th amendment, the get-rich-quick disease. The disregard for the Sabbath day, and many others.

We shudder when we think of Russia's atheism, but forget our own Tom Paynes, Jeffersons, Ingersolls, Sinclair Lewis', Darrows, Haldeman-Julius' and 10,000 others. Western Europe is forgetting its English Darwins, Humes', Huxleys, its French Richelieus, Voltaires, Renous, its German Strauss', Goethes, and its 100,000 other destroyers of the work of our lowly Nazarene, who at the same time is sitting on His heavenly Throne and watches how the wise men of this world are working out their own damnation. And how they are leading 100 of millions to a Christless destiny. I have again drifted away from my report and so I had better close for today and let somebody else report why we are having hard times.

With greetings to all,

S. P. Preheim.

Dos Palos, Calif., Jan. 6, 1931.—To the readers of the Mennonite, greetings in the precious Name of our exalted Lord and Saviour Jesus Christ. We want to praise the Lord for bringing us into this new field of labor here at Dos Palos, Calif. Perhaps few of the readers of the Mennonite know anything about this field. This is a new settlement of Mennonites that came in here about three years ago. And they finally built a church and now they have an organized Mennonite church here. But they have not been able to call a pastor, so all the preaching services that they had so far were when some preachers would come and visit them. They have a nice Sunday School, their enrollment is 93 and last Sunday we had 5 present, but on account of some being sick they could not come. We are looking forward for greater things in the coming year. When we heard of this place we wrote to them and told them that if they could get us a job we would come and help them out in the church work. So they wrote and told us to get ready, and they would send a truck over to Atarcadero and bring us to Dos Palos. We had the privilege of spending Christmas with them. They had a very nice Christmas program. There were about fifty boys and girls who took part in the program, and a nice choir led by Bro. J. H. Friesen. The program was very good, and before closing I spoke a few words and closed with prayer. That was our first meeting with these people.

Since then we have had the privilege of getting better acquainted with them, because we have met quite a few in their homes. On New Year's Day we had services in the forenoon, and, to our surprise, they all brought their dinner with them and we all had dinner together at the church. That gave us an opportunity to get better acquainted with each other. But it will take some time yet before we will be able to know them all by name.

When we were ready to go home, they had another surprise in store for us, in the shape of a few boxes full of groceries of all kinds for which we were very thankful. We also were happily surprised when one evening Mr. Smith and his son came in with a load of groceries and fruit, which the big-hearted people from Reedley, Calif., sent us, for which we praise the Lord who is the giver of all good gifts.

In closing we would ask an interest in your prayers for this work here, that many precious souls might be won for Jesus Christ.

Yours in His glad service,

Daniel Gerig.

Bluffton, Ohio.—We have had another year of pleasant missionary work as sisters of the church. It is true sometimes we could have attended a little more regular or perhaps we could have shown a little more interest in the Missionary Society some other way. We are hoping to do better this coming year.

In January we had an all day meeting. The Mission Study book "From Jerusalem to Jerusalem" was reviewed by six members. The book tells about the time of Pentecost to the present time showing the growth of Christianity.

A covered dish lunch was enjoyed by many of the mothers and some of the school children. Reports of the committees were given telling about the past years work.

In February Mrs. John Thiessen spoke. She gave short biographies of Sadhu Sundar Singh, Gandhi, and E. Stanley Jones.

In March we had an all day sewing. We sewed for Montana and Basna, India.

April we had a union meeting with the neighboring Mennonite churches. We met at the St. Johns church. We had missionary talks by former and present missionary ladies. Mrs. Kliewer who was a missionary among the American Indians, Mrs. Lester Bixel in Africa, Irma Schneck just left for Africa this fall for the first time and Mrs. Thiessen who has gone back to India. The different societies furnished special music.

In May the Altruist class gave a program on South America. An interesting letter was read by Nettie Moser Martin from South America.

In June Mrs. Gerhart Friesen spoke in her usual interesting way.

July program was given by Dorcas class. They asked Fern Bixel to tell about their work among the negroes in West Virginia. Mrs. Lester Bixel also spoke on missions in Africa.

A new project was put on by the missionary societies of the town for the purpose of furthering missionary interest. The pageant "The Cross Triumphant" was given the fifth and sixth of July. The pageant was very interesting. We had a cast of fifty people.

In August the ladies missionary society was entertained by the girls society, it being the tenth anniversary of the girls missionary society.

In September we had conference reports. This program was given by the Busy Mother's Class. We had reports of the Middle District, Illinois and All Mennonite conferences.

In October Mary Haas who has done Missionary work in Africa spoke.

In November we had election of officers, and Mrs. Hartzler spoke about the colleges in Europe.

In December we entertained the girls missionary society. Mrs. Smith told about mission work in Honolulu, and we enjoyed a social hour after that.

In November we had our mite box program. Professor Kaufman opened the meeting with a few remarks. Then Mr. Wang and Mr. Liu, our Chinese students, told about the women in China, and about the religions of China.

The mite box offering amounted to $83. We also had a Harvest Home Festival the day before Thanksgiving. This sale amounted to $45.

The regular offerings during the year amounted to $98.64; aside from that we had a drive during the year asking each lady to pay a dollar toward the deficit of our mission treasury. $84.75 was raised in this way. The total offerings from all sources amounted to $311. One hundred and eighty-five pounds of clothing were sent to Saskatchewan for the Russians. The rest of the clothing that were gathered were given to the three families of Russia that moved here in October from California. The society has been helping them to get started in their new homes.

Our society supports a Bible woman in India.

We feel that we have done better work than we have in the past year, in spite of unusual conditions.

Corresponding Sec.

SCHOOL AND COLLEGE

Bluffton College Notes, January 19.

College Church Society.

The College Church Society gave a splendid program in the First Mennonite Church on Sunday evening. "Racial Relationships" was the topic which the group discussed. The program consisted of a number of talks which presented various phases of the problem and a variety of vocal and instrumental music. The large audience greatly appreciated what the young people had to offer.

Vesper Service

Dr. C. Henry Smith of the College addressed the vesper service audience on Sunday, January 11. His subject was "Problems of the Pacific." Due to his recent travels on the Pacific Coast and in Hawaii, he was able to present a vivid and in many ways a first hand account of the problems the nations bordering on the Pacific are facing. He emphasized especially the problems of China and Japan. Over-population, lack of fertile land, social adjustment, political reorganization, and modernization of culture are among the chief problems discussed. His message was interestingly presented and contained much valuable information for the student of these problems.

Athletics

Bluffton has thus far defeated Otterbein, Ohio Northern University, and Toledo University in basket ball. The team lost to Wittenberg, Ohio Northern and Bowling Green. Thus far the team has shown good playing, and the prospects for the rest of the season are very good. As for the sportsmanship of Bluffton's teams the following statement by Coach W. E. Stellar of Bowling Green will speak for itself. He said:—"If we must lose within the conference, we would rather it were to them—that is the kind of men they have been in the past." In spite of all its shortcomings and eternal criticisms, perhaps Bluffton is after all presenting ideals and an atmosphere which is a decided influence for the good in the lives of our young people. At least so it seems is the interpretation of unprejudiced outsiders.

Hillsboro Bible Academy

Citizenship

To be a good citizen we owe obedience and loyalty to our state, and in return we receive protection. Any person born in the United States, of American parentage, or naturalized parents, or he himself being naturalized is considered a citizen of the United States.

We should practice citizenship while we are young. A good citizen is a person who gets along with his neighbor, keeps his surroundings clean and in order, and is regular in his habits. He, who is a good citizen will be honest and fear God with his whole heart.

Fashions in Dress

We should keep up with the fashions in dress to some extent. Fashions means style; there are styles in all clothing which are continually changing. It is quite expensive to get a new dress every time the style changes. Therefore we hould not make our clothes too much according to the new fads, because then they will stay in style only a short time. Some people do not believe in following the style at all in dress, but in all other things they think it is all right to get the most up-to-date cars and other things. I think we should have a limit in everything, not only in dress, but in all other lines as well. We need not go to either extreme, of not following the style at all, or trying to keep up with the very latest creations. The main thing in dress to be remembered is that is should be neat, attractive, suitable for the weather, occasion, should should protect health and be comfortable.

Art

By art we mean a skillfull adaptation and application to some purpose or use the knowledge acquired from nature. We learn that the art teachers in this country have been more developed than in other countries. Art stimulates self-expression. By using art we are building for clear thinking. Art cultivates taste, and we should apply this taste in the home. The business man cannot escape from the use of art for a single day, for everywhere we see applied art. Henry Ford once said that he would not give five cents for all the art in the world, but now we find that he has spent twenty million dollars to get a little art into his car.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The Work
by the
Young People's Committee of the General Conference

A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST

Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

February 8

"What Is Implied in 'God Is My Father'?" Acts 17:22-31.

> "My God, my Father while I stray,
> Far from my home on life's dark way
> Oh, teach me from my heart to say,
> Thy will be done."

Among the topics of this quarter we will find some which can rightfully be called of a doctrinal nature. Our topic for this week is of that nature. We have often turned away from doctrinal topics thinking them dry and uninteresting. In the past, topics of this sort have been the cause of red faces, over-wrought tempers, much argument and only too often not enough of love. But doctrine means teaching.

It is quite essential that we from time to time come back to these fundamental themes in order that we may lay firm foundations of thinking and living. It may seem to be quite satisfactory to have a May Day Religion without much of a faith in God or anything but when the bleak snows of December and January come then we will need something which will be deeper and more vital. When discouragement, suffering and sorrow come as they do come to all sooner or later then we will need an anchor, a staying power, and this we find in God who is our Heavenly Father.

In the Lesson Text:

In this portion of Scripture we find Paul waiting in the cultured university city of Athens, Paul was expecting Timothy and Silas to come from Macedonia. While speaking to the Jews in the synagogue some of the Stoic and Epicurean philosophers brought him to the Open Forum which was called the Areopagus, there hoping to hear some new theories. Paul spoke at some length trying to persuade them that the idol which they had dedicated to the Unknown God was the God whom he preached. His hearers politely "laughed him out of court" and promised to listen to him at some other time. Paul knew that he had failed, he had tried to meet them with their own kind of reasoning and consequently was not able to persuade them of God a Father.

From Athens Paul journeyed to Corinth, he went a wiser man as a result of his recent experience. He said, "I determine to know nothing among you except Jesus Christ and Him crucified." He knew that a cold rationalistic philosophy is insufficient to cause a man to repent and be born again. Whenever men leave a self-giving God as a Father out of account the result will be pride, bewilderment and confusion. Many college and university men are exactly there now. The only remedy is a true faith in a true God. That comes not by the lone road of reason, there must be some emotion and experience and then some sacrifice to know God aright.

God Is Ever Revealing Himself:

"In the beginning God created the heaven and the earth." Although He is ever the creator and sustainer of all life, men do not nearly always recognize Him as such. God has ever been trying to reveal Himself unto His potential children. Although God is the same yesterday, today and forever, men understand Him differently in various ages. When the human race was young they thought of Him in form like unto themselves "walking in the garden in the cool of the day." (Gen. 3:8), in the Patriarchal and Tribal days they thought of Him as the God of the Jews only ruling over Jewish territory just like the local gods of the Philistines and Ammonites over their respective territories. The prophets emphasized a God of the individual and the fact that religion consists of inner righteousness. But in the days just preceding the New Testament dispensation, due to various reasons they thought of God as a transcendant Being, far away in the heavens with angels and the Logos as the only intermediaries to sinful man.

But in Jesus Christ we have the final and fullest possible revelation of God. Jesus showed God a Father, He brought God from afar so that we can know Him to be near. When men saw how Christ lived, how He worked, how He suffered and gave Himself they could see the spiritual nature of God, with what principles He rules, how He would have us live, how He works and how He gives Himself. Yes, God has become our Father through the revelation of Jesus Christ, and what a loving Father He is.

"O blest is he to whom is given
The wisdom that can tell
That God is in the field
When He is most invisible."

Defining God:

Oftentimes we try to explain an object by defining it, but to give a definition of God is next to impossible. For how can a finite mind define the infinite, how can a much limited personality give a definition of the Absolute, of the ultimate reality in the universe? An attempt can be made but of necessity it will be faulty and partial because we know of only this one world, we can know the other world only imperfectly, sometime we will hope to know it more perfectly. Perhaps the best definition which has ever come to my notice is this rather lengthy one which follows: "God is the personal Spirit, perfectly good, who creates, sustains and orders the universe according to his wise, holy, and loving character and purpose revealed in Jesus Christ and who through his Spirit indwelling in man is ever at work in the world calling men out of their sin and misery into the Kingdom of God, and by His redemptive grace transforming individuals and society into the likeness of Christ. The name which best expresses His character and which since Christ has become the characteristic name for God is Father."

"Come thou almighty King,
Help us thy name to sing,
Help us to praise;
Father, all-glorious
O'er all victorious
Come and reign over us,
Ancient of Days."

EAST SWAMP Y. P. NEWS

By William Cope

East Swamp is starting the New Year in its Young People's Work with interesting programs and well attended meetings. On New Year's Eve a meeting was held from 9 to 12. The time was spent in Bible study with special musical selections. All joined in singing the Doxology as the old year closed.

On Sunday afternoon, January 11, 34 members of the East Swamp Society journeyed to the Flatland church and presented a program. There were a number of musical selections, an address by Rev. Gottshall and remarks by William Cope.

On January 4, the regular Young People's meeting was addressed by Rev. Norman Cressman of the Mennonite Brethren church of Bethlehem, who is a missionary on furlough from Cambodia. He gave a very interesting talk dealing with living conditions, modes of travel and various beliefs of the people among whom he works.

January 18, the Adult Bible Class will hold its regular monthly meeting when Rev. B. H. Quay of the Evangelical church of Quakertown will speak.

February 8 there will be a special speaker at the Young People's meeting. Mr. Paul H. Marsteller of Bethlehem, a former State C. E.

Mr. Earl Hallman is the president of this "Golden Jubilee" of C. E.

Mr. Earl Hallman is the president of the active society and the Junior work is in charge of Mrs. John Kriger and Mrs. William Cope.

WORLD COURT

Shall Action Be Delayed?

Editor's Note: We Mennonites often wish for something tangible which we can really do, instead of only talking Peace which oftentimes it is true is not very far-reaching. The following article gives us an idea. It does help to write to our Representatives in Washington. Let's do it.

The United States Senate Foreign Relations Committee has been seeking to postpone action on the World Court until next December. In circles where the antics of the Senate are well known, this means postponement for a long time, since in the session commencing next December the Senators will be tempted to make the Court issue a political football. There is therefore according to the National World Court Committee just one avenue open to get some favorable action; namely for the citizens of this land to enter into a campaign to express their desires that the Senate consider favorably the World Court entrance **now.**

The National Council for Prevention of War, with Frederick J. Libby, 532 Seventeenth St. Northwest, Washington, D. C., is suggesting that groups of citizens, churches and Young People's Societies circulate World Court Petitions, and have these signed in duplicate so that each group can send a separate copy to each of their two United States Senators. Mr. Frederick J. Libby, the Secretary, is well known to large numbers of our people. He is of the opinion that this is the most effective way of letting our legislators know what we feel is important and essential for the proper promotion of peace.

To permit action on this matter to delay indefinitely, is to delay progress on all other peace measures and it will react unfavorably upon the progress of peace in other lands as well. Success on this important measure will hasten and stimulate peace everywhere.

By joining the World Court now we strengthen the Kellogg Peace Pact, we assert our faith and purpose further to adjust in a peaceful manner all international disputes, by joining the Court we increase international security and with security comes prosperity. On the other hand; if we, the most powerful nation, throw our weight against the Court or delay consideration indefinitely we foster and cultivate distrust and suspicion.

In the Crusade with Christ, Christian Endeavor program, one part deals with World Friendship. The ideal as set up is: "Cultivate the ideal peace and friendliness with all peoples." Let our Mennonite C. E. Societies take this opportunity to further peace and friendship by sponsoring such petitions and let as many as can write personal letter to their Senators to use their influence for favorable action on the World Court.

The undersigned, a member of the General Conference Peace Committee, will be glad to forward petitions to anyone who asks for same. Our action to be effective must be immediate, since the Senate ought to take action this winter or early spring. During war time, we promised ourselves we would do many things to prevent a future war. Now is time to act. Write!

A. J. Neuenschwander,
Upland, California.

WAS CHRIST AN IMPOSTOR?

—or was He God as He claimed to be? Is it possible to believe that the Christ portrayed in the Gospels was merely a good Jew of high moral standards and not believe that He was God? No, it is impossible. Jesus was either Christ, a member of the Godhead, or else He was the greatest impostor the world has ever known.

People will admit that Christ's whole life refutes the idea of an imposture. Yet the majority of them do not see this point. Men embracing most any so-called Christian cult almost invariably laud Christ as a great leader and a good man from whom much should be learned.

Even Modernists who subtly deny the deity of Christ spend most of their time exalting Christ as a man whose noble life is an incentive for better living. Never do they think though, that if Christ were not God there would be but one alternative.

The homage given to Christ in the Scriptures would be nothing short of sacrilegious idolatry if Christ were not God. There seemed to be not the slightest reluctance on the part of Christ in the acceptance of such worship. (John 20:28, Luke 24:52) Jesus even claimed it for Himself (John 10:30; 5:22).

Furthermore, our salvation through Christ demands His deity. The first forty months of Jesus' ministry were ministry were devoted to demonstrating "who He was", while only the last twenty demonstrated what His Mission in the world was. See Matt. 16:13-16.

Satan's first utterance in the New Testament was, "If thou be the Son of God." He realized that fact. Some may argue that all men are sons of God. No, they are not. The Bible speaks only of a fatherhood of Satan in relation to a common brotherhood of man (John 8:44). For no other reason would the Jews have accused Him for blasphemy than that He claimed to be God.

The chief aim in Peter's Sermon on Pentecost was to show that "God hath made this same Jesus . . . . both Lord and Christ." What was the result of this sermon? Three thousand souls were saved. That is the vital point in Christianity. The deity of Christ, if discredited causes the collapse of Christianity.

What was the theme of Paul's first sermon? "And straightway he preached Christ in the synagogues, that **He is the Son of God.**" (Acts 9:20).

Therefore, if you have been worshipping Christ merely as a great man, it has been nothing more than idolatry; if you have denied His deity, you have made Him a liar. Isn't this simple logic?

May the dear Lord forgive if we have grieved Him by not putting Jesus on an equality with God the Father and the Holy Spirit in our lives.

Walter H. Dyck.

Los Angeles, Calif.

HIS HAPPINESS RECIPE

A middle-aged man who had suffered many disappointments during his life, but who astonished his friends by maintaining a cheerful, sunny disposition through it all, finally came into a generous legacy through the death of a distant relative.

"What are you going to do with your money, now that you have plenty of it?" questioned an intimate friend.

"Well," was the unexpected reply, "for one thing, I mean to do more for the world than it ever did for me."

Can any one doubt that this man found happiness if he conscientiously adhered to his principle? Most of us think the world owes us a living, and become disgruntled because, sometimes, that living seems to be given reluctantly. We are always forgetting that only in giving is true happiness to be found. He who makes his motto to do more for the world than it ever did for him, will be sure to find this a pleasant world.—Exchange.

That which is called liberality is frequently nothing more than the vanity of giving.—Theodore Parker.

SAYINGS OF GREAT MEN

Trust that man in nothing who has not a conscience in everything.—Sterne.

Labor to keep alive in your breast that little spark of celestial fire called conscience.—George Washington.

His strength was as the strength of ten
Because his heart was pure.
—Tennyson.

SHE WAS READING HER BIBLE IN A STREET CAR

By Winifred Chappell

Within the past year down in Kansas there has been quite a revival of Bible study, particularly among women's organizations. One day a week is given over to Bible study; women study their Bible in street cars and other public places.

Last summer one of these devoted students of the Bible was reading in the street car, studying her Bible, oblivious to all else going on. The car stopped. A well-dressed, refined young Negro girl from one of the finest Negro families in the city boarded the car. The only vacant seat was next to the young woman studying her Bible.

When this girl sat down, the Bible reader merely glanced at the newcomer, then discovered that she was a Negro. She arose, carefully keeping her place in the open Bible, reached for a strap, and stood the rest of the way down town while the Negro girl sat alone.

Was she reading the Parable of the Good Samaritan?—Epworth Herald.

The Constitution of the United States is nearly 150 years old. Although thirty-four hundred amendments have been proposed, only nineteen have been ratified and thus become an integral part of the Constitution. Not all of these amendments have been agreed to by all the people. Even the Constitution was bitterly opposed, and it was not ratified by all the colonies. The 18th Amendment was adopted by the largest majority, yet the wets talk of it being put over the people by a few dry fanatics. —C. U. Herald.

THE S. S. LESSON

February 8

Jesus the World's Teacher.

Luke 6:27-42.

Golden Text: "As ye would that men should do to you, do ye also to them likewise." Luke 6:31.

In addressing His disciples and the multitude who came to hear Him, Jesus laid down the Law of the Kingdom. He did not come to destroy law; He came to fulfill it and to reveal a higher and better meaning to it. The Law of Moses was a preparation for the Law of Christ. As a law giver Jesus spake with authority. It was the inaugural address of the King who had come to assume command. It is sometimes said that men were not ready for the new law. They were not ready in the sense that they rejected it, preferring their old lives of selfishness and sin. But Jesus was ready to institute a new order of things. No one who is unwilling to pay the cost of obeying Christ is ready. Yet, Christ is prepared to receive those as His own who will make His law the rule of their lives. A kingdom in which the law of Christ is the rule is one of supreme blessedness.

The teaching of Jesus may be summed up in the single word—Love. Love is a divine as well as a human characteristic. God does not have or need such things as Faith or Hope since he is omniscient, but God does does love and has given expression of His love in the gift of His Son. Some one wrote a book on love and called it "The Greatest Thing in the World." It is also the greatest things in heaven. When men once love perfectly millenium will have arrived.

Jesus teaches the exercise of love in a direction that men would think absurd or impossible. We are to love our enemies. The Scribes taught that enemies should be hated. There are two things the one who knows the love of God should do. He is to "bless" and "pray" for those who do him harm. The way to be free of enemies is to so deal with them that they will love us. Then we will be rid of them as enemies. The enemies will have become our friends.

In His teaching Jesus revealed the Golden Rule. It is an appeal to one's sense of reason and justice. We are not only to make those who dislike us love us, but, we are to show, on our own part, a feeling of "putting ourselves in the other fellow's place." If we hold it to be our right to be decently treated by others we must treat others decently. There can be no way by which society in general and the individual in particular can attain the highest form of happiness except by following the dictates of the Golden Rule.

There is nothing that brings so great reward as love. "Great is your reward in heaven." Love's reward is not counted in money. The most loving characters of all time have been generally persons who were poor and often the poorest of the poor. Love does not always get its reward in esteem from men. It has happened that those who loved the deepest were the most hated. Our Lord was the supreme expression of perfect love yet, "He was despised and rejected of men." Those who rightly love their fellowmen do not do so with the expectation of earthly gain. Their love is from heaven and its reward is heavenly. Earthly advantages are not the desire of those who reflect the life of God as shown through Christ.

The law of love affects men's judgment. We are not to impute wrong motives. Our judgment of others, when we are so ignorant of the circumstances and influences under which they act, is sure to be unfair and often cruel and injurious. We want others to have true opinions of us and to be considerate of our condition in life. The Golden Rule would dictate that we allow others the same we demand for ourselves.

Throughout our Lord's teaching there is continual reference to the law of the harvest, "Give and it shall be given you." It is Christ's way of saying what Paul also says, "Whatsoever a man soweth that shall he also reap."

The Peace Committee of the General Conference announces that the Quarterly Peace Lessons for our Sunday Schools which have been prepared under the supervision of the Committee can be obtained from the Mennonite Book Concern, Berne, Ind. It is the hope of the Committee that every school in the Conference will avail itself of this opportunity for strengthening and maintaining the doctrine of peace to which the Mennonite Church is committeed. The Peace Lesson for the first quarter of the present year has been prepared for February 8 and are obtainable upon application.

MARRIAGES

Dirks-Dirks—Elizabeth Dirks to Henry Dirks of Avon, S. D., at the home of the bride, January 8, 1931, at 2 p. m. Rev. D. A. Schultz officiated. A host of relatives and friends were present to enjoy the event and partake of the bountiful feast spread for the occasion.

DEATHS

Graber—Jno. J. Graber was born on the 25th of November, 1855, in the village of Horodisht, Russia, where he also attended some school and received his religious training. He was baptized into the the Mennonite church by Rev. Peter Kaufman on the Sunday before Easter, 1872. In order to maintain his religious creed, which was somewhat suppressed in the old country at that time, he joined the emigrants to America in the year 1874. He landed at Marion, S. D., where he made his home for the following eleven years.

In 1875 he was united in marriage to Fannie Preheim. To this union was born three sons, of which one preceded him in an early death. In 1881 this union was separated by the death of his wife. In 1882 he was again united in marriage with Anna Schwartz. To this union were born eleven children, of which four preceded him in death.

In 1885 he settled in the vicinity of Pretty Prairie where he established his home and lived until his death. He was one of the pioneers of this Mennonite settlement and very active in organizing this congregation. He was one of the first Sunday School Superintendents and served many years in that capacity. He also served as deacon of the church for a good many years, and never failed to exprcise his influence for the welfare of all. He has always been regarded as one of the faithful pillars of this organization, and remained so until his death, which occurred on the 31st of December, 1930, at the age of 75 years, 1 month and 6 days.

He left his wife and nine children, four sons and five daughters; 45 grandchildren and one sister, besides many friends and other relatives to mourn his death.

Trachsel—Lydia Schlotter Trachsel was born in Lee county, Iowa, Jan. 19, 1860, and departed this life early Sunday morning, January 11, 1931, at the age of 70 years, 11 months and 22 days. She was the youngest of a family of eleven children; seven sisters and two brothers having preceded her to the home beyond. Joseph of Pulaski, Iowa, is the only surviving member of this large family, which came in the early sixties as one of the pioneer families of the "Germany" neighborhood, southwest of Pulaski. She grew to womanhood on the old farm three miles southwest of Pulaski. She was married to John A. Trachsel, October 12, 1884. To this union were born 4 children: Charles, a teacher in Iowa City, Stella, at home, and Lizzie and Laura, both of whom died young. The earlier part of their married life was spent in Sherman Co., Kansas. In August, 1894, the family returned to Davis Co., Iowa, where they have since resided. Quite early in life she was converted and united with the Pulaski Mennonite church, and remained a fathful member to the end. Her last illness was short and the end came peacefully as she had wished. She leaves to mourn their loss, one son, a daughter, granddaughter, a brother and many other relatives and friends. Funeral services, Tuesday afternoon, were held at the Christian church in Pulaski, conducted by her pastor, W. W. Miller, assisted by M. A. Niswander, her former pastor. Text for the occasion was Rev. 14:13.

Mosiman—Anna Kinsinger Mosiman, daughter of John and Barbara Smith Kinsinger, was born at Hamilton, Ohio, May 24, 1847, and died at her home in Middletown, Ohio, Nov. 7, 1930, aged 83 years, six months and fourteen days.

Early in life she united with the Mennonite church of which she remained a faithful and consistent member.

She was united in marriage with Christian Mosiman on Nov. 29, 1865, with whom she lived in happy wedlock for 65 years, lacking nine days, and who survives her.

To this union were born 14 children, 13 of whom mourn her departure, all but four being present. She is also survived by 30 grandchildren and 38 great-grandchildren. One son, Ezra, preceded her in death at the age of 4 years. She is also survived by her oldest sister, Magdalena Garber, of Big Horn, Wyoming, and by 2 half-sisters, and one half-brother, Mrs. John Bertsche, Mrs. Carrie Ulrick and William Kinsinger, all of Flanagan, Ill.

Two sisters and two brothers and 3 half-sisters and one half-brother preceded her in death.

She leaves a host of relatives and frinds to mourn the departure of her charitable and kindly spirit, but who rejoice that she has come to her grave as a shock of corn cometh in its season, and that her hoary head was ever a crown of glory because found in the way of righteousness.

Funeral services were held at the Mennonite church in Trenton, Ohio, Rev. J. E. Amstutz officiating. His text was Luke 2:29, 30.

Dirks—Margratha Dirks, nee Becker, was born the 12th of August, 1886, near Buhler, Kansas.

On June 1, 1903, she was baptized by Rev. Abr. Ratzlaff and joined the Hope Valley Mennonite church near Buhler, Kansas; united in the bonds of holy matrimony with Abr. Dirks on the 13th of January, 1907.

Soon thereafter they moved to Beaver county, Okla., where she joined the Peace Valley Mennonite church, which faithful member she has been to her end. She became the mother of 5 children, 3 sons and 2 daughters. One son has preceded her to the great beyond.

She died January 2, 1931, bringing her age to 44 years, 4 months and 20 days. She leaves to mourn her only too soon departure, her husband, 4 children, a number of relatives and a large number of friends.

Services at the home were conducted by Rev. J. Dirks, and in the church by B. H. Janzen, assisted by Rev. A. J. Dyck, Buhler, Kansas.

JOTTINGS

Rev. G. T. Soldner of Souderton, Pa., and a member of the Foreign Mission Board, spent January 13 and 14 in Atlantic City, N. J., attending a meeting of the Foreign Mission Conference.

This is the time of the year when congregations usually organize Catechetical Classes. Souderton, Pa., church and the Second church, Philadelphia, are among those who have started such classes.

The Berne, Ind., Sunday School has organized an advanced Teachers' Training Class which is taught by the superintendent, Edison Sprunger. The class meets Wednesday evening during the regular Bible Study hour.

On Feb. 1, 1931, John Bartel, who has been serving the church at Madrid, Nebr., is to be ordained by Rev. John Plenert, Hillsboro, into the full office of pastor of the Madrid church. Rev. Plenert will also conduct a series of meetings there.

The Berne, Ind., church recently sent another large shipment of old and new clothing to Canada for the relief of the Mennonite refugees. Some time ago another shipment of clothes was sent to the Detroit, Mich., Rescue Mission for the relief of the poor in that city.

Dr. H. A. Ironside, pastor of the Moody Memorial church, Chicago, Ill., will be in charge of a three days' Bible conference to be held in the Ebenezer church, Bluffton, Ohio, beginning February 9, Rev. P. A. Kliewer, is pastor of the Ebenezer church. There will be afternoon and evening meetings.

Bluffton College Bible Week opens Feb. 1. Dr. G. L. Robinson, of the Chicago Presbyterian Theological Seminary, will deliver the lectures. This is the twenty-eighth series of Bible lectures arranged by the College. Some of the most outstanding Bible scholars of the country have been heard at these annual lectures.

The Board of Education of the General Conference has estimated that its budget for the year 1931 should not be increased but should be about 3c per member from each church to carry on the work of the board effectively, and the Conference secretary, C. E. Krehbiel, has been requested to publish this. The treasurer of the board is Prof. D. H. Richert, Newton, Kan.

When the General Conference met in Freeman, S. D,. some years ago many of those attending visited the Hutterite colony near Freeman. The Hutterites are Christian communists and originated in the Tyrole in the Reformation times. Persecution drove them from place to place and finally, in the early 70's, they migrated to the northwest of this country where they prospered. Being pacifists, and otherwise closely related to the Mennonites, they suffered unusual hardships during the World War. Recently the colony near Freeman sold its holdings and purchased land in Canada where there are already a number of their people located. Those now remaining in the Dakota colony are engaged in either moving or selling their possessions. The final sale will probably be held in April.

The Secretary of Home Mission Board, Rev. W. S. Gottshall, 616 Juniper St., Quakertown, Pa., requests the following statement be given publicity in the columns of The Mennonite:

"It has been published in several Mennonite papers that Rev. Albert Claassen of the Immanuel church, Los Angeles, has resigned. They write to me and say they are getting numerous letters of inquiry from ministers and others, and wish that the true facts might be published in our church papers.

"Rev. Claassen was there by appointment of the Board, but now the congregation is at the point of transition from a mission organization to an independent and self-sustaining church, and that Rev. Claassen has resigned to the Board only, since the congregation now has a right to their own choice of a pastor. Who his successor will be has not yet been decided, but will you please publish these facts in The Mennonite so people will understand?"

The Congo Inland Mission Board is a cooperative organization in which several Mennonite bodies are represented. Individuals, families, congregations and conference bodies support the twenty-four missionaries employed by the Board. The Central and Defenceless Mennonite Conferences are responsible for financing the entire field work. The proposed 50% cut applied only to the appropriation for field work.

This appropriation had always been in the form of lump sums for the several stations and was sufficiently large to cover also the cost of buildings. The 50% cut for a period of six months would simply require that the building operations in two of the stations be entirely stopped for this period. The other two stations would be more seriously affected. However, the Home and Foreign Mission Board of the Central Conference in a more recent meeting has decided that its portion of the cut shall not be carried out and its constituency is earnestly appealed to to continue the splendid support it has given in the past. This gives assurance that the proposed cut is reduced 25% of the field appropriation for a period of six months and that there ought not be any serious effects on the Work even though building operations be temporarily stopped.

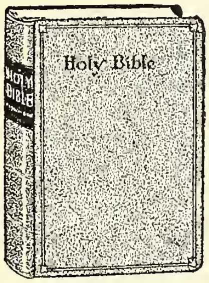
The Lord has been wonderfully blessing our work in Africa. Large numbers are gathered into the station and village schools. At one station alone over 160 were baptized during ten months of last year. We have taken steps to open a new station in a third tribe and native teachers have been placed at strategic points in a fourth tribe where village schoools have been opened. We feel that the Lord is leading very definitely in the work both on the field and in the homeland.

A Popular Bible for the Church Pew

Self Pronouncing—*King James Version*

TEXT BIBLE No. 1110

For Pew, Classroŏm, Gift, or Reward



No. 1110

A book of excellent proportions, easy to read and to hold. Printed from black face self-pronouncing type.

Specimen of Type

> AND the LORD spake unto Mō′-
> şeş in the wilderness of Sī′-
> nāi, in the tabernacle of the congre-

Size 4¾ x 6½ inches 1¼ inches thick

Contains text only. Durably bound in black cloth on stiff boards. Round corners, red edges, headbands, gold stamping on back.

Price $1.00 each.

Write for special price on quantities for Churches and Sunday Schools.

India Paper Teachers' Bibles

King James Version

Printed from Black Face Self-Pronouncing type. See specimen of type below. Contains 240 pages of unexcelled helps to Bible Study including a complete Concordance, 64 pages of important aids to the Bible student, with an index of Bible Texts, Synopses of the Books of the Bible, 18 colored maps and many other helpful features.

Printed on the finest thin India paper. 1550 pages; **less than 1⅛ inches thick.**

Teachers' Bible No. 251

Black divinity circuit binding, (overlapping covers), **genuine morocco,** full leather lined, round corners, red under gold edges, silk headbands and marker.

Price, $8.00

Teachers' Bible No. 252

Bound in **brown cowhide,** beautifully grained, divinity circuit (overlapping covers), full leather lined, round corners, red under gold edges, silk headbands and marker.

Price, $10.00

Specimen of Black Face Type

DEUTERONOMY, 2

> 38 [s] *But* Jŏsh′u-ȧ the son of Nŭn,
> [t] which standeth before thee, he
> shall go in thither: [u] encourage
> him: for he shall cause Ĭş′ra̭-el to
> inherit it.

B.C. 1491

[s] Num. 14. 30.
[t] Ex. 24. 13; 33. 11. See 1 Sam. 16. 22.

Size of Page, 5 x 7¼ inches

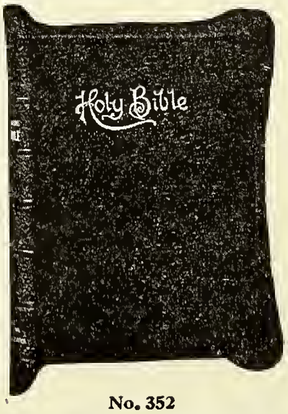
Home Reading Bibles

Specimen of Pica Type

> PA̤UL, an apostle of Jē′şus Chrīst
> by the will of God, and Tĭ-mō′-
> the-ŭs *our* brother,

Size of Page 6½ x 9½ inches

Large clear type, self-pronouncing, easy to read for young or old. King James Version Reference Bible. Contains Presentation Page, Family Record, Colored Maps. Printed on Bible paper.



No. 352

No. 350—Bound in black cloth, round corners, gold titles, burnished red edges **$2.50**

No. 351—Genuine limp leather binding, round corners, gold title, red under gold edges, headbands and bookmark. **$3.75**

No. 352—Genuine leather, divinity circuit, round corners, gold side and back titles, red under gold edges, headbands and marker, linen lined to edge. **$4.50**

No. 353—Same as No. 352, but with 32 beautiful illustrations. **$4.70**

Order your Bibles from the Mennonite Book Concern

SPECIAL OFFER

Any person who sends in twelve new paid-up subscriptions to the **Mennonite** (at $1.50 per subscription per year) will receive as premium a copy of the new book entitled **The Russian Dance of Death** by Dirk Gora.

COPIES of the above book may be ordered direct from the MENNONITE BOOK CONCERN, Berne, Indiana, at $2.50 per copy, postpaid. This book should be read by every Mennonite.

MENNONITE BOOK CONCERN,
Berne, Ind.

PAY YOUR SUBSCRIPTION NOW!

All those paying their subscriptions in advance for 1931
will receive a 1931
MENNONITE YEAR BOOK FREE!

PRICE: Single copy 20c; 12 or more copies $2.00 per dozen

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI BERNE, INDIANA, FEBRUARY 5, 1931 No. 6

EDITORIAL

The problem of maintaining interest in Sunday night services in city churches has not been successfully met during the past few years. Many churches, with comparatively good sized memberships, are abandoning their night services altogether and often their mid-week services as well. There have been many radical changes in American life lately and one of these has been the attitude toward the church. Never has the church raised so much money for missions, education and benevolences as it has in the last decade, and yet, there never was a time in the history of this country when there was so much complaint about the neglect of church services. It may be that the remarkable financial support given by the churches was the result of the interest shown by the successful business men in the church who applied business methods to their church interests believing that the church's material affairs should be run like any other well managed business. If these same business people would enter into the work of keeping up the interest in the services with the same enthusiasm and energy with which they come into the financial efforts of the church a great deal might be expected. As it is there are many other interests which command the attention of the average person on the Sunday. The Radio makes it possible to hear almost any kind of a church service on a Sunday. Then, the Sunday papers generally have religious sections and there are also strictly religious papers and magazines that could profitably be studied on a Sunday. But we have a suspicion that these other agencies are as much neglected as the church. The fact is that there is no doubt a great falling away from the faith in this present day. We are in an age when the faithful few must be on the job as never before. We do not think that Christianity has failed but we do know that many are failing in their spiritual life in spite of Christianity.

We have the strange spectacle of having a Senate willing to give away twenty-five million dollars and the Red Cross to which it is offered refusing to consider such a gift. The occasion for this peculiar state of affairs is the present need throughout the land. That the twenty-five millions would be only a drop in the bucket is apparent. Multiply that by a hundred and still there will not be enough to bring back good times or even assure everybody of a job who needs one. The country must help and must sacrifice as well as revise its methods of living. But when a large sum of money is appropriated from the public treasury, the politicians will want control or at least a say in the administration of the fund and when politics enter into the spending of money for any purpose much of it is sure to be wasted. The Red Cross holds that if it draws upon the Government for funds its private contributers will cease to give and its usefulness will be impaired. In this our President, Mr. Hoover agrees. We may let it to his judgment when it comes to bringing relief. No man of our time, or perhaps of any other time, has had the experience he has had in bringing relief to sufferers. The little amateurish relief our Senate would do would never have the confidence of the country and would be compelled to face the suspicions of their countrymen. If the state gives relief the people will be forced to pay in taxes. If the Red Cross serves in relief the people will have to pay just the same but, with this difference, their paying then will be voluntary and therefore people generally will not feel that another burden has been laid upon their backs.

The professional soldier in times of peace is likely to make a nuisance of himself. His interest in his profession makes him "see red" continually and he is always diligent in keeping before the public his suspicions of other nations and their dangerous attitudes toward us. The fear of invasion, of insult to the nation and the possibility of other nations having stronger war equipment than ours are some of the themes upon which he is always ready to unburden himself. He wants to give the impression that the only kind of patriotism is a military patriotism. He wants to see everybody committed to the slogan: "Our country right or wrong." It has been just this kind of military "bluster" that finally ended in the World War and it will be the same kind of ranting that will bring on the next war.

The professional soldier is not concerned with the right or wrong of the conflict into which he enters except that, when men can be inflamed into a war spirit the matter of protecting our rights and defending a noble cause, the matter of saying our country is engaged in a righteous war, are useful to make any war popular. By training and the manner of their lives army officers are not always safe persons to whom to listen. Just now the country has been shocked by a public statement of an officer who charges the head of the Italian Government with what amounts to cold blooded murder of a child. Our own Government has had to apologize to Italy for that statement and order the offending General to trial. This General, by the way, said not so long ago that with Marines in Nicaragua elections in that country must go as the Marines want them to go. Our country cannot command the trust and good will of other nations when officers of high standing go about with such mischievous talk.

In another column the reader will note a reprint from a Chicago paper that describes the struggle of a large body of Russian Mennonites in their endeavor to escape from Russian territory and finally, if possible, into this country. That many of them succeeded in entering Manchuria is a remarkable achievement. What will be their ultimate success is still a problem. It certainly is not likely that large masses will be permitted to enter this country at this time of depression when many believe that our Government should shut the door to all immigration. It is also extremely unprobable that these brethren will want to remain in Manchuria and if they are compelled to stay, it is hard to say just how it will go with them. The possibility of helping them to Paraguay is remote in the light of the heavy cost of such an undertaking. Having suffered the hardships they have had to endure they will be lacking in the physical strength to enter successfully into the economic life of the country into which they have escaped, where they are thrown into competition with Asiatics in their struggle for life and existence. Perhaps a way may be found by which aid will be forwarded to them to help them bridge over their present needs, but such aid can only be temporary and their stay in Manchuria may become an indefinite one. We do however believe that these brethren will make a brave fight and that they have in them the stuff of which pioneers are made as had their fathers before them for centuries. Having made so great a sacrifice for the faith they hold most dear they will continue faithful to the end no matter what difficulties and trials may confront them.

TS'ING FENG

December 5, 1930.

A strange address indeed, an address you perhaps have never seen in the church papers before.

"O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps."—Jer. 10:23.

"Many people want to direct God, instead of resigning themselves to be directed by Him. To show Him a way, instead of passively following where He leads."—Madame Guyon.

I said: "Let me walk in the field;"
God said: "Nay, walk in the town;"
I said: "There are no flowers there;"
He said: "No flowers, but a crown."

I said: "But the sky is black,
There is nothing but noise and din;"
But He wept as He sent me back,
"There is more," He said, "there is sin."

I said: "But the air is thick,
And fogs are veiling the sun;"
He answered: "Yet souls are sick,
And souls in the dark undone."

I said: "I shall miss the light,
And friends will miss me, they say;"
He answered me, "Choose tonight,
If I am to miss you, or they."

I pleaded for time to be given;
  He said: "Is it hard to decide?
It will not seem hard in Heaven
  To have followed the steps of your Guide."

I cast one look at the fields,
  Then set my face to the town;
He said: "My child, do you yield?
  Will you leave the flowers for the crown?"

Then into His hand went mine,
  And into my heart came He;
And I walk in a light Divine
  The path I had feared to see. —
George MacDonald.

Just this morning I read the above quoted words in my book of Daily Readings, and I was much impressed, because it was so in keeping of my several years of struggles and debatings as to whether to move into the city and work there or whether I wanted to work the city from the outside, living in the mission compound.

I love the beauty of the country-sides; love to follow alluring footpaths as I go about my work; pass over enchanting little bridges; see the beauty of the sunrise and sunsets; admire the grace and so majestic shape of a lonely tree in the field; love to see the grass, the fields of grain and truck and love to enter the villages, with their snugly clustered homes and visit the friendly country folks, whose welcome is so unadulterated, so genuine and sincere, and accept our message in such childlike faith in so many ways, but, "it is not in man to direct his steps," specially not in a missionary.

And so here I am at Tsingfeng, where we have an outstation, settled for the winter, away from the rest of the folks, whose fellowship I miss and yet—I'm happy! I had many fears before I decided to come here, but they are all gone. The only fear I now have is, that I might fall short of my mission here.

Ts'ingfeng is 17 miles north of Kaichow and lies on the big road, leading through Nanlo, where we have another outstation, and from there straight to Taming, so Tsingfeng is a splendid resting place for pilgrims or travellers passing through to the county seat Taming, and especially so for the church people who are glad to stop at a dependable place and love to spend a night resting here at the mission, before they pass on.

The mission compound is not large, considering it harbours three families: Evangelist, wife and two children and the mother; another teacher; then there is a girls' school of about 24 pupils, a boys' school of about forty pupils. These are distributed in three not too good sized courts. Then in the smallest court are, a pensioned Biblewoman, who keeps me company and who is to the young Biblewoman or girl, who also is my language teacher, a chaperon, at times, when I am not around, and also to the young woman who is my helper. These and I live in the same court, which we named: "Bethany Court." The court is rather small, we get only a little sunshine a day, I in the morning and they in the evening for a couple of hours through the corner of the window. The three mentioned live on the opposite side of the court. Our homes are made of mud and have only two windows a piece, and only on the inside of the court, true to Oriental custom, and one outside door. The floors are of brick and the ceiling of mais. Neither one has a chimney. In my house I had a stovepipe put through the wall. We fixed up our little homes and we think they look quite cozy. They are not as warm as we would sometimes wish them to be, but so far we really have not suffered seriously. This will acquaint you a bit with this place.

The church or chapel also opens into our court. This takes much of the privacy away. At present catechism classes are going on. About 40—45 have registered, but only about thirty attend regularly. Most of these are women, after the classes they sit here in the court and we try to help them as they try to memorize the catechism. And oh, it is such hard work for them, its so out of the line of their thinking, and all so hard for them to grasp and understand. And we have to explain things over and over to them. We try to help them understand the Gospel, the way of salvation and to realize Christ as their own personal Saviour.

My special aim is to get into as many homes as possible. First of all to visit the homes of the Christians and if possible establish the family altar in every Christian home and thus deepen their spiritual life. And O, how limited their knowledge of the Bible is, it is just appalling. There was no woman worker here. We are so short of workers.

Then there are ever, ever so many homes, where the Gospel light has never entered, has never had the chance. The women are not free to go as they please.

Just a few examples, I have been in over

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb..............................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance..................................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

40 homes since I came, and have found that in most of the homes the women are hindered from leaving their yard, even the older women are often hindered, by the father-in-law, husband, brothers, uncles, and mother-in-law. One woman said that the only time she was permitted to go out, was, when she ground flour for the family, otherwise she dared not leave the yard. Her husband is attending the catechism classes and she was so glad for it. She said he had changed already, he did not curse so much since.

In some districts however the women are permitted more freedom. In Kaichow it seems to me there is more freedom. Tsingfeng is full of soldiers and it has its advantage to keep the women at home, it's her protection to a great extent, but she loses many an opportunity. If they then were taught at home it would be different, but this is seldom the case.

An old woman, 70 years of age we visited a few days ago and we tried to teach her a Bible text, she was interested and tried to learn it. When her husband, a literati, noticed that, he stepped up and snatched the paper out of her hands and shouted at me: “She is too dumb, she is too stupid, she is dull, she is stupid!” He was jealous, that was self-evident, for he was before that much interested in the tracts and the explanation. This poor woman realized that she was not supposed to learn, and finally got scared and said: “I cannot learn, I'm too stupid.” Well, who would not get stupid under such condition.s Now please, what would you do under such conditions? My heart was aching in sympathy, and I got very silent. Before this I had said: “No she is not stupid, she is quite intelligent for her age and I have seen already that she can understand and learn. But the more I stood up for her the more the old man insisted on her dullness. When I got so silent and, during the time I lifted my heart up in prayer to God, this old man too began to think. I finally said: “Now, how would you feel, if I kept on hollering at you, ‘you are dull, you are stupid, you are stupid, you are too stupid to understand. That was quite a surprise for him that that thing could be turned on him, but this gave me a chance to talk to him very earnestly, and it seemed to make an impression on him. I left rather sorrowful, here were two people at the brink of the grave, and must I leave them, hopelessly sinking into a Christless grave?

I certainly am very glad that I now have more chances to get into the homes. **There is such a need for house to house calling** and I beseech you in the name of Christ to intercede for the many Christless homes, and for me also that grace may be given me to know how to go about this work and what to say at certain given situations, in order that Christ might be realized in many a home, even this winter, for, for this I came here.

Yours for more Christian homes in China.

Sincerely yours,
Aganetha Fast.

FROM CLINTON, OKLAHOMA

Three years ago our native helper came to me and said he was sent to ask me to preach a sermon on “hell.” He said these Indians wanted to know what the Bible says about it. When asked who sent him he said I was not supposed to know that. After thinking a little while I promised to do as requested. I was led to speak on “The two ways” first. The second Sunday our subject was “heaven,” and then the third Sunday “hell.” Found it a harder task than I had anticipated because I had to be prepared to prove every statement by the Bible. A well educated young man who claimed not to believe the Bible was the “main spring” of this request. He has been attending our Sunday services very regularly ever since. He married a girl who belonged to another denomination but did not attend services when there nor with us when here. After their marriage she came with him.

Last fall she joined our church. One Sunday morning this young man and I were sitting in front of the church and talked. He said: "I am convinced that the Bible is the Word of God and the Christian religion is the only true religion." The rest he said does not belong on paper. I am convinced he would have given his heart to Jesus was it not that he has had high military training, receives military honors, and draws military money. "And when Jesus heard it, He said unto him: One thing thou lackest yet" (Luke 18:22). "The things which are impossible with men are possible with God" (Luke 18:27). Let us pray.

J. B. Ediger.

January 23, 1931.

CORRESPONDENCE

Grace Mennonite Church, Pandora, Ohio.—Dear Christian friends:—When looking back over the past year, we have many reasons to be thankful: for His loving care and protection, for the material and spiritual blessings in spite of the drought and business depression. Especially ought we to be thankful too that we can still worship God unhindered, when we think of the many other countries where they do not have this privilege.

Besides the faithful service of our pastor, we have from time to time the past year, been served by different students and teachers of the Seminary and the College at Bluffton. Among them were Dr. Kaufman and the two Chinese students, Mr. Liu and Mr. Wang, Dr. Bauman, Rev. Kreider, Mr. Yoder, Rev. and Mrs. John Thiessen, Rev. and Mrs. Lester Bixel, Rev. Blosser and Rev. and Mrs. P. W. Penner from India. All these speakers were very much appreciated.

A choir was started again last summer under the leadership of Roy Hilty, to furnish music at the morning church services. At the close of the summer months it gave a sacred song concert to a large and appreciative audience. This choir was continued under the direction of our chorister, Edith Steiner. During the Christmas season it rendered a cantata "The Manger King." We have also been fortunate in having an orchestra under the leadership of Ralph Hilty and Vernon Suter, assist the singing in S. S. which adds very much to the music.

On Christmas night the children gave a delightful program in connection with the "white gift service." Christmas would seem incomplete without it.

At present our women's missionary society is studying a mission book "A Cloud of Witnesses" by Elsie Singmaster, at their monthly meetings. Occasionally they are privileged in having furloughed missionaries come and speak to them, which are always very interesting.

Last Sunday evening the 18th, all the churches of our town held two union services at our church. The first at seven, was under the auspices of the W. C. T. U. with Miss Grace Scott, a state W. C. T. U. worker, as speaker. The other service following this program, had Rev. Falkenberg, chief executive of the business men's Pocket Testament League and speaker over radio station WAIU from Columbus every morning from nine to nine thirty, as our speaker. Both services were interesting and very much worth while. It is an inspiration to many when all the churches unite in their worship to God in song, prayer, and listening to God's Word.

Alsen, N. D.—Dear Mennonite:—The words of Mrs. C. W. Deisenroth

"I know not what He'll give me
In the year that is coming now,
But already the light of His promise breaks
And brightens its rudy brow.

I know He will give me counsel,
I know He will give me His care,
I know He will give me His gracious ear,
And hear my every prayer."

May this be our New Year's assurance as we endeavor to make this year a better year than the past, as we stand upon the watch tower, ready waiting and looking for our Lord's appearing which is surely drawing near.

The little Mennonite Church at Alsen, counting 125 members is still endeavoring to reach high achievements. As we look back we see our accomplishments towering above the shortcomings and commonly termed defeats. 10 members could be added to the church, 6 through baptism and 4 through the hand of fellowship. 13 times we could listen to visiting ministers, twice we could commemorate the Lord's Supper, and every Sunday meet in church for Christian fellowship. The Sunday School also reports a better year than before. The average attendance was nearly 100, with a total collection of nearly $200, the birthday offering of over $20 not included. The birthday offering is destined to the Home Mission fund. Besides the regular Sunday services we had twice extended meetings, once by Rev. P. P. Tschetter and once by Rev. J. C. Kaufman. On Christmas eve, the church had a fine Christmas program and on the evening of Dec. 31, a Sylvester program.

The weather is fair, have much snow, indications for a prosperous year. Health is fair. With sincere greetings for a prosperous, both spiritual and temporal, New Year, I remain your co-pilgrim to the Promised Land,

Edward Duerksen.

Drake Sask., Jan. 27, 1931. — The annual meeting of the Drake Mission Station was held on Monday afternoon Jan. 5th with a full attendance, Rev. M. M. Lehman officiating.

The Sunday school section was taken into consideration, a good report was given from each department. The secretary's report showed an increase with an average attendance of 58 for the year. The total number of classes were seven, consisting from the Junior to the Bible class inclusive.—The treasurer's report was very encouraging showing sufficient funds to defray all necessary expenses with a small surplus, which was expended to charity and mission work. The officers for the coming year were carefully selected and great enthusiasm is being shown by all concerned to carry on the work in the little mission band.

Words of appreciation were extended to Rev. M. M. Lehman from the Otterburn Sunday school for the interest he had taken in conducting the Sunday school in their district during the summer months.

Afterwards the meeting regarding the church section was considered—the offices and vacancy for trustee which occurred, when Mr. Walter Toeves left for Kansas City, were filled. The Treasurer's report was very encouraging showing out a small indebtness for the past year.

The congregation wishes to extend their heartfelt and sincere good wishes to both Rev. and Mrs. M. M. Lehman for their untiring zeal and interest taken in bringing the Gospel of Christ, not only to the children and adherents but to the community at large.

Emmanuel Mennonite Church, Pratum Ore. —Dear readers of the Mennonite:— The old year with its joys, sorrows, blessings and opportunities is in the past and in this new year, new opportunities will come our way, if we are wide awake to grasp them.

This past year has meant much to us, God has wonderfully protected us from all harm and evil, has also fed and clothed us. Only one member was called Home from our midst. Five souls were added to our church by letter. Not one Lord's Day has passed that we could not gather at the House of Worship, both mornings and evenings. God has richly blessed our pastor, Rev. J. M. Franz with health and strength that he was able to break the Bread of Life to us all through the year. Not only to us here but also to our mission in Portland. Rev. E. Zimmerman then filled the vacancy. We had good crowds out through the entire year. We had 945 visitors with us in the past year, and may the seed which was sown in their hearts bear fruit, for Jesus tells us that His Word shall not return unto Him void.

J. W. Kliewer from Newton Kansas, was with us in Nov. and gave us a series of Bible lectures which were very much enjoyed and appreciated by all who came to listen to him. The girls of our church did some fine needle work, and the first part of Dec. we had a bazaar and this work was sold. The proceeds from this bazaar was given for mission work where it was needed the most. This being the first bazaar of its kind we ever had here—the response was fine as it was understood from the beginning that the proceeds were only to be used for mission work and God surely blessed this new plan very much.

On the evening of Dec. 21st the senior choir gave a concert of Christmas songs. This concert was well attended and on Christmas eve we had a lovely Christmas program given by the Juniors. The Junior choir furnished the Christmas songs. At the close of the program, our pastor gave us a splendid talk which was in harmony with the program and was very much enjoyed.

On New Year's Eve we had a watch-night service and many beautiful thoughts were expressed. The theme was "Rewards from Labor" received here and in the hereafter. On the evening of Jan. 6th we had our annual business meeting. — New workers were elected for this new year, new plans were made to help the work of God along, so now this year we can work with more zeal and courage toward the goal which is set before us.

Our Junior choir is a great help to our Sunday School as they bring us a message in song every Sunday. The church owes much to our pastor for his untiring patience, and willingness to help those that need spiritual help on their way through life. His reward he will receive in Heaven—for our church could never repay him for what he has done for us.

Our Sunday School has decided to try the Hurlbut's Bible story book for the first six classes instead of the quarterlies this year, and the pupils seem to enjoy this way of Bible study very much. May we all be more loyal to Christ and the church this new year.

Lydia Stauffer, Corr.

First Mennonite Church, Geary, Okla., Jan. 27, 1931. — In answer to the numerous requests made by your paper, that the different congregations send in a report of the activities of the church I want to at this time make a short report from our church at Geary.

I thought possibly some of the ladies of other churches might be interested in some of the things our ladies' aid is doing to help in raising funds to defray some of the church expenses, as well as to help in paying off the debt we still have in the church building that we built in 1929.

One thing we do is to have a food sale one Saturday of each month. The ladies contribute such things as chickens, sausage, pies, cakes, homemade bread, cottage cheese, honey, and such other articles of food that they have on hand or can prepare.

They bring these to a store in the town and one of the members makes it her business to dispose of them, and we find that the people take kindly to such a sale and we always dispose of what has been contributed.

We find that the ladies are all willing to contribute as some find it easier to bring such articles as mentioned than to contribute cash, and so everyone can have a part in the work.

In this way we have been raising, on an average about $15.00 per month.

Another thing we have been doing is to have the ladies bake pies and several of the ladies take them to the public sales that are held in the fall as well as at this time of the year, and they sell them to the people at 10c per quarter or 40c for the pie, this plan has also worked well.

Then of course we have our quilting days, usually once a week, and lately we have been having all day sessions.

Due to the fact that our church basement is still not completed, and difficult to heat, we have been meeting at the home of our president, Mrs. E. J. Lehman and also with Mrs. Penner at the parsonage.

Mrs Lehman entertained the society at lunch last Thursday, at which time we also elected our officers for this year, our newly elected president is Mrs. W. H. Coil.

In the above mentioned ways we have been able to give very substantial aid to the church in helping them to meet their financial obligations.

During the holiday season our congregation observed communion, we chose this time so as to give those members that are away to school as well as others that are absent at other times the opportunity to celebrate it with us.

Under the able leadership of our pastor, Rev. H. D. Penner, we have been having Bible study as a part of our Sunday evening service, and starting with Genesis, we have progressed during the past several years, until at this time we are studying the Acts.

It has been a very interesting as well as educational study and one is hardly in a position to appreciate and understand the Bible until one has made a thorough and comprehensive study of it.

I am very glad to report that there is a lively interest shown in all of our different services of the church, and while our membership is not large, the members are regular in their attendance.

At this time we are joining with the churches of the city in organizing a union choir for the purpose of rendering an Easter cantata for this coming Easter, we believe in so doing we can better make it worth while as well as creating a good feeling among the different denominations.

We are grateful for our new church building that we were permitted to build, and we believe it will prove a blessing to us as well as to the community.

Mrs. H. Ringelman, Corr.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A UNITED MENNONITE YOUTH THROUGH CHRIST

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

February 15

"What Is Implied in the Church as a Family?"

Eph. 3:14-19; Gal. 3:26-29; Rom. 8:14-17.

For our topic this week we will consider the Church as a Family. Paul calls it the "household of faith." This should be for us as members of a church like when the whole family spends the evening at home, settling down to pop corn, play "Blind Man's Buff" and similar intimacies which only a happy home can boast of. Unfortunate indeed is the individual who has never had such happy home experiences. Likewise, that church which does not from time to time experience such "homey" meetings is considerably impoverished because of that lack. The "church family" gives us a splendid opportunity to have that warm social contact and common spiritual bond.

In the days of the early Christian Church other people used to remark: "How these Christians love one another." The denomination in many ways similar to our Mennonites, often called "Quakers" call themselves "The Society of Friends." What an appropriate name for Christians! Would it not be fine if all Protestants could be so called and live up to that name? So very much harm can be done if one member of a church fellowship is unfriendly. One such individual can do more harm than one hundred loving souls can undo in a year or more. An unruly tongue and an unkind spirit are enemies to Christ. Satan delights when he can use such in a church fellowship.

Overlooking Faults:

In a home there is such a family loyalty that a member of that group will quite vigorously defend brother or sister and will even come to love "the wart on father's nose". In the church family it should be likewise. We do not mean that evil within the group should be justified but there should be a large degree of sympathy, trying to understand the other members of our group. A large portion of ill-feeling, prejudice and jealousy come as a result of misunderstanding.

But let our loyalty to our own family, church or denomination not be of that type which is so friendly that the individual or group concerned becomes snobbish and intolerant to all other groups. Worthy love must ever reach out in larger circles until the whole world is bound together with the cords of love. Love is never snobbish or intolerant.

Found in the Scripture Text:

1. Eph. 3:14-19. All family life in heaven and on earth derives its name and nature from God our Father. So the church as a family must be patterned after the love, meekness, unselfishness and self-giving of the Father. By thus practising the spiritual values in the church we will come to a fuller realization of the full content of the divine nature. We here see the love of God described in four dimensions. Ordinarily we think in terms of only three dimensions. We can never overtake God. He is Absolute, the only limits are the limitations which man sets upon Him.

2. Gal. 3:26-29. Through faith we are united to Christ and are become God's children, consequently all members of the true church are spiritual brothers and sisters. The church should be the one outstanding institution in the world where race, nationality, and social and financial status disappear. Is a negro family or a beggarly

family sought after for membership as much in your church as the family of the upper "400" status or the bank cashier's family? The unity in Christ transcends differences in nationality, condition or sex.

3. Rom. 8:14-17. When we are led by God, then we will be heir to all the good things He has to give. A true Christian does not cower before Him for fear. To a follower of Jesus, God is not a harsh Judge but a loving Father. To us as sons is given the dignity of heirship, we naturally fall heir to all the fine spiritual blessings, and the physical blessings will also come to us as may be divinely determined for our best spiritual welfare.

HISTORY OF THE WEST SWAMP C. E. SOCIETY

By O. Clarke Keiser

In the latter part of 1890 Rev. A. B. Shelly, pastor of the West Swamp church, felt the need of some Society or Organization in the church whereby the young people could be made to take an active interest in Christian work.

He took the matter up with different members of the church and found that some disapproved of the plan, claiming that it would only be a meeting place for the young boys and girls of the community and therefore have no spiritual value to them, but Rev. Shelly pointed out that the young folks would meet somewhere and where would be a better place than in the house of God.

A meeting was called to see how many young people were interested in joining a society of this kind and found that twenty-seven persons were in favor of organizing a C. E. Society.

So on Nov. 22, 1890, the Constitution and By-laws were made and the society was fully organized, it was the first society of its kind in the Eastern District Conference. S. M. Rosenberger, who later became pastor of the church and father of the present pastor, Rev. A. S. Rosenberger, was elected first president of the Society.

The meetings were held twice every month and consisted of songs, scripture reading, prayer, essays, recitations and different kinds of vocal and instrumental selections. The president led the meetings and it was not until 1896 that different members led the meetings and a certain topic was discussed.

The meetings up to this time were more or less in the nature of Bible study. The roll call was taken at almost every meeting and at this time it was found that the membership had climbed to a total of forty-three members.

Business meetings were, and are at present held semi-annually at which time officers and chairmen of the different committees are elected, other business matters are also transacted. Social meetings were held at different times during the years under the direction of the social committee, the purpose of these meetings is to promote good-fellowship between the members of the society and to stimulate an interest in other young people of the church and community to take part in this kind of Christian work.

It was not until 1920 that the meetings were held weekly, this was brought about through the efforts of A. R. Keiser who was president at that time, it was about this time, too, that a Junior C. E. Society was organized. Florence Roth was elected as first superintendent of this organization.

In 1928 it was decided to hold our meetings only every two weeks, although this may seem a step backward, we thought it might be better to have the meetings less often and try to have the semi-monthly meetings more interesting and more inspirational.

The need was felt at this time for some organization to take care of the young folks who were too old for the Junior C. E. and yet too young to join the senior society, so to give these young people in their teens the best chance to do Christian work, an Intermediate Society was organized.

On Sept. 28, 1930, a homecoming and the 40th anniversary was held, to which all past and present members whose addresses were known were invited. This meeting was in charge of Amos Bauman, vice-president of the senior society, the secretary, Anna Weiss, gave a very interesting summary of the C. E. work since its organization. Greetings were given by former members of the society and letters were read from other members who were unable to be present. The main address was given by Rev. Joseph Schantz of Philadelphia, who also was a former member of the society. Lunch was served by the society free of charge to all those who wanted to avail themselves of this opportunity.

The society has had 18 different presidents since its organization. They are: S. M. Rosenberger, Reno Rosenberger, Allen Bleam, James Rosenberger, Joseph Myers, Frank Dieterly, Menno Rosenberger, Elwood Shelly, Raymond Weiss, Robert Stauffer, Alvin Shelly, Austin Keiser, Harold Rosenberger, Florence Roth, Amos Bauman, Clarke Keiser, Warren Weiss, William Sell.

It may be interesting to know what some of the former members are doing at present. So far as we know there are seven ministers, one nurse, two doctors of medicine, one of these two doctors is also the only missionary. There are quite a few school teachers or who have been teaching in public schools and higher institutions, and a few of our members are attending college, there are also a large number who are faithful workers in the church, being S. S. teachers, or filling offices in the Sunday school or other church organizations.

We have at present 24 active members and 10 associate members making a total of 34 members in our Senior C. E. The Intermediate Society has a membership of 15 and the Junior C. E. has 19 members.

GIRLS' VOCATIONAL GUIDANCE IN LIFE

Goldie Sprunger

Long ago in the Garden of Eden after the fall of man, work was instituted into this world. Adam was commanded to go forth and earn his livelihood by the sweat of his brow and this has been our inheritance down through the ages. With the progress of civilization and a resulting increased complexity of life the answer to the perplexing question "What shall I do with my life" becomes more difficult. In times past this seemed chiefly to be a masculine problem but with the dawning of woman suffrage this question forces itself for selection upon the young girl who seeks happiness and self-expression.

In our twentieth century of civilization marriage is no longer the only open door for the young woman. Life is like a long corridor containing many locked doors to beautiful rooms beyond. Before these stands the young girl wondering which one she is capable of opening, wondering to which one she holds the key. To be able to open one of these doors she must know herself—her likes and dislikes.

Fortunately, there is some vocation which appeals to everyone. This is to be the determining factor as to which door she is most likely to open. It is for her to find the vocation for which she is fitted and then work intelligently and unremittingly to make it her very best and with that goal she cannot fail. It was Marshal Foch who said that "when a man of ordinary capacity concentrates all his faculties and all his means of attainment on a single purpose, by working hard and without being diverted from his goal, then he is bound to succeed." This statement applies to women, also.

The world is full of folks who are merely existing, not living just because they are not doing the thing for which they are best fitted. One of the chief purposes of an education is to present to youth the possibilities and opportunities of life, to aid him to finding his niche in the scheme of things. We need then, not only to know our likes and our dislikes, but our capabilities and characteristics.

Furthermore, it shall be the purpose of any vocational guidance that service rendered and not money earned is the measure of a truly successful life. I would term the gentle, gray-haired grandmother living in her humble cottage with a smile or a word of cheer for everyone more successful than the selfish, grouchy millionaire miser. So in finding the door which her key will open, the promising young girl must take into consideration her personal likes and dislikes, her abilities, and characteristics and the fact whether this offers to her the greatest opportunity for service to mankind.

"To every man there openeth
A way, and ways, and a way;
And the high soul climbs the high way,
And the low soul gropes the low,
And in between on the mistly flats
The rest drift to and fro.

"But to every man there openeth
A highway and a low
And every man decideth
Which way his soul shall go."

"You cannot get a new world unless you get men in it with new hearts."—Balfour.

MY IDEA OF WHAT A YOUNG WOMAN OUGHT TO BE

Woman is the counterpart of man, made to be his helpmeet and social equal. In the Old Testament and especially in the earlier times and among the nomads, the younger women of the family tended the sheep; but the main duties of the women were about the household. Capable and noble women were highly praised; but the spirit of the prophets and apostles was hostile to the degradation of woman.

Usually a man judges a woman's character by the character of her men and lady friends. As a rule, a boy-friend will either rise or drop to a girl-friend's standard. Let it be a challenge for women to set a high standard; for if they keep the respect of the stronger sex, they hold the key to successful character building.

Among the various motives for true allegiance to high ideals none is more inspiring to the masculine nature than the loving companionship of woman. It is this that calls forth from the lover's soul all the moral chivalry of which he is capable. It is a sure anchor for rectitude and character.

Friendships, that rest upon spiritual affinities and the highest moral ideals, are a constant inspiration and a joy. The worthy lover seeks the moral welfare of the beloved. The truly religious girl is the most satisfactory life partner. Only a religious woman of good moral character may establish a home of happiness.

What is life for? Is it not our chance of learning love? Our home loves and our friendships are the roots of the wider love that serves mankind by constant communion with God. Men covet friendship rooted in common ideals and outlook upon life, in purity of trust, and in unselfish mutual solicitude. Many differences and misunderstandings are survived by such a friendship. Through true friendships life's chief inspirations come to the soul. Men are held to their best ideals by the confidence and companionship of one who is worthy to share their inner lives.

Friends find one another on the deeper levels of personality where life's basic interests lie. The athletic girl is being replaced by the feminine, alert, ambitious, energetic and enthusiastic young woman. Men like women of magnetic personalities and parallel thoughts in various interests of life. The girl with an outlook to life can adapt herself to life in this changing world of ours.

Woman was created beautiful. He hath made everything beautiful in its time. (Eccl. 3:11). Vigorous health and beauty of physical development will always be found attractive. Men covet the natural beauties of womanliness.

The greatest blessings a woman may share is her devotedness to love and purity. The young woman that shares a home of sunshine, cleanliness, joy, patience, beauty, health, attractiveness, love, and faith in God may be depended upon to establish a similar home of her own sometime. Such a woman is the best teacher and guide of children. She will be able to undertake and correct the weaknesses of her husband in a manner that will insure domestic contentment. The girl that shuns the duties of motherhood, family cares and the self-sacrifices which are involved may be a friend but she won't do as a life companion. The good wife will be truthful, honest, a good sport, an understanding partner, and a satisfying companion.

Most men expect women to be good cooks and thrifty housekeepers. The ordinary man does not enjoy spending his hard-earned money on the gold-digger type of a girl. The thoughtful man saves to establish his ideal home.

Education, intelligence, are coveted wants in young women. The young girl with a good personality, who is able to carry on an interesting conversation of the topics of the day is admired. Even though one woman may not have as much book knowledge as another woman has, common sense will be her best aid in developing a pleasing personality. The young woman who prepares for a career besides establishing a home is to be commended.

Patience contributes much to a happy life. In our daily life we are happy only to the extent that we bring happiness to others.

Woman is not and can not be expected to be perfect. Where love enters deficiencies are put aside. All of us are made for growth and progress.

DUTY

So nigh is grandeur to our dust
So near is God to man,
When duty whispers low, "thou must";
The youth replies, "I can."

THE HOLY SPIRIT—HIS PERSON

Scripture Lesson—John 16:7; Luke 24:45;
Acts 1:5, 13, 14.

Read at the Ministers' Conference, Bowmansville, September 26.

It is indeed very fitting that in this year of our Lord 1930, the 1900th anniversary of the fulfillment of the above quoted parting promises of our Saviour, and the birthday of His Church, in Pentecost, and the coming of the Spirit, into the life of the world, there should be a generally increased interest in the Holy Spirit and His work. So too, it is entirely in place that we, leaders in the church, sitting together in meditation at this time, should be moved with the need of a better, richer, deeper, higher, knowledge and experience of the indwelling and effluxion of that which alone quickeneth and profiteth in church life, and that we should enjoy as such leaders, what the leaders of the primitive church experienced in Acts 1:13, 14. The purpose of this paper is not to define the Holy Spirit but to present Him with his own definitions, to learn these and make them a matter of our faith, so that when **His work,** in the paper to follow, is impressed upon our minds, we may comprehend more fully whose work is under consideration and fall in line with it.

The Christian Church in general joins in the creed and says: I believe in the Trinity of the God head—Father, Son and Holy Ghost. In our denominational confession of faith we declare according to various Scripture passages—"There is one **God**, revealed and distinguished as **Father, Son** and **Holy Spirit**, yet these three are one. The Holy Spirit belongs as a divine entity, to the essence of God. He is one with the Father and the Son, and proceeds from both. His office is to convict the sinner and regenerate him, and dwell within the believer, fill the Christian worker with power for service; He leads and makes him fruitful; He intercedes for believers and enlightens them; He comforts and seals them unto the day of redemption. In our baptismal formula we have adopted very properly the recorded words of the Lord and say: "In the name of the Father and of the Son, and of the Holy Spirit," intimating that by this solemn initiatory ordinance the believer professes his subjection to each of the divine persons; and maintaining suitable regards to each, may enjoy from each corresponding blessings. This formula has always been regarded by the Church of Christ as teaching most clearly the doctrine of the Trinity. The formula carries with it not only the idea of a Trinity but of equality in the same. The Spirit is designated in the Scriptures by the masculine pronoun not the neuter. And while there is an equality. we are reminded by three of the writers of Christ's teachings that in his humanity as Saviour he declared himself inferior even to the Holy Spirit. All sin except that against the Spirit may be forgiven.

This, too, is emphasized and somewhat clarified by two apostolic writers. Heb. 6:4-8; I. John 5:16. The character ascribed to the Spirit in Hebrews is "eternal"; in Corinthians, "Omnipotent and Sovereign". On the baptismal formula, Dr. Daddridge has the following comment: "The Christian Church in all ages has acted a wise and safe part in retaining these words; they contain the very strong intonation that each of the three persons is properly God, and that worship is to be paid, and glory ascribed to each" The solemnity of the moment when these words fell from the lips of the Lord, the character of the ordinance with which He connects them, clearly prove that they contain the cardinal and fundamental doctrine on which all Christian teaching and life rest. And when they drop from the lips of those that carry out the Lord's command and sink into the prepared soil of the hearts of the baptized ones, it may truly be expected that God may have come into them in a regenerated life as a reconciled **Father**; Jesus Christ the Son as Saviour through whose sacrifice on the Cross they were drawn to the Father; the Holy Spirit a personal witness within of sonship. Also the Comforter, the Teacher, the Sanctifier, and the Power to make their lives bear fruit—thirty, sixty, or an hundred-fold.

The founder of our church—Menno Simon—comments at length on the Trinity, substantiating the doctrine with the numerous Scripture passages on which it is based and closes with the following: "My dear brethren, I, for myself, confess that I would rather die than to believe and teach to my brethren a single word concerning the Father, the Son and the Holy Spirit, at variance with the express testimony of God's

Word, as it is so clearly given through the mouths of the prophets, evangelists and apostles."

The Name

We may stop here a moment and consider the name of the third person of the Trinity—"Holy Ghost", which was very generally used in English in the past. Ghost is newer used in the Old Testament English versions to designate the Holy Spirit, always **Spirit** and distinguished with a capital initial; and, may I right here ask you to note the true prominent passages of the Trinity in the Old Testament: Isa. 48:16, 17 and 61:1. The term "Ghost" comes from the Anglo-Saxon "gast" or "geist", meaning spirit, or breath, which is the only word used in the German versions. The English tranlators of the New Testament used the Anglo-Saxon term, but as the word has changed in usage, the later translations use, as a rule, the more appropriate Old Testament term "Spirit". Christ's teaching concerning the character of the Holy Spirit is enclosed by circumstances of deep pathos. It was the last night of his life, the last hours with his eleven chosen ones. His soul was wrapt in sorrow and the lengthening shadows of the night only served to multiply them eventually ushering in the morrow of the tragedy of the cross; and as their hearts were burdened in the gloom He says: "It is expedient for you that I go away." He went away, His work was done; in due time the Spirit came with the baptism of fire and power. The Church was born and today, in a greater or lesser degree, according as the individual members have received the Spirit into their own lives and experiences, have yielded to Him, enjoy renewal of fillings of Him, have learned to be so led by Him that they do not resist Him, quench Him, grieve Him, the Church is under the domination of the Holy Spirit, who is cleansing and adorning her, that she may be presented a chaste virgin a bride to Christ.

The Spirit cannot enter where there is no room, where the recesses of the heart are occupied with carnal and sinful things. "The Spirit," says Dr. Richards, "is a paraclete to the runner in the race of life." The Pentecostal event was the fulfillment of "the promise of the Father" and the baptism with the Holy Spirit. Acts 1:4, 5. Out of that beginning nineteen centuries of Christian history and divine regenerating power, have sprung. The world for nineteen centuries has made the Everlasting Light a dispeller of all darkness. The earth for nineteen centuries has been tasting the **living salt**, preventing and curing prevailing corruption, and seasoning men's minds with true wisdom and grace. Truly the Church should, in this year of grace, with one accord lift her voice of thanksgiving to Jehovah, be intent on a fellowship that gives answer to the prayer of her High Priest. "That they all may be one." John 17:21-23 and be a channel through which the Holy Spirit himself can intercede for a spiritual revival that will shake the world as it has not been shaken since Pentecost.

The Church had its start in the baptism of fire from heaven, and it has been going and growing ever since in fulfillment of many of the Lord's promises of which Luke 12:49, is not the least. The fire that burns, and melts, cleansing and purifying and fusing together, souls for His kingdom. The thought of Pentecost is primitial. It is getting back to elemental moods. It is God releasing in the life of the Church a force of life and power. Man's conquest of nature began the hour he learned to build a fire. The Church's conquest of the world, of the flesh and the devil began in the fulfillment of the texts at the head of this paper.

Ephesus

An incident connected with the founding of the Church at Ephesus, is of vital interest in this connection and demands our attention. Apollos was a powerful, convincing preacher. He gathered believers, he had ardent admirers, at least in Corinth, likely too, at Ephesus. But when the apostle Paul on his second missionary tour came to Ephesus, and was moved to inquire into the religion of Apollos' converts he found that the eloquent preacher had not preached the true gospel of the kingdom, because the people had not received the Holy Spirit, even had not learned of the Spirit's existence. The doctrine of the Trinity and the personality of the Holy Spirit was not preached. They not only had to change their faith, but as well their initiation into the Church. Evidently Apollos was a Unitarian preacher.

I would like to emphasize certain truth relating to the possession of the Holy Spirit.—Sonship does not depend upon the gift of the Spirit, but upon redemption and the remission of sins. We love to read Romans 8, and possibly

(Continued on Page 15)

THE S. S. LESSON

February 15

Jesus the Friend of Sinners. Luke 7:36-50.

Golden Text: Faithful is the saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners. I Tim. 1:15.

It should be noted that Jesus did not avoid the companionship of all kinds of people. He delighted to enter into their social interests. For this reason we find Him at the wedding feast at Cana, at the dinner given by Levi in His honor and in the home of Simon. He was the friend of men and it was his mission to impress men and women that He was the friend of sinners. When it comes to sinners all have sinned and so He is the friend of all. Yet, He did not associate with them to share their sins. He became one of them to lead them away from their sins. There were some who realized His purpose in this respect and others did not. We have two contrasting examples in this. The woman recognized Him as the friend of sinners and Simon did not. Outwardly Simon was a highly respected person but he missed an appreciation of Jesus as the Saviour. The woman came to Jesus because He was the only one who understood.

Yet, we ask, when there were so many other people who loved and admired Jesus and crowded around Him, why did Jesus accept the hospitality of a person of the type of Simon? The answer is that Jesus associated with him and others like him that He might save them. Not only is there access for the sinner to Jesus but He is continually seeking them out. He came to seek and to save. If sinners go to perdition it is not because Jesus was unavailable for them but because they did not embrace the opportunity for His friendship and help that He made possible.

There was an uninvited guest at the feast. The expression "And behold" is an arresting exclamation. Her presence was somewhat of a sensation, even though in the East there is more freedom in social matters than we of the West are accustomed to. There was no question about the woman's place in society. Her outward life had been bad. She was an open and notorious sinner but there was within her a something that longed for the better things and she recognized that Jesus alone could give it to her. That she was in earnest there could be no doubt since she literally forced her way into the presence of Jesus in a home where her presence at all times would be undesireable. She did not let the frowns of the onlookers keep her from Jesus. The fear of men did not stand in her way.

Did the woman ever before meet Jesus? We do not know but we do know that she came seeking pardon for her sins and so must have known much about Him and have had a faith in Him deeper than that of others who were present. The gift that the woman bought represented, in terms of the world, a great price. Perhaps it was the savings of a life time. It might have represented the earnings from her sinful career. But she let all go in order to express her gratitude to Jesus. Hers was of the type of love that cannot ask, how much? when it comes to expressing affection. Worldly possessions have no value to those who love their Lord except as they may be used in honoring Him. Perhaps, too many of us count the cost in terms of worldly values when we do something for our Lord. That is not the way to do, for, no matter how hard we have worked for them or how they have come into our possession, all that we have is God's already and we hold it only as stewards.

Simon thought a challenge but Jesus read it in his heart. He knows our thoughts even though we do not express them in words. Jesus is not always approval, as we well know. Jesus made a reply that Simon could understand. He spoke in terms of money and then led the Pharisee with his own mouth to say that the greater the sinner the more there is to be forgiven. The answer gave Him the opportunity to point out by contrast how that the woman had honored Him but Simon had not. Simon was not a courteous host: the woman had expressed the deepest feeling of respect: he was not friendly to Him, she was: he had not shown honor to Jesus but the woman had honored Him with all she possessed.

The last verse of the lesson reveals the secret of the woman's coming and the notice Jesus gave her. Her gratitude for forgiveness was expressed in works of faith. She believed in Him and so she was not disappointed when she brought to Him her offering of love.

JOTTINGS

The community about Newton, Kansas, is again sending a shipment of clothes to Canada for the relief of the Russian Mennonite refugees. Besides articles of wear there is special need for bedding.

Rev. A. J. Dyck of the Hoffnungsau church, Kan., conducted a series of meetings in the Elbing, Kan., church which began January 23. There were two meetings daily. Preaching was in both German and English.

Rev. C. H. Suckau, of Berne, Ind., attended the National Summer Bible School Convention at Chester, Pa., last week where he made an address. Berne, Ind., has for a number of years maintained a remarkable summer Bible school in which all the churches of the town maintain.

The Franconia (Old) Mennonite Conference has recently opened a mission in the town of Pottstown, Pa. A Sunday school with an encouraging attendance has been established. Not far from Pottstown is the old Coventry Meeting House, one of the oldest in Pennsylvania, which has long since been merged with the larger Vincent Congregation several miles away.

Rev. and Mrs. P. W. Penner were the welcome guests of the Alexanderwohl, Kan., church where the regular Sunday school session was suspended in order to give them an opportunity to address the crowded house on their work in India. The Junior C. E. of the Alexanderwohl church has invited the Juniors of the Tabor church to render a program. The visit is to be returned by the Aelxanderwhol Juniors.

Goshen College, Goshen, Ind., through the efforts of Prof. H. S. Bender, has greatly increased its collection of Mennonite historical material. The Historical Society of the college has acquired from the estate of the late Rev. John F. Funk, all that has been preserved from the extensive correspondence of the former Mennonite Publishing Co., as well as all the private correspondence and manuscripts left by Rev. Funk.

The Home Mission Committee of the Western District Conference has a number of interests under its care and makes a call for financial support. Among the places under its care are Thomas county, Kan., Vonda and Kirk, Colo., Greensburg, Turpin, Houston, Texline, Wichita, Kan. Since Bro. Funk is about to leave Wichita, the committee is looking for some one to take his place.

Rev. H. R. Voth of Newton, Kansas recently visited Hillsboro in the interest of the Mennonite Historical Association of which he is chairman. Among the recent accessions received by him for the Association were materials from Rev. J. W. Penner, the editor of "Vorwaerts", Mrs. W. J. Ewert, and Rev. H. Bahnman. Rev. Voth requests such who happen to have old copies of the "Zionsbote", Mennonitische Rundschau", "Hillsboro Anzeiger", and other papers and materials that have bearing on Mennonite affairs, turn them over to the Association for preservation and use by students of Mennonite history.

Rev. P. H. Richert, secretary of the Foreign Mission Board, is expected to be guest preacher at the Ebenezer church, Bluffton, Ohio, of which Rev. P. A. Kliewer is pastor, Feb. 15.

Prof. P. J. Wedel of Bethel College, Newton, Kansas, was surprised by the fellow members of the faculty on his 60th birthday. The evening was delightfully spent in various social activities in which all present participated.

It is reported that the Mennonites who have lately been established in Paraguay are about to publish a small paper designed to keep the scattered settlements and friends in Europe and America in touch with the colonists. The press and equipment upon which the paper will be printed was brought from Germany.

At the annual business meetings of the churches of which Rev. Arthur Rosenberger of Quakertown, Pa., is pastor, it was decided to have Union services, preaching only one sermon a Sunday, in the morning, during July and August, to relieve the pastor somewhat during the hot weather. Rev. Rosenberger is pastor of the West Swamp, Quakertown and Flatland churches.

THE HOLY SPIRIT—HIS PERSON

(Continued from Page 13)

we misplace emphasis—we read not, "Because ye have the Spirit ye are sons", but rather, "and because ye are sons God sent forth the Spirit of His Son into your hearts crying, Abba, Father." It also follows that those devoid of the Spirit are not Christ-like nor Christians, for it is plainly written, "If any man hath not the Spirit, he is none of His." As in the apostolic days, so now, the desire exists among some, for the manifestation of the Spirit in marvelous ways; but a life, sober, pure, righteous, holy, lived in the hope of the glory to come, a life that constantly is in touch with the Spirit and hears His still small voice, is the more excellent way of the Spirit's manifestations, and undeniable proof of His indwelling. The demonstration of "tongues", so called, is best heard in the sweet voice of Christian love and in the harmony of the Spirit and the Bride, saying, come.

Allen M. Fretz.

Perkasie, Pa., Sept. 24, 1930.

Bibles for Children and Young People

Pocket Size—King James Version—Self Pronouncing

Agate Type Text Bibles

Specimen of Agate Type

AND the LORD said unto Nō'ah,
Come thou and all thy house
into the ark; for thee have I seen
righteous before me in this gener-

Size of page, 3¾ x 5½ inches

Nos. AO and AP contain 32 illustrations with Simplified Helps for Children, and Maps

No. AO—Bound in artificial leather, divinity circuit, (overlapping covers) round corners, red under gold edges, has headbands and bookmark, title stamped on cover in gold leaf............................**$1.50**

No. AP—Genuine leather, divinity circuit, round corners, gold side and back titles, red under gold edges, headbands and marker **$1.90**

Special Edition Without Illustrations or Helps

No. AK—Moroccotol, divinity circuit, gold side and back titles, red edges, headbands and marker **$1.25**

Black Face Type Text Bible

KING JAMES VERSION—SELF-PRONOUNCING

Printed on the finest thin Bible paper from a completely new set of plates which make possible a large, clear type in a Bible of pocket size.

A Bible of more than 1300 pages, only 1¼ in. thick.

Specimen of Black Face Type

**AND the LORD spake unto Mō'-
ses in the wilderness of Sī'-
nāi, in the tabernacle of the congre-**

Size of page, 4¾ x 6½ inches

Containing text only and 8 maps in colors

No. 105—Genuine leather, divinity circuit binding, (overlapping), round corners, leather lined, red under gold edges, headbands and bookmark, title stamped in gold **$3.10**

Contains 32 Pages of Helps and 32 Photographs of Scenes in Holy Land

No. 106—Genuine leather divinity circuit binding, (overlapping covers) round corners, silk finish linen lining, red under gold edges, headbands and bookmark, title stamed in gold............**$2.85**

Contains 64 pages of new Helps and 32 Colored Illustrations

No. 108—Bound in genuine leather divinity circuit (overlapping) covers, round corners, silk finish linen lining to edge, red under gold edges, headbands and bookmark, title stamped in gold **$3.25**

A Splendid Bible for Special Reward or Gift

SUPERIOR TEXT BIBLE No. 110

Specimen of Black Face Type

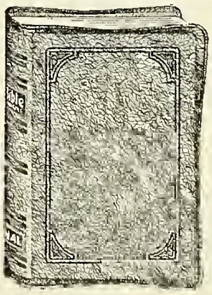
**AND the LORD spake unto Mō'-
ses in the wilderness of Sī'-
nāi, in the tabernacle of the congre-**

This Bible contains thirty-two full-page illustrations in color, picturing well-known Bible events. There are in addition eight colored maps of Bible lands, presentation page, Bible index, and blank pages for notes.

BIBLE No. 110 is sturdily and beautifully bound in heavy dark blue artificial leather with morocco grain; divinity circuit (overlapping) covers; blue edges; gold title stamped on back; design on front cover stamped in blank as shown in illustration.

$2.00

Write for special price on quantity.



1300 Pages
Size 4¾ x 6½ inches
1¼ inches thick

Name in Gold on any Bible, 50 cents extra. Thumb Index, 50 cents additional

All Bibles are guaranteed to be without error in text matter and to be free from imperfections in paper, printing and binding.

Order your Bibles from the Mennonite Book Concern

SPECIAL OFFER

Any person who sends in twelve new paid-up subscriptions to the **Mennonite** (at **$1.50** per subscription per year) will receive as premium a copy of the new book entitled **The Russian Dance of Death** by **Dirk Gora.**

COPIES of the above book may be ordered direct from the MENNONITE BOOK CONCERN, Berne, Indiana, at $2.50 per copy, postpaid. This book should be read by every Mennonite.

MENNONITE BOOK CONCERN,

Berne, Ind.

PAY YOUR SUBSCRIPTION NOW!

All those paying their subscriptions in advance for 1931
will receive a 1931

MENNONITE YEAR BOOK FREE!

PRICE: Single copy 20c; 12 or more copies $2.00 per dozen

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI BERNE, INDIANA, FEBRUARY 12, 1931 No. 7

EDITORIAL

A Chicago policeman finished his work in the police training school and then went into court the same day and paid a fine of $200.00 as a liquor law violator. He formerly had been a bartender in a saloon which was raided. After the raid he signed up with the police. They do strange things in Chicago that are not typical of the rest of the country, but, this instance is characteristic of either the criminal deliberation of the authorities who have the appointing power or of their stupidity. The farce of appointing persons close to the liquor business as enforcement officers began as soon as prohibition became a law and has continued to this day. Prohibition has not failed, but, those entrusted with its enforcement have failed, often they are criminal failures. No man is a safe officer of the law who is out of sympathy with the law or a violator of it, but, when the violation of the law is an open and notorious one the charge of hypocrisy so often hurled by the wets against the drys rightly should be applied to the wets.

It would seem that with the price of wheat lower than for many years and the surplus still so great that people are wondering what to do with it, two things should happen. First, the price of bread should be lowered and second, a way should be found by which the starving millions of China might be fed with the wheat we have no means of using. But neither of these two things will happen, or at least they are not likely to happen. The baking of the bread used by the greater portion of the nation is in the hands of large concerns who make the consumer pay for being told through expensive advertising that bread is good to eat and who also lay him under tribute to furnish the funds that are to be used to drive the little bakers out of business and crush independent rivals. Flour, they tell the customers, is but an insignificant factor entering into the making of bread. The important thing for the manufacturer to look after is overhead which is the reason for the high price of bread. In other words, the customer is expected to pay his baker for selling him bread, then, he is to contribute toward keeping the monoply in power that gets flour at pre war prices and sells it for war time prices. Should there be anything left after the overhead (which is hardly probable according to the kind of bookkeeping in vogue) maybe the baker will graciously reduce bread from ten cents to nine and one half cents a loaf, and the customer has the fun of making the baker a present of a half a cent because the U. S. A. does not coin half cents.

It has been suggested that, with our ports full of empty ships waiting for cargoes, surplus wheat might easily be shipped off to China to help keep alive the millions who are suffering from famine. But the affected areas, they tell us, are so located that transportation to them would be impossible even though we might be sending great quantities of wheat to Chinese ports. But, we cannot understand why a nation that could get two million armed men into Europe in six months to take part in the killing of fellow men could not just as easily get enough food into the heart of Asia to keep many millions alive with the food it cannot use.

The Church must, when we consider its material background, certainly be classed with the big businesses of the country. Churches, including all buildings where people of all creeds gather to worship, are rated, according to a recent survey, to represent an investment of $3,800,000,000!

During the past year contracts to the amount of $100,000,000 were awarded for the erection of new buildings, the first six months of the year accounting for 60% of the money spent.

A bulletin of the American Research Foundation discloses the following:

"Taste in churches is no more extravagant now than it was 50 years ago," the bulletin states. "In fact, the tendency, no matter how wealthy the congregation, is to frown on the pseudo-Gothic trimmings with which the Victorians embelished their churches, inside and out.

"The initial cost of church building is higher today chiefly because of the insistence of building committees on construction materials of proven quality. An impression of permanence is considered requisite to sound ecclesiastical architecture. The church should symbolize the enduring quality of the faith it represents.

"The use of flame-proof construction for churches instances the general desire to get away from any suggestion of flimsiness. In this connection, church architects recommend that even the wood which forms the clapboard walls of a parish chapel or the beamed vault of a great cathedral first be treated to a flame-proofing process such as that recently developed in New York laboratories.

"Because the use of quality materials, increasing population and growing church membership are causes for the increase in church buildings. There are 232,000 churches in this country, with 44,380,000 members more than 13 years old. The Sunday Schools have 21,000,000 pupils, about 4,000,000 less than the pupils in all elementary and secondary schools."

The General Assembly of the Presbyterian church at its last meeting called upon its ministers to preach at least one sermon a year on "Home and Marriage." A clergyman of that denomination suggested that the Valentine season would be an appropriate time for heeding this suggestion. There can be no doubt that the time is ripe for the church to throw all the influence it can command into fostering the Christian home and emphasizing the seriousness of marriage. Much as we boast about our advance in civilization and our scientific knowledge the decline of the home and lightness with which the marriage vows are regarded are the sore spots of our modern life. The home has degenerated into a mere sleeping place where members of the family occasionally meet one another. Home life has given way before the craze for amusements and the general disregard of its influence upon the lives of the members of the family. The story is told of a woman who was being interviewed by one who wanted to sell her a home. She declined the proposition on the ground that she had little use for a home. She had been born in a hospital, educated in college, courted in an automobile, married in church, spent her mornings playing golf, her afternoons at bridge and her evenings in the movies and she expected to die in a hospital and be buried from the undertakers. The story well illustrates the many things that have become rivals to the modern home.

It would be but a trite observation to say that divorce has become a national scandal. People discard their mates as they do garments of which they tire. The law is constantly making it easier to obtain divorces and the differing laws in different states only add confusion to it all. What is needed today is a consciousness of the danger to society that divorces bring, and uniform laws on the subject in all of our states. The church certainly should not be silent in the face of this evil.

WOMAN'S WORK

THE WOMEN'S MISSIONARY SOCIETY OF UPLAND, CALIF.

The Women's Missionary Society of Upland, Calif., was organized in 1903 on Thanksgiving day with 12 members. This is our 27th Annual Program. Our membership has increased to 45 members.

During the last year we had 12 regular meetings occurring on the first Thursday of every month. The average attendance was 22 together with 20 visitors during the year, including three missionaries all of them giving inspiring addresses to the Society. Our collections taken at the regular meetings amounted to $82.33 or an average of $6.86 per meeting. We had one special all day meeting when we gathered and mended clothing to be sent to Russian refugees in Canada. We made two comforters and two were donated, also two new cotton blankets. In all 250 pounds were sent. Several months later we sent clothing and bedding to the Russian brethren at Reedley, who had come by way of China. This shipment consisted of five boxes and two large sacks of clothing, also seven comforters, three blankets, four men's suits and $39.25 in cash.

We support two orphans and two Biblewomen in India. We send $98.00 each year for their support, also $15.00 to the Leper asylum. Our mission stations in Ariz., Mont., and Okla., are remembered every Christmas with $5.00 per station to be spent as the missionaries see fit. We also remember the Portland mission, the two Girls' Homes in Canada and the Concordia hospital. All of our Foreign Missionaries, including India and China are cheered at Christmastime with a greeting or a gift, each member drawing a name and choosing her own way of sending this greeting.

At our annual picnic in June, we had the pleasure of having Sister Catherine Niswander, our missionary in Portland, with us. She gave a very interesting talk, telling about her work and experiences. Our collection amounted to $30.00 which was divided equally for foreign and the Portland missions.

At our annual business meeting we decided to send $25.00 to Dr. Dester's towards the purchase of a new auto. Also sent $25.00 to each of the mission treasuries, Home and Foreign.

Our society sent 44 finished garments to the Basna station in India. Also $25.00 as the missionaries desired the money rather than the finished shirts.

Beginning with January we have had birthday offerings each month which have amounted to $15.10, and will be used for some mission purpose. During the year 24 letters have been read, coming from different missionaries, also 18 cards, most of them being acknowledgment cards. $5.00 was given to the Samaya Band to purchase material for baby dresses, to be sent to India. Material was also purchased and two dresses made for one of our missionary sisters. Also two dresses for each of her three daughters.

Last year in November we bought $40.00 worth of dried fruit or 200 pounds, which was sent to India. Besides this we had three other fruit showers—two for families, one consisting of 42 quarts, the other 70 quarts. For the hospital we had 50 quarts,—6 jars of jam and 24 small glasses of jelly.

Our mission committee reports having made some 250 visits and carried about 220 bouquets to the sick and shut-ins.

Our mission study class which lasted two months had an attendance of 20 members per meeting. We studied "The Crowded Ways" and "Jerusalem to Jerusalem." During November we helped with mending and sewing at the Community Hospital.

Last year at our December meeting the smaller children had a surprise for their mothers and grandmothers and rendered a nice Christmas program, which was very much appreciated.

Three programs were rendered by the society during the year.

The Quilting committee reports having finished 20 quilts this year. The proceeds amounted to $248.39. $210.00 of this money has been used for mission purposes. In the three and one-half years since we stared quilting, 70 quilts have been made, netting us $646.20.

Total receipts from all sources were $843.91 and the disbursements $713.98.

Service to others, to friend or foe.
Cheering the world wherever you go.
Lifting a burden, easing a pain,—
How could such work be done in vain?

Takes just a moment to dry a tear,
To ease a sorrow and carry a cheer;
Just think a moment—you know it's true—
That service will bring success to you.

May God give us strength to do service in His name.

The Secretary.

A CALL FROM INDIA FOR PRAYER

Realizing the efficacy of united prayer the missionary body again calls for a day of special prayer in our Mennonite churches at home and abroad. Feb. 15th, 1931 has been the selected date.

Let us praise and thank God for:

1. For His mercy and grace, faithful through another year.

2. For the general good health the workers on the field have enjoyed.

3. That in spite of political unrest the doors for preaching the gospel are still open to us. (In Champa a definite disinterest was noticed for awhile, but now people are again asking more about Christ and what He means to the world.)

4. For a decided improvement on the part of some Christian lepers in their spirit of testimony. On the suggestion of two leper Christian lads, classes for non-Christians are now held daily at 2 P. M.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb..............................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance..................................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

5, For a marked growth in the spiritual life of the Christians in Karnaud. This is due, to a great part, to the thorough work of our evangelist, Sonsai.

6. For the unwavering faith of a Christian widow in the village of Harrietti. She is the only Christian in the village. She was almost at death's door with cholera, but her firm faith in God, that He would heal her, was rewarded. She came here to tell us about this.

7. For the new converts of the last year and pray for those who are true enquirers and asking for baptism at present.

8. That the mission has been able to open a Bible School for special training of Christian workers. Fourteen regular students are enrolled.

9. For the enthusiatic and Spirit-filled testimonies that the Bible School students give in the villages.

10. That the new dispensary at Champa has been completed far enough for occupancy.

Petitions.

Let us pray:

1. That there may be a greater passion among the Christians as well as the missionary workers for the salvation of others.

2. That the Indian Christians may be prepared to assume greater responsibilities in their service for God and His Kingdom.

3. That the power resulting from the indwelling of the Holy Spirit as recorded in Acts 11:8 may be realized by all Christians.

4. That there may be no hindrances in touring and that the people might have conviction and strength to accept Christ as their Saviour by open confession.

5. That people near the main stations who have heard the gospel repeatedly for many years may have the experience of the out-pouring of the Holy Spirit and conversion of their lives.

6. That the Christians may see the unsaved multitude, not as so many individuals, but as souls that God desires to have born into His Kingdom.

7. For a deeper and awakened prayer life in the church so that God, through the Holy Spirit may change impossibilities to possibilities.

The Committee,
Rev. W. Unruh
Rev. J. R. Duerksen
Ella G. Bauman M. D.

THE WORLD-WIDE PLEA FOR AN ACTIVE SUNDAY SCHOOL

(Presented by Rev. Arnold Funk, Wichita, at the S. S. Convention, Buhler, Kansas.)

Dear Friends in Convention:

The topic given me as announced, is: "The World-wide Plea for an Active Sunday School. In the light of our convention theme, "The Plea for Progress in Sunday School Work", it appears that the active Sunday School is in line with the progressive institution and taking my topic in that sense we are at once safeguarded against the all too common illusion that mere confusion or exertion of energies spells activity. Furthermore, our topic immediately suggests that the desire for an active Sunday School is worldwide although it may not be universal. That is to say that Christian men and women all over the world experience a need for an active Sunday School and therefore plead for its realization. It would therefore be utterly preposterous for one individual to express this plea with the thought in mind that he is expressing something unique. For any plea that is world-wide must necessarily be the expression of Christian folk the world over. But in so far our thoughts are in line with the truth, in so far at least, we may think them not contrary to the need felt by religious educators in all lands.

Before we proceed I think it is vital that we get clearly before us just what we mean when we talk about an active Sunday School as differentiated from one that is inactive or merely occupied. What do we mean when we say, "I wish we had an active Sunday School," or "Such and such a school certainly is an active one"? We all know that every form of exertion constitutes some form of activity, but surely none of us would be willing to say that every Sunday School that exerts itself is active in the true sense of the word. Yet only too often in our religious education work we get the idea that that institution which emits the most "buzz" is the most active. Surely, no conception could be farther from reality. It seems to me that if we would more frequently take time to think through our objectives, our basic as a school, we would realize at once that mere noise does not spell life. After all is it not true that the final criterion of an efficient Sunday School is the volume and quality of spiritual life that it produces? And is not that its ultimate aim? If that be true then surely an active Sunday School is one that is more concerned about the spiritual growth and well-being of its members and of society at large than about the exact presentation of factual Biblical and religious knowledge; one that is more interested in expressions of Christian piety in the form of visiting the widows and orphans, and in being Good Samaritans than in the transmission of some indoctrinated package of beliefs. I do not mean to say thereby that the presentation of factual Biblical and religious knowledge does not have a place in the progressive school. But I do say that that alone, or even to give that the major emphasis will not solve our problem. You will recall how Jesus pointed out this fact to the Jews when he said, "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and (yet) ye will not come to me that ye may have life." My friends, the transmission of all the factual knowledge in our Bible and our creeds and of all the religious literature the world over, were such a thing possible would not in itself save any man or produce spiritual growth That can only come through the personal interaction of one spirit upon another in what George A. Coe calls "Creative Education." In other words, the active Sunday School for which I am pleading is not one which displays great zeal and equipment for the transmission of facts, but one which by the grace of God is able to instill into its members the conviction that they are co-creators with God in the production of spiritual, moral, and social men and women.

Why do I plead for such a school instead of emphasizing again the great needs of the mission fields at home and abroad of world evangelization, economic readjustment, social equality and racial justice? Simply because I know of Sunday Schools where the Sunday morning lesson is taught as just so much history, or geography, or private ethics; where humanitarian budgets are adopted and philanthropic reports are read with a great show of energy and yet the heart is left cold and imagination unfired. As a result, folks can continue to go to Sunday School, adopt the current definitions of persons and things Christian, and yet continue on a social plane and in an economic system that is far from being true to the spirit of Christ without being aware of any inconsistencies. And this will continue as long as we express more concern for the preservation of our past religious heritage and for the transmission of religious knowledge than for the creation of spiritual lives. As long as we continue verbally to teach what we know to be truly Christian while at the same time our pupils, because of our everyday life, see far more clearly what has come to be accepted as the nominal Christian conduct, they like we, will be quick to adopt two standards of Christian living, —one of theory to which lip service is rendered, and one of practice which claims their true loyalty.

Furthermore, I need not tell you that there is yet a lot of work to be done in this world; that world peace is far from a certainty; that our economic and industrial system which puts a premium upon getting and a discount upon giving, which values profits above personality—is far from Christian; that racial hatreds, social evils, almost without number, still abound. In short that the work of the Kingdom is still a great unfinished task. All that we know, what we are concerned about, is, how is the task going to be met? It seems to me that the answer to our question lies in the method which Jesus adopted. You will recall how he spent all of his time throughout his ministry in an effort to implant his creative spirit into the hearts and minds of his followers. Not once, as far as our knowledge goes, did he endeavor to teach organization or method. He relied upon the principle that the new life which he sought to quicken in his followers would create avenues of expression equal to their needs. And the same thing is true even today.

If we sincerely desire an active Sunday School, one that will so kindle the hearts of its members that they will take seriously the radicalism of Jesus and honestly and sincerely grapple with the problems of the Kingdom, we must make it an instrument for the development of creative spiritual lives. An institution that will aid the Word to become Flesh in our lives even as it did in life of Jesus, an agent that will inspire youth and old age to venture out in spiritual living even as did the early disciples, an organ of God for the development of character, of genuineness in religion, and of love that will not let go of our fellowmen even when there is little to hold on to—with such a conception of an active Sunday School what a wealth of meaning and of appeal lies in such words as these:

Love thy neighbor as thyself.

God is Love.

He that seeks to save his life shall lose it.

He that is greatest among you shall be the servant of all.

Seek ye first the Kingdom of God and his righteousness.

What shall it profit a man if he shall gain the whole world and lose his own soul?

Not every one that saith to me "Lord, Lord," .... but he that doeth the will of my Father.

A Sunday school will aid in the creation of lives that will go out and live these truths, is what the world needs.

When at the close of the World War the critics of Christianity asked how such a catastrophe was possible among a people who for 1900 years had heard the Gospel of Peace taught. The defenders of the faith were quick to reply, "Christianity has never been tried." If that be true, then why not try it? It is for a Sunday school that will make men dare to try Christianity that the world is pleading today. When such an ideal is realized, there will be progress in our work of religious education.—Submitted by Minnie Schmidt.

CONGREGATIONAL PROBLEMS

Monroe Geisinger

The church in the world is as God intended it to be—an "Ark of safety" for His people, a "city of refuge" for the distressed, a "haven of rest" for the tempest-tossed soul of earth; but the world in the church is like water in a boat; it will swamp and destroy the old barque unless it is bailed out. The bailing process is a serious business for much depends on how it is done. There seems to be always a few who are ready to do the bailing when it comes to criticising or condemning others; we forget that we, ourselves, may be carrying some surplus cargo that is endangering or disturbing the proper ballast of the old ship.

Jesus said, "By this shall all men know that ye are my disciples, if you have love one to another." John 13:35. Love takes the sting out of criticism and it is the best kind of binoculars to use when we are viewing the "other fellow". John, the apostle, wrote a gospel of love after a close association with the Master; but in the early part of his training, when he was strictly human in his judgments, he wanted to call down fire from heaven and destroy a bunch of folk that got miffed over nothing and at another time, he repudiated a group of people who were doing good in the name of Jesus, simply because they did not belong to his immediate crowd. Jesus told him plainly to let them alone. Perhaps we, ourselves, may be doing injury in our thoughtless zeal when we denounce others—it may be a sister church whose mode of service and order of worship does not meet our approval. In all probability Jesus would tell us as he did John, "Let them alone."

The Master taught a personal salvation. In his talk with Peter note how he curbed that disciple's curiosity in respect to the future of John: "If it be my will that he should tarry till I come, what is that to thee? Follow thou Me." A rebuke he might administer to the best of us sometimes and with telling effect. Peter learned his lesson for when Jesus later tells the group that one of their number has lifted up a hand against him we hear him exclaim, "Lord, is it I?" And so said they all. Evidently Jesus had known for a long time that there was a traitor in the inner circle, but he did not expose him. When in his audacity Judas also asked, "Lord, is it I?", then we can imagine that low answer and to the culprit alone, "Thou hast said." And the Scripture tells us that Judas went out, and it was night. He had yielded to his greed for gain, he had sold his Lord and his soul in one bit of barter. He went out from the presence of Christ, out into the night of shame and oblivion.

"Lord, is it I?" Self-examination. "Examine your faith," says one. "Have I done all, have I been true?" sings another. Had it not been for the Master's rebuke Peter might have been so busy watching John that he would have failed in his own part of the great commission. It would seem that sometimes the Church is busy chasing "motes and uprooting tares", or quibbling over non-essentials, that her strength to carry on in her soul-saving mission seems to be almost or altogether exhausted.

Christ would have it, "Behold, how my disciples love one another." But the cold fact is: behold, how the members of the church at large criticize, condemn, and ridicule one another when opinions happen to differ along personal, or denominational lines. "Let them alone," Jesus commanded. David refused to injure Saul even when he knew that God had rejected him. "Touch not mine anointed, and do my prophets no harm." Since we must judge wholly by outside appearances we had better keep our hands off.

Unkindly criticisms develop roots of bitterness at a lively rate. "The strong should bear the infirmities of the weak," Paul advises. "If one should be overtaken in a fault, restore such an one in the spirit of meekness, considering thyself lest thou also be tempted. "Tempted, not along the weak brother's line, perhaps, but by a little vain glory, a little thinking of oneself. More than is legitimate in the kingdom of God.

"Behold how they love one another." We can weaken the church and rob her of power by doubting or openly opposing one another. Let us examine our faith. The world examines our faith and finds it wanting in Christ-like virtues, principles and attributes. The world is not our judge yet the church's mission to the world is to save and to shine steadily as a beacon light, to act as a life boat as well as a light-house. She must create, not expel confidence, if she is to accomplish her mission.

We look for faults in one another when we might find virtues. After all criticism is a habit is a habit that increases as we grew older. It is said that an old man once said to his wife: "Martha, I think every one in our church is more or less a hypocrite except thee and me," and he added, "sometimes I doubt thee." Habit it is, and a most pernicious one. Brethren, when we look for weak links in the chain that connects this old world with heaven, let us not overlook ourselves. Bride of the Lamb is not in one church alone, nor in one person, but within all of the churches and within numberless persons, or wherever the members of her body, the redeemed ones, are in active service. Therefore, "the hand cannot say to the foot, 'I have no need of thee'." "If one member suffers all the other members suffer with it." That is natural and in full accord with the scheme or plan of the body, the church or the universe. Perhaps, somebody may think himself so important as to be a hand or a foot of that precious body, the Bride, only to discover some day that he was only a nerve, and that would account for his sensitiveness to the things around him. The more we look at Jesus the smaller we will appear in our own estimation, and his sheep of another fold are just as precious in His sight. We must not forget that.

The mission of the church is to carry on the work of the Master; to teach the truth of His word; to reveal Christ to the world, to love one another and work harmoniously together for the extension of his kingdom. But if we "bite and devour'" one another, we shall doubtless be "consumed one of the other" and the great commission is hindered by our inattention and folly.

Self-examination is surely good for the soul. If our own home church is not prospering spiritually, or not making material progress, let us not put the blame on John or Peter, or even on the Smith family, but ask ourselves in all seriousness: "Lord, is it I?" "Am I the Achan in the camp? Have I done my best service?" Or, perhaps we have been negligent and will need to ask, "Lord, what wilt thou have me to do?" He will surely answer and in all probability will reveal to the honest questioner a new program of service.

"By this shall all men know that ye are my disciples, if ye have love one to another." It is the revelation of Christ, to the world, which is, after all, the great commission of the church.

The Bible Class of the Bethel College Sunday school visited the Emmaus church, Whitewater, Kan., several Sundays ago and rendered a presentation of "The Prodigal Son". Rev. Warkentin was the speaker and Rev. Edgar Toews assisted.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

A UNITED MENNONITE YOUTH THROUGH CHRIST

Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

February 22

Every Christian a Missionary.—Acts 1:6-8; 8:4-8; 13:1-3.

This is to be an evangelistic meeting in its broadest sense. We will be thinking of the work we are trying to do in India, China, among the American Indians and in our City Missions in this country. We will also be thinking of personal work which will be done in the name and power of Christ perhaps right here in "Jerusalem or in Judea or even in the enemy country of Samaria." This matter of "every Christian being a missionary" may take the form of speaking to an individual concerning his or her soul, or doing medical work, or building a hospital or even by living such a life that we will be a fit Bible for someone to read.

"Christ for the world we sing;
The world to Christ we bring,
With loving zeal;
The poor and them that mourn,
The faint and overborne,
Sin-sick and sorrow-worn,
Whom Christ doth heal.

"Christ for the world we sing;
The world to Christ we bring,
With joyful song;
The new-born souls, whose days,
Reclaim'd from error's ways,
Inspir'd with hope and praise,
To Christ belong."

Notes on the Scripture Text:

In the first Scripture portion Jesus is speaking to the Apostles a message which no doubt pertains to all Christians: asking them to be witnesses. What shall we testify? The Apostles to the Life, Crucifixion and Resurrection of Jesus Christ, and surely we can testify to the power Christ has to transform lives, to guide us in our daily walk of life, in our choices and in the joy of having sins forgiven.

It is of great interest to notice that this testimony is to be borne successively in concentric circles beginning at home, reaching out into the surrounding community, then touching the "sorespots" of the social and political life and then into the uttermost parts of the earth.

Philip in Samaria.

Persecution has always been the seed of the church. After Stephen had laid down his life, thus becoming the first Christian martyr, we find Philip going up into Samaria in order to preach Christ there. He no doubt went with great reluctance and hesistancy, not expecting many fruits there. But we read that "the people with one accord gave heed unto those things which Philip spoke." Quite often we reap because somebody else has been sowing at some earlier date. It was so in this case. Jesus had been sowing the seed when he met the woman at the well, and she in turn told the whole village. Again we are reminded that bread cast upon the waters will not return void, every word spoken for the Master will be of some value in evangelizing the world for Christ.

The Holy Spirit Directing the Church.

After the church had been well established in the home base at Antioch, the Holy Spirit separated and set aside Barnabas and Saul for further evangelistic or missionary work away from home. A church can grow only as she is willing to give of herself to help others. That is a much-needed note today when many churches are thinking about retrenching at home and to stop giving for missions. That may be "selling the birthright for a mess of pottage."

Every Christian a Missionary.

This is a vital note for Christianity for our day. We have been thinking too much in terms of having the minister and missionary being our sole Christian force. All honor to the missionary, they have sacrificed much for the cause of the Kingdom, but I am wondering whether we will not need to give more honor to the humble Christian mother who remains in obscurity or the fine "Dad" who is a mighty staunch missionary in his home community. Thus far we have honored the missionary with all kinds of halos, they have many privileges which many at home must forego. Consequently today many more are willing to go than are needed. Is it not necessary to place honor upon the young man or young woman who is willing to serve his or her Christ quite nobly but quietly by doing real sacrificial work in the Sunday School, in the C. E. or in various other avenues of real personal evangelism? "These things ought ye to do and not leave the others undone."

Why Are We So Sensitive?

If you discover a good ten-cent patent medicine you are not slow to recommend it to your friends the very next time you meet with them. Why can we not be just as practical in respect to our salvation? It is true that in many communities the rather brusque type of revival methods have turned many of our people against personal evangelism. But it is not difficult to speak to our friends something like the following: "John, I have often wondered why you are not a Christian, you would make such a good one." Or to Mary who has fine personal and social qualities: "Mary, you have such fine personal and social qualities why do you not become a Christian and use them for bringing others to Jesus?" Or to Karl, who is an enthusiastic athlete: "Karl, if you would become a Christian and play as hard at that game as you do at football and basketball you could do a great work." We can accomplish more by challenging men and women and boys and girls to a life of real service than we ever can by telling them their souls are lost. Compliment young people on their capabilities and they will react favorably and they will see that we are interested in them. Luke tells us that in Samaria there was great joy in the city. Surely, how can it help but be so when Jesus comes into the life of any man or woman or community. Let us belong to that Brotherhood of Andrew and Philip. Andrew busied himself and found Simon Peter and Philip straightway found Nathanael. Let us help men to turn about face and invest their lives for the Master. In due time the Master will separate them for specific service.

"Fling out the banner, let it float
Skyward and seaward, high and wide;
The sun that lights its shining folds,
The cross, on which the Saviour died.

Fling out the banner, heathen lands
Shall see from far the glorious sight,
And nations crowding to be born,
Baptize their spirits in its light.

Fling out the banner, wide and high,
Seaward and skyward, let it shine;
Nor skill, nor might, nor merit ours;
We conquer only in that sign."

Amen.

REPORT OF THE PERKASIE Y. P.

By Mildred Myers

Sunday evening, Nov. 23, 1930, the Bethel Mennonite Christian Endeavor Society held a business meeting. The officers were elected at this time. It was decided at this meeting that on some early date we would visit some invalid.

December 7 we held a meeting at the home of Mrs. Kate Smith. Nine were present. The topic discussed was "The Best Christmas Gifts."

On January 4, another meeting was held. This meeting was called for the purpose of creating more interest and making plans for the coming year.

AN OMISSION

Due to an oversight the name of Ray Diller was omitted as author of the article "My Idea of What a Young Woman Ought to Be." This article appeared in the issue of February 5. The reading public appreciates articles of this kind. The editor of this department feels grateful for such fine articles and believes credit should be given where credit is due. Other young people are heartily invited to put their best thoughts on paper and share them with the rest of us.

IT COULDN'T BE DONE

"Somebody said that it couldn't be done,
But we with a chuckle replied
That 'maybe it couldn't,' but we would be the ones
Who wouldn't say so till we'd tried;
So we buckled right in, with a trace of a grin
On our faces. If we worried, we hid it.
We started to sing as we tackled the thing
That couldn't be done, and we did it.

"Somebody scoffed: 'Oh, you'll never do that;
At least, no one ever has done it.'
But we took off our coats and we took off our hats,
And the first thing they knew we'd begun it;
With a lift of our chins, and a bit of a grin,
Without any doubting or quit it,
We started to sing as we tackled the thing
That couldn't be done, and we did it.

"There are thousands to tell you it can not be done,
There are thousands to prophesy failure;
There are thousands to point out to you, one by one,
The dangers that wait to assail you;
But just buckle in with a bit of a grin,
Then take off your coat and go to it;
Just start in to sing as you tackle the thing
That 'can not be done,' and you'll do it."

—Edgar A. Guest.

THE FAITH OF ABRAHAM LINCOLN

In His Own Words

I believe in God, the Almighty Ruler of nations, our great and good and merciful Maker, our Father in heaven, who notes the fall of a sparrow, and numbers the hairs of our heads.

I believe in His eternal truth and justice.

I recognize the sublime truth announced in the Holy Scriptures and proved by all history that those nations only are blessed whose God is the Lord.

I believe that it is the duty of nations as well as of men to own their dependence upon the overruling power of God, and to invoke the influence of His Holy Spirit; to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon.

I believe that it is meet and right to recognize and confess the presence of the Almighty Father equally in our triumphs and in those sorrows which we may justly fear are the punishment inflicted upon us for our presumptuous sins to the needful end of our reformation.

I believe that the Bible is the best gift which God has ever given to men. All the good from the Saviour of the world is communicated to us through this book.

I believe the will of God prevails. Without Him all human reliance is vain. Without the assistance of that Divine Being, I cannot succeed. With that assistance I cannot fail.

Being a humble instrument in the hands of our Heavenly Father, I desire that all my words and acts may be according to His will; and that it may be so, I give thanks to the Almighty, and seek His aid.

I have a solemn oath registered in heaven to finish the work I am in, in full view of my responsibility to God; with malice toward none; with charity for all; with firmness in the right as God gives me to see the right. Commending those who love me to His care, as I hope in their prayers they will commend me, I look through the help of God to a joyous meeting with many loved ones gone before.—William E. Barton in "The Soul of Abraham Lincoln."

WORLD PROGRAM PROPOSED

Addressing the eighth World's Christian Endeavor Convention in Berlin, Pres. Daniel A. Poling, of the World's Christian Endeavor Union, said there are now 112 countries, dominions, divisions, groups or islands having societies, with a total of 80,113 societies having a membership of approximately four million, divided as follows:

Central America, 4 countries, 25 societies. South America, 10 countries, 176 societies. Europe, 28 countries, 12,938 societies. Africa, 8 groups or countries, 756 societies. Australasia, 2 dominions, 2,523 societies. Asia, 16 countries or divisions, 6,088 societies. Islands, 33 islands or groups, 551 societies. North America, 8 countries or divisions, 57,056 societies.

He challenged the World's Union to accept the following goals:

To win one million new Christians every year.

To organize five thousand new societies and enroll 250,000 new Endeavorers every year.

To accept the Double-my-life Covenant, which means each Endeavorer will (1) win at least one other person to Christ; 2) secure at least one new Christian Endeavor member; (3) double his gift to missions; (4) endeavor to double his Christian service as a member of the

Christian church and for Christian unity, and (5) strive to double the power of his citizenship for good government at home and for right relations between all nations.

To raise a Christian Endeavor Extension Fund in the fiftieth anniversary year—1931.

To organize on a national basis for the foregoing crusade.—C. E. Quarterly.

GOD'S JANITOR

By Ernest Walker, Pueblo, Colo.

"I didn't expect to find you over here on Saturday," complained the friend who had been told she would find "teacher" at the schoolhouse. "You've even been scrubbing! That isn't necessary, even if you are your own janitor."

"Yes, that isn't in the contract—but see how our windows shine! Two of the girls were helping me today; so we gave everything a more thorough cleaning than usual. Isn't the whole place beautifully expectant?" At the doorway, she had turned for a happy parting look. There was a confidential note in her voice as they swung along the country road.

"Sometimes it does seem like drudgery to be my own janitor, but Saturday is different. This is the first place I've taught where there is Sunday school in the schoolhouse. I love being God's janitor week-ends! Today I've kept humming:

" 'Let every heart prepare Him room,
And heaven and nature sing.'

"Aunt Mary used to tell about a man who was sexton of the old home church years ago. In a testimony service he would always repeat, 'I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.' I understand now what that verse meant to him. Often when working here on a Saturday or giving the last touches on Sunday, I think of men, women, sometimes children, working away to make schoolhouses, churches, halls, old store buildings, and many other incongruous places fit for worship and study about our Lord.

"Only those engaged in it can appreciate the precious fellowship of doing this. I am consciously working for and with God all the while; but Sunday school and getting ready for it meant being His helper in a way that gives new significance to life."

"It must, if you feel like spending half of Saturday here," began the visitor dryly. Then there was a betraying catch in her breath. "You tried before to show me that it makes all the difference in the world to be a Christian. Now I know it does."

"GO, TELL THE HOME FOLKS"

Martha W. Moser

When the man from the tombs was freed from the unclean spirit he wanted to stay with Jesus. Jesus suffered him not but said to him, "Go to thy house and tell them." Jesus gave him the harder thing to do, to go home and live it there. It would have been much easier and much more thrilling to go along with Jesus where all the crowds were; to stand by the roadside among the people after Jesus had been speaking and say with pride, "I belong with His party, He cured me." But he had to go off and do it without any "background" or interesting "stage setting" to help.

It is much easier to give a fluent speech at a religious service on how to lead a Christian life than to live it at home where there are sometimes disagreeable tasks to perform and unpleasant situations to face. It is here that our real Christianity is tested and tried. If we can live our ideals and keep pleasant and cheerful every day it will not be necessary for us to tell others that we are Christians. Would our younger brothers and sisters want to be Christians if it would mean living like us in our homes or would they get the idea that Christianity is something apart from our every day life?

Would all men have "marveled" at what the man from the tombs said, if they had not been able to see that what he told about had actually happened in his life? We are all judged by the lives we live and not by what we say. We cannot go out and tell people about the happiness and joy of a Christian life and expect them to believe us if they know that at home we are not experiencing it ourselves.

It challenges us then, not to talk less about the joy of Christian living, but to experience more of it and manifest it in our homes first of all.

THE S. S. LESSON

February 22

Jesus Bearing the Good Tidings. Luke 8:1-15.

Golden Text: He went about through cities and villages, preaching and bringing the good tidings of the kingdom of God. Luke 8:1.

About the time of this lesson Jesus had been very busy. He had healed the blind and dumb demoniac, answered the charges of the Pharisees. His mother and brethren had come to interfere with him, then, He went out of the city and taught in parables. The scene of the activities of Jesus was the country of Galilee. About the Sea of Galilee were many important towns, the country being the most densely populated portion of Palestine. Jesus covered these places on an evangelistic tour taking with him His disciples and many others. It was a proclaiming tour. The glad tidings of the Kingdom were revealed. The word Gospel means good news or glad tidings. It reveals the love of God, the deliverance of the sinner from the bonds of sin and the presence of the Saviour. There can be nothing that brings a deeper and sweeter joy than the knowledge that God's Son came into the world to bring peace into the hearts of men. Besides the disciples there were with Jesus a company of women who ministered to His needs. These women had a peculiar and special experience with Jesus, for example, there was Mary Magdalene out of whom He had cast out seven devils. The other women mentioned had also benefited by the healing power of Jesus. The presence of persons who had been healed in the company was a witness to the peculiar power of Jesus and naturally arrested the attention of the multitude. The witness of those who have enjoyed and are enjoying the blessings of Christ is a mighty force that impresses the world with the greatness and happiness that the love of Jesus brings into the world. When the world sees what Christ has done for a man or a woman it cannot help but be impressed.

The ministry of woman in the work of spreading the gospel began in the time of our Lord and has continued through the ages. The godly wives, mothers and sisters who followed Jesus and ministered to Him may not often have had their virtues proclaimed from the house tops, but, their parts and places in the spiritual developement of the world were necessary and always effective.

The period in Christ's life, when He was actively in the ministry about the Sea of Galilee is often described as the "Period of Popularity." It was a popular ministry in the sense that great crowds followed Him and the crowds were not antagonistic to Him. It did not mean, of course, that the real followers were numerous for we know that most of the crowds were moved only by their curiosity, while others followed Him because of the loaves and fishes.

Jesus was a great teacher by parables. The oriental mind thinks in parables. Many of the most beautiful figures of speech have their origin in the warmth of oriental language. Parables are useful instruments for impressing the popular mind with the truths they portray. A parable differs from a fable in that the fable supposes an impossible thing in illustrating a moral while a parable concerns itself with something real and makes it impress a truth.

I. The Sower. The Sower is Christ Himself, who came forth from the Father and from heaven to sow the good seed in this evil world. All who go forth to preach and teach the Gospel are the sowers. II. The Seed. The seed is the Word of God, the spiritual food which God has revealed to men in various ways, and especially by his Son, Jesus Christ. All spiritual life depends on a divine seed sown in the heart by the Divine Sower. III. The Soil. The soil for the good seed is the heart of man. The seed cannot grow without soil, but the life is in the seed, not in the soil. IV. The Care. For a good harvest it is necessary to have three things—good seed, good soil, good care. God furnishes good seed. The question of harvest therefore depends on us, as to the kind of hearts that receive the good seed and the reception or care we bestow upon it. (1) There are way-side hearers—those in whom there is no result from the sowing. (2) There are rocky-ground hearers—those in whom there is at first a promise of harvest, brilliant but short-lived. (3) The thorny-ground hearers—those who give still fairer promise and longer hope. The seed was good, the soil was good, but the thorns rendered these ineffectual. (4) The fruitful hearers—representing the highest degree of results. Good seed, in good soil, with good care, therefore good results.—Doran.

DEATHS

Moyer.—In Center Valley, Pa., on January 5, 1931, Catherine B. Moyer, nee Geisinger, widow of the late Rev. Jacob S. Moyer, aged 87 years, 4 months and 24 days. Funeral services and interment on the 10th at the Saucon church. Her pastor A. M. Fretz and Rev. W. S. Gottschall officiating.

Schmell.—In Hatboro, Pa., on January 28th, 1931, Annie C. Schmell, nee Yerkes, wife of Harvey G. Schmell, aged 50 years and 8 days. Services and interment on 31st at Deep Run. Rev. Wilson Overholt assisted Pastor A. M. Fretz in the services.

CORRESPONDENCE

FOREIGN MISSION RECEIPTS FOR JANUARY, 1931

Grace Ch., Pandora, O., $72.69; Ladies Miss. Soc., Grace Ch., Pandora, O., $96.07; S. S. Class, Grace Ch., Pandora, O., $21.80; S. S. Class, Grace Ch., Pandora, O., $14; Friends, Grace Ch., Pandora, O., $6.65; S. S. New Hopedale Ch., Meno, Okla., $13.45; S. S. Bethanien Ch., Kingman, Kan., $14.10; S. S. Bethel Ch., Mt. Lake, Minn., $66.90; 1930 Teachers Training Class, Berne, Ind., $5.30; Katie Klassen, Herschel, Sask., $2.80; S. S. Fairfield Ch., Orrtanna, Pa., $200.00; Alexanderwohl Ch., Goessel, Kan., $104.90; Bethlehem Ch., Bloomfield, Mont., $27.49; S. S. Bethlehem Ch., Bloomfield, Mont., $43.17; S. S. Christian Ch,, Moundridge, Kan., $130.39; Emmanuel Ch., Noble, Ia., $68.91; First Ch., Nappanee, Ind., $100.00; Saron Ch., Orienta, Okla., $11.33; Immanuel Ch., Los Angeles, Calif., $240.00; S. S. Bethel Ch., Fortuna, Mo., $33.19; S. S. West Zion Ch., Moundridge, Kan., $35.25; Friendship Class, Menn. Ch., Donnellson, Ia., $11.50; C. E. Soc. Menn. Ch., Drake, Sask., $35; Menn. Ch., Ransom, Kan., $12; Jr. C. E. Soc. Menn. Ch., Halstead, Kan., $2.25; S. S. Class First Ch., Newton, Kan., $13; C. E. Soc., Menn. Ch., Hanston, Kan., $10; S. S. Hoffnungsfeld Ch., Moundridge, Kan., $44; Zion Ch., Elbing, Kan., $253; Bethel Ch., Inman, Kan., $21.76; C. E. Soc., Tabor Ch., Goessel, Kan., $40; S. S. Menn. Ch., Herbert, Sask., $50; First Ch., Mt. Lake, Minn., $35.49; Golden Rule S. S. Class Zion Ch., Donnellson, Ia., $16; S. S. Classes First Ch., Wadsworth, O., $15.70; Mr. and Mrs. John J. Boese, Vona, Colo., $16; Y. P. C. E. Soc., Immanuel Ch., Los Angeles, Calif., $15; Bethel College Ch., Newton, Kan., $65.23; Menn. Ch., Hutchinson, Kan., $22.80; C. E. Soc., Eigenheim Ch., Laird, Sask., $32.40; J. B. Becker Family, Meno, Okla., $6.80; H. J. Becker, Meno, Okla., $2.50; Albert Unruh, Meno, Okla., $2.50; John M. Jantz, Meno, Okla., $2.35; C. E. Soc., Emmaus Ch., Whitewater, Kan., $30; S. S. Swiss Ch., Whitewater, Kan., $100; S. S. Bethesda Eng. Ch., Henderson, Neb., $38.42; Sichar Ch., Cordell, Okla., $7.10; Salem Ch., Dalton, Ohio, $58.19; Menn. Ch., Buhler, Kan., $9.55; Mrs. P. H. Goertz, Marion, S. D., $5.50; W. H. Entz, Newton, Kan., $100; S. S. Classes, First Ch., Berne, Ind., $38.01; S. S. West Swamp, Ch., Quakertown, Pa., $9.09; West Swamp Ch., Quakertown, Pa., $23.43; S. S. Menn. Ch., Arena, N. D., $10; Bethel Ch., Dolton, S. D., $39.77; Gertrud K. Wiebe, Bloomington, Ill., $19; Hereford Ch., Bally, Pa., $18.45; First Ch., Aberdeen, Ida., $28.24; S. S. Bethel Ch., Lustre, Mont., $12.90; Bergthal Ch., Winkler, Man., $145.51; C. E. Soc., St. Peters, Man., $2; F. J. Isaac, Newton, Kan., $25; S. S. Alexanderwhol Ch., Goessel, Kan., $120; S. S. Eden Ch., Inola, Okla., $75; Union S. S. Onecho, Wash., $60; Jr. C. E. Soc., First Ch., Aberdeen, Ida., $15; Abr. E. Krocker, Inman, Kan., $35; S. S. Class First Ch., Philadelphia, Pa., $30; Jac. H. Krehbiel, Moundridge, Kan., $30; Brudertal Ch., Hillsboro, Kan., $88; S. S. First Ch., Mt. Lake, Minn., $100; S. S. Hutterdorf Ch., Freeman, S. D., $40.02; S. S. Grace Ch., Lansdale, Pa., $57.79; Menn. Ch., Deer Creek, Okla., $12.12; Anna Epp, Whitewater, Kan., $30; S. S. First Ch., Newton, Kan., $33.54; Coll. at Blumenhof, Sask., $5.66; S. S. Class, Menn. Ch., Upland, Calif., $15; S. S. First Ch., Reedley, Calif., $62; Menn. Ch., Greensburg, Kan., $10.90; S. S. Menn. Ch., Hillsboro, Kan., $177.91; Menn. Ch., Buhler, Kan., $20; Jr. C. E. Soc., West Zion Ch., Moundridge, Kan., $60; West Zion Ch., Moundridge, Kan., $29; First Ch., Philadelphia, Pa., $51.46; S. S. First Ch., Philadelphia, Pa., $15.94; Bethel Ch., Inman, Kan., $22.16; Interm. C. E. Soc., Menn. Ch., Donnellson, Ia., $25; S. S. Menn. Ch., Gretna, Man., $12.48; S. S. Bergfelder Ch., Mt. Lake, Minn., $56.91; Girls Sew. Soc., Menn. Ch., Pratum, Ore., $39; Friend, Elbing, Kan., $100; Grace Hill Ch., Whitewater, Kan., $29.70; Menn. Ch., Wayland, Ia., $77.39; C. E. Soc., Bethel Ch., Lustre, Mont., $25; S. S. Johannestal Ch., Hillsboro, Kan., $127.74; First Ch., Dos Palos, Calif., $8; Jr. C. E. Soc., First Ch., Bluffton, Ohio, $10; Rosenort Ch., Rosthern, Sask., $285; Menn. Ch., Summerfield, Ill., $60; Friedensberg Ch., Avon, S. D., $50; First Ch., Geary, Okla., $13.95; New Hopedale Ch., Ringwood, Okla., $10.61; Christian Ch., Moundridge, Kan., $323.12; Abe P. Unruh, Lostwood, N. D., $15; Member Alexanderwohl Ch., Goessel, Kan., $200; C. E. Soc., Bethesda Ch., Henderson, Nebr., $30; S. S. Menn. Ch., Arlington, Kan., $55; S. S. Menn. Ch., Donnellson, Ia., $24.11; S S. Class, Menn. Ch., Hutchinson, Kan., $30; Y. P. C. E. Soc., Bethany Ch., Quakertown, Pa., $15; S. S. First Ch., Beatrice, Neb., $324.91; S. S. First Ch., Butterfield, Minn., $33; First Ch., Reedley, Calif., $102.54; S. S. Scottsburgh, Sask., $20 60; S. S. Class, Menn. Ch., Marion, S. D., $5; C. E. Soc., St Johns Ch., Pandora, Ohio, $25; Bethesda Ch., Henderson, Nebr., $105.69; New Huttertal Ch., Emery, S. D., $30; Rent—1929 Jantz Farm, $16.54; Menn. Ch., Medford, Okla., $25.13; Emmanuel Ch., Pratum, Ore., $63.06; S. S. Hereford Ch., Bally, Pa., $30; S. S. Menn. Ch., Bridgewater, S. D., $86.96; C. C. Becker, Liberal, Kan., $35; Calvary Ch., Quarryville, Pa., $16.24; Immanuel Ch., Los Angeles, Calif., $50; Hebron Ch., Buhler, Kan., $18.20; C. E. Soc., Hereford Ch., Bally, Pa., $30; S. S. Class, First Ch., Berne, Ind., $4.85; S. S. First Ch., Berne, Ind., $587.22; First Ch., Berne, Ind., $370.33; Mrs. M. A. Bechtel, Bally, Pa., $30; S. S. Pleasant Valley Ch., Vona, Colo., $15; Bergtal Ch., Pawnee Rock, Kan., $20.78; A. M. Ch., Milford, Neb., $38.49; S. S. First Ch., Aberdeen, Ida., $15; Y. P. C. E. Soc., Plum Coulee, Man., $25; Philathea Class, Emmanuel Ch., Noble, Ia., $55; Grace Ch., Pandora, O., $34.11; Landskrone-Namaka Ch., Carseland, Alta., $20; Menn. Ch., Butterfield, Minn., $34.50; S. S. Immanuel Ch., Los Angeles, Calif., $30; S. S. Ebenezer Ch., Mt. View, Okla., $80; Fairfield-Bethel Ch., Freeman, S. D., $22; Bethel Ch., Mt. Lake, Minn., $40; Y. P. C. E. Soc., Calvary Ch., Quarryville, Pa., $35; Harold & Clara Ortmann, Marion, S. D., $63.50; Menn. Ch., Pulaski, Ia., $9.50; S. S. Menn. Ch., Deer Creek, Okla., $78.02; Bethesda Ch., Marion, S. D., $21; First Ch., Upland, Calif., $102.50; Congo Inland Miss., Goshen, Ind., $50; East Swamp Ch., Quakertown, Pa., $25; S. S. Grace Ch., Pandora, Ohio, $1.75; First Ch., Allentown, Pa., $55; C. E. Soc., Bethel Ch., Mt. Lake, Minn., $150; Mrs. P. W. Jantz, Meno, Okla., $4.35; Menn. Ch., Wichita, Kan., $39.32; S. S. First Ch., Bluffton, Ohio, $20.88; Emmaus Ch., Whitewater, Kan., $50; Helena Neufeld, Chicago, Ill., $5; A. M. Ch., Milford, Neb., $26.42; Ex. Com. Miss. Soc., (Mrs. J. G. Regier, Treas.), $690.27; total, $9,441.

Balance in bank Jan. 1, 1931		$ 1.05
Gifts for		
General Fund	$6,904.99	
Orphans, etc.	1,659.57	
China Station	59.94	
India Station	141.28	
Pension Fund	56.96	
Sundries	601.72	
Interest & Rent	16.54	$ 9,441.00
Balance and total receipts		$ 9,442.05
Money borrowed during month		5,500.00
		$14,942.05
Paid on orders during month	$11,336.03	
Paid on debt during month	3,250.00	$14,586.03
Balance in bank Feb. 1, 1931		$ 356.02

(On February 1, 1931 the Board has a debt of $5,500.00 with unpaid orders in the amount of $7,700.00.)

Respectfully submitted,

J. G. Regier, Treas.

REPORT OF EX. COM. OF WOMEN'S MISSIONARY ASS'N FOR JANUARY, 1931

For Foreign Missions, Gen'l Treas.:

Mary Martha Circle, Immanuel Ch., Los Angeles, Calif., $7; Busy Bee Soc., Donnellson, Ia., $50; Bergtal Sew. Soc., Corn, Okla., $22; Johannestal Sew. Soc., Hillsboro, Kan., $150; Sew. Soc., Gretna, Man., $25; Neuhoffnungstal Sew. Soc., Meno, Okla., $10; Eden Sew. Soc., Inola, Okla., $50; Bethlehem Sew. Soc., Bloomfield, Mont., $100; "Willing Workers" S. S. Class, Herold Ch., Bessie, Okla., $80.

For Home Missions, Gen'l Treas.:

Mary Martha Circle, Immanuel Ch., Los Angeles, Calif., $10; Johannestal Sew. Soc., Hillsboro, Kan., $150; S. H. Newton, Kan., $10; Hoffnungsau Sew. Soc., Buhler, Kan., $20.

For "News and Notes", etc.:

Ladies Aid, Hereford Ch., Bally, Pa., $5; Sew. Soc., Perkasie, Pa., $.50; Mrs. Jacob Wiens, Dundurn, Sask., $.50; Christian Menn. Sew. Soc., Moundridge, Kan., $2.75.

Miscellaneous:

"Out and Out for Christ" Circle, Mt. View., Okla., Orphan, India, $25; Ebenezer Sew. Soc., Gotebo, Okla., Evangelist, India, $25; Bergtal Sew. Soc., Corn, Okla., Helper, China, $23; Bergtal Sew. Soc., Corn, Okla., Orphan, India, $30; Bergtal Sew. Soc., Corn, Okla., Kabilasso, India, $15; Eigenheim Sew. Soc., Rosthern, Sask., Biblewoman, India, $30; Bethlehem Sew. Soc., Bloomfield, Mont., Helper, India, $30; Sew. Soc., Goessel, Kn., Teacher, India, $50; Mission Soc., Summerfield, Ill., Biblewoman, China, $40; Ladies Aid, Hereford Ch., Bally, Pa., Orphan, India, $30; Ladies Aid, Hereford Ch., Bally, Pa., India Missions, $30; Ladies Aid, Hereford Ch., Bally, Pa., China Missions, $30; Ladies Aid, Hereford Ch., Bally, Pa., American Indian Missions, $30; Ladies Aid, Hereford Ch., Bally, Pa., Altoona, Pa., Mission, $30; Ladies Aid, Hereford Ch., Bally, Pa., Emergency Relief Com., $30; Brudertal Sew. Soc. & M. M. Circle, Hillsboro, Kan., Rev & Mrs. P. J. Wiens, $25; Mrs. P. U. Schmidt and Miss Maria Schmidt, Canton, Kan., Rev. & Mrs. P. J. Wiens, $7.25; Johannestal Sew. Soc., Hillsboro, Kan., Rev. & Mrs. P. J. Wiens, $5; Johannestal Sew. Soc., Hillsboro, Kan., Janjgir Station, India, $65.67; Johannestal Sew. Soc., Hillsboro, Kan., Rev. and Mrs. P. W. Penner, Hillsboro, Kan., $5; Dorcas Soc., Pulaski, Ia., Rev. & Mrs. P. W. Penner, Hillsboro, Kan., $10; Mission Soc., Souderton, Pa., Basna Station, India, $20; Mission Soc., Souderton, Pa., American Indian Stations, $20; First Menn. Sew. Soc., Aberdeen, Idaho, Lame Deer Station for Clothing, $5; First Menn. Sew. Soc., Aberdeen, Idaho, Birney Station for Clothing, $5; West Zion Sew. Soc., Moundridge, Kan., Ashland Station for Clothing, $25; Ladies Aid, Donnellson, Iowa, Ashland Station for Clothing, $10; Ladies Aid, Donnellson, Ia., Busby Station for Electric Lights, $5; Ladies Aid, Donnellson, Ia., Concordia Hospital, Winnipeg, Man., $5; Ladies Aid, Butterfield, Minn., Rev. & Mrs. Valdo Petter, Mont., $25; Hoffnungsau Sew. Soc., Buhler, Kan., Home Missions, Western Dist. Conf., $30; Hoffnungsau Sew. Soc., Buhler, Kan., Baby Dept. Bethel Hospital, Newton, Kan., $10; Sew. Soc., Lehigh, Kan., Freight on Clothes to Canada, $6.50; Mrs. M. Burkhalter from Button Sales, $7.50; total, $1,432.67.

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

CONTRIBUTIONS FOR PACIFIC DISTRICT MENNONITE CONFERENCE

For Pacific District Conference:

First Mennonite Ch., Monroe, Wash., $9; San Marcos Menn. Ch., Paso Robles, Calif., $20.55; Newport Mennonite Ch., Newport, Wash., $12.10; Immanuel Menn. Ch., Los Angeles, Calif., $13; First Menn. Ch., Reedley, Calif., $80; First Menn. Ch., Upland, Calif., $20.50; First Menn. Ch., Upland; Calif., $14.23.

For Portland, Ore., Mission:

Immanuel Menn. Adult C. E., Los Angeles, Cal., $2.87; Immanuel Mennonite Adult C. E., Los Angeles, Calif., $4.70; Immanuel Menn. Adult C. E., Los Angeles, Calif., $5.54.

Our prayers are the Lord bless these gifts for the purpose they are given, also bless all givers.

Gratefully acknowledged,

Pacific District Conference, John C. Jantz, Treas.

JOTTINGS

The California Mennonite S. S. and C. E. Convention will this year be held in the Upland church. The date has been set for April 10-12.

Mrs. Mary Burkhard, returned missionary from India, spoke at both the morning and evening service at the Berne, Ind., church last Sunday.

Bro. Dietrich Rempel, a graduate of Bluffton College, is on a lecture tour. He relates some of the harrowing experiences through which he passed during the Russian revolution.

From the report of the First church, Aberdeen, Idaho, we learn that the membership numbers 215 and 56 were added during the year, 16 by baptism and 40 by the right hand of fellowship. The Sunday school has grown to 287 and the present membership of the C. E. Society is 174 which is divided into 4 sections.

The Menno Friendly Beneficial Association maintained by the members of the First church, Philadelphia, Pa., has a membership of 178. During the year $200.00 have been paid out in death benefits and $424.00 in sick benefits. The Association has $14,360.78 in resources. The secretary of the organization is Erwin S. Weiss, Willow Grove, Pa.

The Home and Church, a directory of the Deep Run, Pa., church, has made its appearance. The Pastor, A. M. Fretz, has given his usual care to preparation of this pamphlet. Through the organization of the Lansdale church the Deep Run congregation lost 32 members, though, as Rev. Fretz says, "They are not lost but given another corner to labor for the Lord". We are glad to note that in this pamphlet the members of the Deep Run church are urged to become regular subscribers for The Mennonite.

The C. E. Society of the Hereford Mennonite church at Bally, Pa., is 44 years old. It will observe its 44th anniversary by having a Fellowship Supper on Saturday evening, February 7, at 6:30.

It is the aim of the committee in charge to have as many of its former members present as possible.

The speaker for the evening will be Harvey Lytle, a student at Franklin & Marshall Theological Seminary, Lancaster, Pa.

The Old Mennonite church near Telford, Pa., now known as the Rock Hill Meeting House was once used by members of a General Conference church jointly with the (Old) brethren. At that time it was called the Branch Meeting House and the congregation was closely associated with the Skippack congregation of which the late David Bergey was minister. The nearby Souderton church took in the few remaining members when it organized. Recently fragments of a broken field stone that once was a marker for a grave were brought together and identified as belonging to the stone that marked the grave of Rev. Abraham Gehman, a minister who served the congregation during the period of the Revolutionary war and was later succeeded by his son, Christian Gehman.

The weekly Bible Study hour of the Goessel, Kan., Mennonite church is divided into two sections, German and English. It is held every Friday night and the leaders are Rev. Peter Buller and Rev. P. P. Buller.

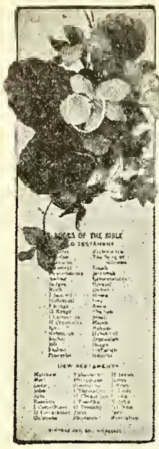
The Freeman (S. D.) Courier gives an interesting description of the storm that covered the country with snow during the winter of 1881 and 1882. This section is settled by Mennonites and a Hutterite colony is located not far away. The account goes on to say: "One winter day Mr. Aman went to the Wolf Creek colony to get a supply of flour. There was so much snow that the horses could hardly move and on his way home it got dark. All at once the team stopped. Mr. Aman got out of the sled and found that he was on the roof of the sod house of Michael Hofer. He went in and greeted the Hofer family. Mr. Haar who relates the story says his hay stack was covered by some six feet of snow. He dug a big hole to the hay to get some of it out. The snow was hard and the sheep came running on the snow hungry and when they saw hay jumped down and soon had the hole filled and Mr. Haar had an awful time getting them out before they smothered.

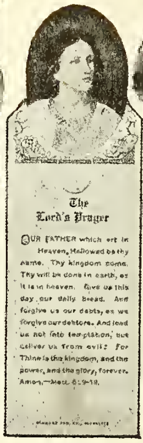
Ministers, after having given many years to the service of the Lord and His Church, are inclined at times, even on funeral occasions, to become reminiscent as we note below. Such is not out of place, as a matter of history.

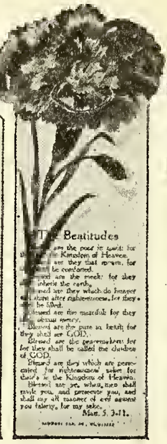
Rev. A. M. Fretz in the introduction to the burial services of Catherine Moyer, relict of Rev. J. S. Moyer, said: "Just sixty years ago, my home church, Deep Run, elected Bro. Jacob S. Moyer, who had previously been chosen at Springfield, as pastor. I was happy to know that my fellow student at Wadsworth Seminary was to be my pastor. Faithfully and untiringly he served as a single man for about three years, when on a certain Sabbath, coming to worship, he brought along with him a young lady whom he introduced as his bride. Again it pleased me to learn that she was the sister of another Wadsworth student, John Geisinger, now in the audience. After nearly 36 years of faithful wifehood and devoted motherhood, and again more than 21 years of widowhood, she has passed on to her faithful companion, and we are here to hold the obsequies over her mortal remains." This was followed with words of comfort and edification from Rom. 14:7, 8.

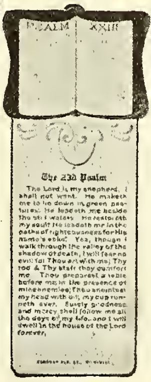
Rev. Gottschall, who followed, said, that though he was but a small boy at the time referred to he recalls that his brother Henry, who died a few years later, too, was a student at Wadsworth at the same time. Also that in 1909 just prior to his leaving Pennsylvania for his western ministry the last funeral he spoke at, was that of Bro. Moyer, and that now after an absence of 20 years he was so soon called, after his return to assist on this occasion. He then brought a brief message of comfort from John 17:24.

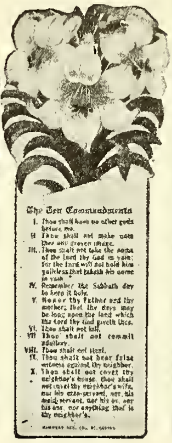
CELLULOID BOOKMARKS


No. 101

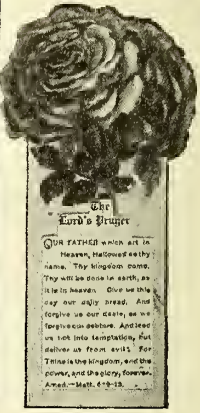

No. 102


No. 103


No. 104


No. 105

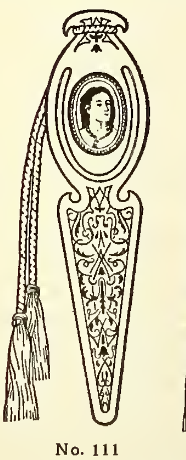
No. 106

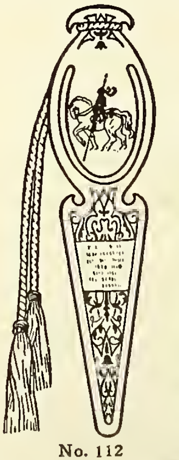

No. 107

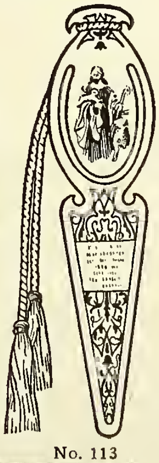
Celluloid bookmarks have always been popular gifts and rewards. They are not expensive and therefore may be purchased in quantities by anyone. This beautiful series of bookmarks are lithographed in many colors on white celluloid and will be treasured by anyone receiving them. There are eight different designs. Order by number. No. 101—Books of Bible. Violets. No. 102—The Lord's Prayer. Head of Christ. No. 103—The Beatitudes. Carnations. No. 104—The Twenty-Third Psalm. Open Bible. No. 105—The Ten Commandments. Lily. No. 106—Where to Find. Medalliion of Christ Head. No. 107—Lord's Prayer. Rose.

Price: Seven Cents Each, Postage 2 cents Extra; 75 Cents per Dozen, Postpaid.

Etched Bronze Bookmarks


No. 111


No. 112


No. 113

There are three designs of this beautiful, attractive and useful novelty. Each bookmark is similar in size and shape. The designs are etched in black, and stand out clearly on the bright finished brass. The bookmarks are 4¼ inches long, and each one is furnished with a bright colored silk cord and tassel and is mounted on a card. This is not only a beautiful bookmark, but also a practical letter opener which can be used in cutting the leaves of new books. There is no novelty at anywhere near this price which is as appropriate and beautiful as a gift or reward. Furnished in three designs as follows:

No. 111—Hoffman Head design—no verse or lettering.

No. 112—(Especially for boys)—Mounted Knight design and Verse, 1-Cor. 16:13, "Watch ye, stand fast in the faith, quit ye like men, be strong."

No. 113—(Especially for girls)—Plockhorst's Good Shepherd design and abridged verse, Phil. 4:8, ". . . . Whatsoever things are true . . . . honest . . . . just . . . . pure . . . . lovely . . . . of good report . . . . think on these things."

Numbers 112 and 113, while designed especially for boys and girls respectively, are suitable and appropriate for anyone.

Price 15 cents each, postage 2 cents extra, $1.50 per doz., postpaid; assorted if desired.

SPECIAL OFFER

Any person who sends in twelve new paid-up subscriptions to **The Mennonite** (at **$1.50** per subscription per year) will receive as premium a copy of the new book entitled **"The Russian Dance of Death"** by Dirk Gora.

Copies of the above book may be ordered direct from the MENNONITE BOOK CONCERN, Berne, Indiana, at $2.50 per copy, postpaid. This book should be read by every Mennonite.

PAY YOUR SUBSCRIPTION NOW!

All those paying their subscriptions in advance for 1931 will receive a 1931

Mennonite Year Book Free!

PRICE: Single copy 20c; 12 or more copies $2.00 per dozen.

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI BERNE, INDIANA, FEBRUARY 19, 1931 No. 8

EDITORIAL

A letter from Rev. H. R. Voth of Newton, Kansas, who is laboring in the interest of the Mennonite Historical Association, leads us to make the following suggestion to our readers: The Historical Association has and is diligent in collecting historical material that is of value to Mennonites. This means that every scrap of paper and every bit of printed material that has reference to Mennonites, and the Mennonite churches and conferences is of historical value, if not for the present, then for the future, and should be collected and preserved. In some cases the people and churches have passed through the transition from the German language to the English and, since the records and other things that came into the hands of the English generation, could not be read by those holding them they were destroyed. Sometimes the possessors did not realize that what they had was useful or valuable and so it was thrown out. In other cases accidents, such as fire, have wiped out matter that never can be replaced. The Historical Association classifies what it has, preserves it in fire proof vaults and makes it available to students of Mennonite history and doctrine. For this, future generations should have a feeling of gratitude. Among things that have been lost in this way were a complete file of the Friedensbote, the Mennonite paper which was the forerunner of the Bundesbote. Out in Kansas a brother, thinking their usefulness had passed, burned a complete file of the "Botschafter," a paper that was printed in Russia for three and a half years before the Russian authorities suppressed it! What a prize that file would be in fifty years when the children of our Russian refugees would be wanting to know all about the hardships and trials their fathers passed through during this terrible period of oppression and suffering! We would suggest to our church boards that when their records accumulate they send them to the Mennonite Historical Association for preservation. We would also ask that such things as letters and family records that have anything of reference to Mennonite people and churches be given to the Association. Just now the Association wants files or individual copies of the Herold der Wahrheit, Himmels Manna, the Mennonitische Friedensbote and other Mennonite publications. Of course early printed Mennonite books, or books Mennonites brought from Europe are to be included in the list of wanted items. Anything of this sort should be turned over to Rev. Voth or he should at least be informed about it.

Notice has been given in the columns of The Mennonite to two very interesting meetings. In one Mennonites and Quakers met in Germantown, Pa., and discussed matters of common interest. In the other Mennonites were the guests of the Brethren church at a conference in California. Naturally the one subject of common interest was the matter of Peace in which all the denominations concerned are vitally interested and have a traditional background of peace teaching and training. Other denominations have, since the World War made some remarkable Peace utterances which before the terrible lesson the world received through the war, would have been thought impossible. We are happy that the churches not before definitely committed to peace have seen a light and our hope is that when a test comes they will be able to maintain this attitude. Quakers, Brethren, Mennonites and several other Peace churches have had to endure the tests of war times and know how their people are likely to act, should they be confronted with another such a test, but, it remains for the churches recently converted to a stand for peace to demonstrate that their attitudes toward war are not just scraps of paper.

Perhaps the two meetings mentioned will

have a bearing on future gatherings of the same sort. That there are differences between Quaker, Dunker and Mennonite peoples that have received more than the necessary amount of emphasis in the past might well be ignored for the present until we can find means of coming closer together on matters on which we are thoroughly in accord. The scientist Einstein, recently said in effect that if the country had two percent of its population definitely committed to peace, a war would be impossible. Taken together with the smaller Peace denominations we should be able to go beyond the suggested two percent and so, if the judgment of Einstein is nearly correct, it should be our task to keep our nation from again plunging into the folly of war.

Those who attended the two meetings of which we make mention came away gratified that they had learned to know one another better and so were better prepared to work together for common aims. When people get their feet under the same table and calmly discuss their differences and their likes, there is little danger of anything but good coming from such a gathering. It is our hope that the future will see other such gatherings.

Attention is directed to the three hundred or more Russian Mennonites who have succeeded in escaping out of Russia and have found refuge for the present in Harbin, Manchuria. What hardships and dangers they have had to pass through would no doubt make a story of heroism that would thrill the heart of any one, particularly when it is known that they made their escape from godless Russia because of the determination to live in a country where they might serve God as their consciences dictate. We know very well that a few of these refugees were permitted to enter the United States, but, it is not generally known that for the present the entrance of others is not permitted by our authorities.

The text books we were using in our public schools used to tell how that America came to be a refuge for the oppressed and that these oppressed ones, when they came to this country, contributed to the best citizenship of the nation by their character and thrift. The Puritans, the Huguenots, the Quakers and the Mennonites being among those who helped to build up the nation. Now however, the door is closed. If it would be death for a Christian to live in any land and it were possible for those who were so persecuted to get away and knock at our countries door they would be turned back to the land from which they came, even though it was to be shot. We all remember how that some years ago a company of young men was held in Ellis Island after their escape from Russia and a determined effort was made by some immigration authorities to send them back to Russia when every one knew that to have done so would have meant certain death to them all before the firing squad. Fortunately, there were many others outside of our church who joined with our people and finally succeeded in having them admitted. It is questionable whether another such party, coming at the present time would be admitted, even though certain death awaited them on the other side. It may be said of the party that was admitted that they did not abuse the privilege and that now they are all doing very well, some of them have even distinguished themselves as capable and worthy citizens.

In the selfishness that possesses our population at present human life and human suffering does not seem to be a consideration. The land of the free is not free land to those who need it most. Oppressed people will starve, suffer and endure persecution and die but we, even in our hard times, will keep on in our comfort with no thought but of our own selfish interests. The humanitarianism of our fathers is fast becoming a lost virtue.

A CONSECRATION SERVICE

"Then were there brought unto Him little children, that he should put His hands on them, and pray. Matt. 19:13.

I have often thought that those parents who came to Jesus with their little ones, asking Him to bless them had set a worthwhile example which every Christian parent would do well to follow.

In our mission here in China we have the practice of having Christian parents bring their little babies to the Altar where God's special blessing is asked upon them and where the parents are prayed for that they might have wisdom and strength to care for the little one as they should. As a rule it is done in the church and at several occasions Chinese and foreign children were blessed together. We feel that such a practice helps to impress upon the Chinese mothers and fathers the value of the life of an infant and the sacredness of parenthood.

This year at our Annual Mission Conference held at K'ai Chow we had a consecration service, Sunday afternoon Nov. 9th, at the home of Dr. and Mrs. Pannabecker. The following four children were brought before God for His blessing: Mary Ellen Boehr, Irene Sylvia Ewert, Anita Mae Pannabecker and Alice Ruth Pannabecker. Rev. S. J. Goering read 2 Kings 7:1—10 and led in prayer. The missionary children sang several songs. Rev. H. J. Brown gave a short inspirational and instructive sermon and then offered the consecration prayer. It was an impressive picture to see the four couples with their babies in their arms offering them as living sacrifices to God.

Mrs. S. J. Goering.

NEWS FROM THE HOME MISSION FIELD

The Girls Home in Winnipeg. — During the last Quarter 106 positions or better positions were secured for the girls. Thursday evening they have Bible Study from 6—7 when from 75—80 come to the Home. All attend services in the Zion Mennonite church on Sunday evening and afterward over a hundred gather at the Home. On Dec. 26 they had their Christmas programme and exchanged presents, 120 were present. They also contributed toward the relief of poor families and the sick and workers in Concordia Hospital. The Supt. teaches from 15—20 Mennonite children on Wednesday afternoon in the German language. A. J. Fast, Supt.

Mountain Mission, East Freedom, Pa. — It is hard to get the people into the Sunday School and Service, the people are very indifferent. The attendance at Smith Corner S. S. averages 35 and at Upper Poplar Run 30. Special meetings were conducted by Evangelist I. P. Dean of Harrisburg but with little results. Sylvan Lehman.

Altoona, Pa. — God is richly blessing this work under the leadership of L. H. Glass, and Mrs. Edith Stiffler, assistant. Harmony and a fine spirit prevails. The Christmas programme was pronounced the best ever rendered. There were many present who were never there before, and they said they would come again. The S.S. is keeping up the average notwithstanding the many changes in residence. The midweek Bible study and prayer meeting is well attended, also Junior and Senior C. E. meetings on Sunday evening. It is wonderful to hear the children quote Scripture, sing and pray. On account of unemployment there is much distress. Poor families were supplied with clothing so children and parents could come to S.S. and services. The Missionary Society has provided food for the needy and visited the sick and gave them tracts and flowers and prayed with them. A class of girls also made garments for the needy.

Ontario — Among other things Rev. J. H. Janzen writes: The reviving of the Waterloo-Kitchener Y. P. S. was a special joy to us, so that the young people are again under the influence of the church. Essex County and N. Ontario have also made provisions to give spiritual nourishment to the young people. The gifts from several Kansas congregations came as a God-send to provide Christmas joy for our destitute people. It was necessary for our congregation during the year to do extended work of charity among our people. We get along well and with conditions in Russia getting worse, we feel glad and thankful to be here where we can live in peace. How we would like to have our relatives here also, but the prospects for bringing them over are not very bright, the immigration laws are not getting easier, even if we are made many promises. We wait and hope for the spring.

Saskatoon, Sask. — The girls' home in Saskatoon is now a reality. Many have been waiting for this bit of news. Bro. J. J. Thiessen from Rosthern who has been devoting half of his time to minister to the Mennonites in Saskatoon has now moved to that city and is devoting all his time to the work of the girls' home and gathering the Mennonites living there. The latter were looking for a church home and the girls had to meet in the Victoria school building, now they can come to the home and have constant care both temporarily and spiritually. At the services they had an average attendance of 180. They have a Y. P. S. at which the students of the University and Normal School also participate. The attendance at the S. S. is very good, at the Christmas programme over four hundred attended, some coming 15 miles from the country districts. They prepared presents for 120 children, but 16 children were left which had to be supplied the following Sunday. Seventeen are enrolled in the Saturday German school, where

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb................................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance....................................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.
Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to to the MENNONITE BOOK CONCERN, Berne, Ind.
All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

they receive instruction in Bible History, German reading and singing. The sick are visited and the needy assisted, in the latter the girls have made substantial contributions. A little Christmas tree with a gift and a Christmas greeting was placed in the room of every sick patient, and the girls provided bed covers and stockings for the poor. The work has all the prospects of success.

Great Deer, Sask. — Bro. C. F. Sawatzky is serving this field beyond the North Saskatchewan river, and his territory covers hundreds of miles. It is therefore difficult to cover the field in the winter time. But the people want services and he has been able to provide them pretty regularly, and with evident good results. Eleven persons were baptized.

The Immanuel S. S. in Los Angeles has an enrollment of 480 divided into 29 classes. In addition they have 33 on the cradle roll and 40 enrolled in the Home Department. The average attendance for the past year was 286, and for the last quarter 319. About 500 attended the Christmas programme. The financial end was also well taken care of. Up to the present time the congregation was under the supervision of the Home Mission Board, ,but steps are taken by them to become selfsustaining in the near future.

Chicago, Ill. — Bro. Rhea reports that notwithstanding the frequent changes in residence, the S. S. has retained about the same enrollment of 300. The morning services are fairly well attended, the evening meetings are better attended than formerly. Seven members were added during the past year, and the prospects for a number of accessions by Easter are good. The Y. P. S. has taken on new life and is growing rapidly, especially since New Year when many reconsecrated themselves anew on their knees and the young people have taken over the work of the society alone. We have many evidences that the Lord answered prayer.

Bro. G. Buhler from Waldheim, Sask., reports that beside his own services he admistered communion services for the following congregations, Bethesda at Langham, Zoar and Great Deer. He also preached at Silberfeld, Rosthern, Osler and Worman, and several times in a school house about 15 miles from his home. It is hard to exist here. The congregation decided that the only support they can give me is the offering the first Sunday of the month. For January the amount was $11.35.

Portland, Oregon. — The S. S. started at the beginning of the year with an enrollment of 50, which had increased to 83 at the end of the year. The largest attendance was 76. Services are fairly well attended. Average attendance at the Missionary Society was 10 and of the Girls club 19. Have also organized a Y. P. S. Rev. Mahlon H. Day has conducted most of our services, but we also had some of our Conference ministers visit us. During the year 5 young people decided to accept Christ as their Saviour. From the report of Cath. Niswander.

The church at **Hutchinson, Kansas,** is much too small to accommodate the large crowds that want to attend. Many classes are so crowded that they can not take any more. Since New Year many new scholars came in, but they must be shifted back and forth and some finally stay away. Last year 6 were added to the congregation and since New Year 17 and some more will be baptized in the spring. Great interest is manifested in the Y. P. S., at the last meeting 25 new members joined. Last night (Feb. 4) there were 80 at the Bible Study and prayer meeting. The extra expenses were met and $150 laid aside as a nucleous for a building fund. The congregation had two meetings to see what can be done to provide more room, which is a great necessity, if the congregation is to grow and finally become selfsustaining. A committee of 5 has been chosen to see what could be done and to ascertain the cost. From the report of J. J. Plenert.

W. S. Gottshall, Sec. H. M. Board.

A VISIT WITH THE CHURCH OF THE BRETHREN

J. M. Regier, Reedley, Calif.

Recently a very interesting article appeared in the Mennonite, telling of a joint meeting that our ministers of the Eastern Conference had with the ministers of the Friends Church. From January 29th, to February 5th, it was the privilege of several of our ministers to meet with the Church of the Brethren (Dunkard) in a Bible Institute held in La Verne College, California. We realized that in faith we are so closely akin to each other that we felt completely at home with these good friends. When we heard Dr. Studebaker or Dr. Kurtz talk on peace we thought we heard Dr. Krehbiel or Dr. Hartzler speak.

LaVerne College is a school about the size of Bluffton or Bethel College, both in amount of equipment and strength of faculty and student body. It is a growing school, having 40 students more this year than last year. Evening sessions of the Bible Institute were held in the large and beautiful $115,000 church, dedicated last October. The acoustics in this church were almost perfect.

My purpose in writing is not to give a resume of the week's work, but simply a few general impressions. One of the impressions was that it was so easy to get acquainted with these people. Their hospitality impressed us as most cordial and sincere. They were very definite in making us feel that we were actually welcome in their midst. And on our part we endeavored to be just as frank in telling them that we thoroughly appreciated this hospitality and our common faith and common purpose in life.

From Upland, Rev. Neuenschwander was there nearly all the time, and a number of other people at different times. From Los Angeles the Classens and Miss Burkhalter were there one full day, and from Reedley, Mr. C. F. Mueller, who is our County Y. M. C. A. Secretary and the writer were their the full week.

Another thing that impressed us was the absence of emphasis of denominational peculiarities. Of course there are points in which they differ with us, but these began to seem so trivial, when we listened for a whole week to the great principles of faith that we have in common with them, that sometimes we almost felt ashamed of ourselves that we are not quite big enough to overlook these small differences and all of us work on more effective co-operation for the upbuilding of the Kingdom of God. That during the last decade the Pacifistic churches have occasionally met together is a hopeful sign for the future.

An impressive event was their Ministers' banquet, at which about one hundred persons, ministers and their wives, had gathered. The oldest and the youngest ministers present made addresses. Dr. Sharp, past 95 years of age, made a powerful address. His voice is strong, his step unfaltering, and the grip of his hand firm. He has been president of three colleges and even today a force to be reckoned with. The youngest minister, Chalmer Faw, about one score years old and at present a Junior in LaVerne College, gave a strong address and it can be expected that some day he will be one of the leading men of the church. Our impression was that the Church of the Brethren has an able and trained ministry.

We were further impressed with the courtesy and respect that the younger people, the students of the college, showed us and other visitors of the Bible Institute, in the college halls or out on the streets.

During the program proper, there were three series of messages presented. Dr. Kurtz, formerly President of McPherson College, brought a daily message during the chapel hour, at which time all the sudents were present. President Studebaker led in a study of the book of Job. This was an intensely interesting study. Dr. J. P. Dicky, for many years a professor in the college, led us into great depths in the study of the epistle of Paul to the Collosians. Beside the three series there were a dozen different men who each gave an address, and every one very practical and helpful.

A thing entirely original with LaVerne College is a dramatic oratorio "David and Goliath," composed by Professor Haugh, head of the Music Department. The presentation lasted two hours and was given two successive nights to full houses. The production is most interesting and fascinating.

It may almost surprise us that the Church of the Brethren never wrote a church creed. One of the principle speakers said that he was very glad that the church had never written one. Others shall not be bound by the conception of a few, they contend. They shall remain open-minded. The story was told that Mel Trotter had been asked shortly after his conversion whether he was an Arminian or Calvinist. He had replied he did not know. His father had been Irish and his mother German, but he did not know what he was. In later years he had said, "I think I now know what they meant. They wonder whether Arminius or Calvin does my thinking for me. I want to do my own thinking." The speaker said creeds have spoiled many a church (Col. 2:8). They prefer to let the Bible be their guide in faith.

It is a splendid thing to be able to visit churches of other faiths. Yes, we wonder whether we should not leave out the word "other." We trust that in the future our hearts will more and more be filled with the Spirit of Jesus Christ, that we shall have the grace to overlook the non-essential details of denominationalism and be closely linked up in love and service for our Master Jesus Christ.

A QUAKER APPRECIATION OF THE JOINT MEETING OF MINISTERS OF THE TWO BODIES IN GERMANTOWN, PA.

Mennonite-Quaker

In the beginning of William Penn's Holy Experiment Mennonite and Quaker mingled with a freedom born of a common loyalty to the same Master, and with a fine sense of understanding that any differences in the expression of a common faith were external, the "outward liveries," as Penn said, that could not prevent them from realizing that they were all of "one religion." Probably no more beautiful picture of the loving fellowship of that time has ever been drawn than that found in Whittier's "The Pennsylvania Pilgrim." The poem has a tonic quality and an occasional reading of it is wholesome as well as inspiring.

In the intervening centuries the two bodies have had entirely too little commingling for their own good. Whether linguistic differences produced this result or whether some taint of exclusiveness affected us both we need not stop to inquire. The point of rejoicing for the moment is an apparent determination, at least on the Mennonite side, to bridge this separation and to bring back from the former time the happy cooperation in the "Way of Life" in which we both so profoundly believe. This effort had a culmination in the Quarterly Ministerial Meeting of the Eastern District Mennonite Conference, in the ancient Mennonite Meeting-house, in Germantown, First Month 6th. There were afternoon and evening sessions and about fifty Friends, mostly Ministers and Elders, had been invited to participate. There were probably more than twenty-five Friends present at each session.

One might easily write an essay on the historical setting of the Quarterly Meeting. The old meeting-house and the log house that had preceded it stood in the very heart of the developing life of our country. The revolutional struggle rolled past the doors, and at least one British soldier of note was shot before the gate. In the evening session "Brother" Silas M. Grubb wove this history into a most delightful picture, in which the grave and the gay were mingled as in real life. In the afternoon session after a greeting from the gracious President of the Conference, Brother Daniel J. Unrath and a very appropriate and appealing response from George M. Warner, two papers were presented on prayer. The first was by a Mennonite Minister, Brother A. S. Rosenberger and the second by Max I. Reich. Both sounded the spiritual depths of the subject and brought the meeting into a responsive attitude. Alfred C. Garrett was enabled to bring the golden threads together so that the company was somewhat sensible of what it is to be "bound by golden chains to the Throne of God." Rufus Jones was to have spoken in the evening, but prudence kept him at home on account of a cold. Rarely does a substitue fill a place more sucessfully than Henry J. Cadbury was able to do.

Without attempting any summary of the four exceptionally valuable addresses, a few comments as to how Mennonites appeared to visiting Quakers may be interesting. Evidently Mennonites know quite as well as Friends what it is to settle down to the root of life as the source of strength in corporate action. They are a "gathered people." Quite as distinctly as Friends they regard religion as a way of life and are more concerned to express this in daily living than to be entangled in theological controversy. Their fellowship in social mingling has a ring of sincerity. Their Quarterly Meeting had warmth as well as light. It seemed evident that we are calculated to help each other quite beyond anything we have realized in modern times.

It is to be hoped that this effort of our Mennonite Brethren will be liberally reciprocated by us. We have several Quarterly Meetings, more or less, in their territory. It would do us good to have their ministers and elders join us in our meetings, not simply as visitors but as participants. They were most kind in acknowledging Friends' contributions on this notable occasion in Germantown. We had abundant evidence that they would be able to help us quite as much or more than we helped them.—J. Henry Bartlett. —The Friend, Philadelphia, Pa.

RELIEF NOTES

Levi Mumaw

Several recent reports about the work in Paraguay have given us some further information relative to the epidemic which had been reported in these columns several times. It is now generally believed that the disease was brought in by one family and not knowing what it was, did not exercise the proper care for self-treatment and the safety of others. As a result the entire third group located in three villages became affected. Through a strict quarantine of these villages and by the inoculation of all the colonists, the disease was soon brought under control. The general term given by the physician was abdominal typhus. More than 150 were sick with the disease and about 50 died. No new cases have been reported in the past few months and it is believed that normal health has again prevailed since about December 1.

Private reports and letters from Paraguay to friends in this country tell of the privations experienced in settling a new country. One can best form an idea of the condition to be overcome by calling to mind stories of the hardships endured by the first settlers in this country. Letters mailed in November at the colony tell of the efforts of the colonists in getting their land ready for planting, the building of temporary houses, digging of wells for the late groups, locating of lands, provision of food, etc. The monthly demands for funds to buy the necessary provisions indicate that the colonists will need our assistance for the next four or five months at least. The average monthly need for this period may reach the amount of $5,000.00. This brings a serious problem to each of our relief organizations. In addition to this there are the demands from the refugees at Harbin, China, and the needy in Canada. In view of the fact that there are no surplus funds in our treasuries, the co-operation of all our congregations is earnestly solicited. We want to express our appreciation of the assistance recently given in this way. May we have the same further co-operation from others who have not yet responded.

As reported earlier, arrangements were made to have Bro. T. K. Hershey, Supt. of the Argentine Mennonite Missions, Trenque Lauquen, Argentina, S. A., visit the new colony to give such aid and encouragement as may be possible. According to a recent cable from him, he left Buenos Aires, Argentina, on the 5th inst., expecting to reach Asuncion on the 8th and Puerto Casado February 12. We trust his visit will mean much to the encouragement of the solonists as well as to those who have direct charge of the work. He will report his findings to the Executive Committee of the Mennonite Central Committee and make such recommendations for the work as he may find necessary.

Recent reports in private letters from Mennonite families in Russia indicate many hardships endured by those who have been obliged to remain in that country. Many are living as outcasts and have no prospects for the future. Some of these, about 300, have reached the border of China across the Amur river but are without means of livelihood or travel to Harbin, China, where at least 300 more are awaiting an opportunity to go to some country that will receive them. Our present relief funds will not permit sending sufficient to these to prevent hunger and possibly starvation.

Scottdale, Pa., Feb. 10, 1931.

CORRESPONDENCE

Salem Mennonite Church, Ruff, Wash., Feb. 8, 1931.—Dear Christian Friends: The Mennonite churches at Ruff and Schrag, Wash., can truly be called sister churches for the same pastors have served the two churches since 1919.

Since the Ruff church has a much smaller membership than the Schrag church and besides many of the Ruff members live nearer the Schrag church, the services between the two churches are divided accordingly which is one fourth of the church services are at Ruff and three-fourths are at Schrag.

Besides the church services at Ruff, S. S. is conducted every Sunday morning at Ruff. It is difficult for all the Ruff members to attend the church services at Schrag, therefore the S. S. is kept up at Ruff where the members who cannot come to Schrag every Sunday can assemble in God's house for an hour of worship. Besides the few Mennonites at Ruff many children from town attend, for the Mennonite S. S. is the only S. S. offering English instructions, in other words, the Ruff S. S. is somewhat of a mission station. The outside children attending the S. S. do bring some Christian literature home which one might say is the only Christian literature brought into the homes.

Weather conditions have been very favorable this winter. Since this part of the state depends mostly upon winter moisture for the wheat crops we can say that according to man's estimation we have received about the same amount of moisture as we had at this time of the year when we received normal crops. We are indeed thankful to our Heavenly Father for all the moisture we have received so far.

Since we had a crop failure last year everybody is hit very hard especially during this time of depression. We never know what is coming, which is very good for us, for if we would have known before of the general depression and crop failures, hard to say, but maybe our conditions would be worse today than what they are.

The government feed and seed loan is a great help to the farmers of this community, for without it many fields could not be sown next spring. May God give His rich blessings upon the spiritual and physical work is our prayer.

Corr.

Bethel Mennonite Church, Fortuna, Mo., Feb. 5, 1931.—Greetings to all who may be interested in a bit of news from friends and relatives in Missouri. We have been enjoying wonderful weather since 1931 and even today the atmosphere is similar to a beautiful day in spring. Some harbingers of that season are making their appearance and farmers have begun working in the fields. This is unusual for the people even as far south as we are located.

The community has not been without its physical illnesses. Many have been subject to colds for several months and some have had pneumonia. We are glad to be able to report that many have made improvements and at present none are in a serious condition.

We were, however, saddened by the death of Mr. S. P. Lehman, which occurred Sunday evening, Feb. 1st. In his passing the community loses another well known and respected citizen. Leaving his impress upon many he has gone to his eternal home to enjoy his reward.

Sunday school and church services have continued uninterruptedly for which we have much reason to thank our Heavenly Father. The C. E., too, has had some very interesting programs. Several different times the young people have had joint programs with the young people of the Presbyterian church in Versailles. These evenings proved to be a good incentive for better presentation of the program. The young people are to be complimented upon their active interest in this line of work. Since there was a desire for evening services they are being conducted every second and fourth Sunday evenings of the month, following the C. E. programs.

On Feb. 15th, the choir will begin special practice for the Easter festival. Their rendition which was given at Christmas time was a credit to all who participated. It is hoped that more of the same kind of work may be accomplished with the same interest and enthusiasm.

The Missionary Society has been meeting in the homes the first Thursday of the month during the winter. Our efforts were especially along the line of helping the needy in our immediate community. The afternoons have been devoted more to sewing.

May our prayers earnestly continue to be uttered in behalf of all who are striving to further the work in the Kingdom of God.

Mrs. J. D. Warkentin, Corr.

There is no need of a survey to convince the wife of a man in moderate circumstances that if he spends a fourth of his wages for drink there will be that much less money to spend for the necessities and comforts of the home, or that much less to be added to the savings account.—Ella A. Boole.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The Work
by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

March 1

What Jesus Teaches About God.

Jno. 4:23-26; 3:16; Mt. 6:5-6, 31-34.

"This is my Father's world;
I rest me in the thought
Of rocks and trees, of skies and seas;
His hands the wonders wrought.

This is my Father's world;
The battle is not done.
Jesus who died shall be satisfied,
And earth and heaven be one.

This is my Father's world;
Why should my heart be sad?
The Lord is King—let the heavens ring;
God reigns, let the earth be glad."
—Maltbie D. Babcock.

It is quite fitting that from time to time we consider these great themes of the Christian Church. Older folks need them for their encouragement and for the strengthening of their faith, but some of the young people have perhaps never had an opportunity to think them through. And how can we be true followers of the triune God if we do not know Him as a Father?

Only occasionally was God spoken of as a Father before Jesus came to reveal Him to us in that loving aspect. In Jno. 14:8 Philip asks Jesus: "Show us the Father and it sufficeth us." Jesus answered, "Have I been so long with you and dost thou not know me Philip? He that hath seen me hath seen the Father." So in order that we may see and understand God the Father a little better all we neeed to do is to look at Jesus as He appears in the Gospel narratives. Through Jesus the final and highest revelation we see God heralded by an angelic host desiring to be revealed and of help to the poverty and down trodden classes. God the Father is concerned about feeding, clothing and healing the physical bodies of His children, but He is primarily concerned in winning, strengthening and purifying the inner nature of man. In order that this may be done, evil must be overcome, sin must be forgiven and men must come to the place where they will want to follow the sinless Christ even though when the Master calls He makes the hard condition: "The foxes have holes, the birds of the air have nests but the Son of Man hath not place whereon to lay His head." He as much as says whosoever is willing to pay the price let him follow me. A father like a mother is not a true parent unless he is willing to love deeply, yea even die if necessary to show the love for the child and to redeem the child from his evil ways. "For God so loved the world that he gave His only begotten Son that whosoever believeth on him shall not perish but have everlasting life." Even an enemy can often be won so as to be a friend if we dare to die for him, how much more we ought to become friends to a loving heavenly Father who has loved us from the very beginning. He has never given us occasion to do anything but love Him.

Perhaps the best picture of God as a Father is given to us who are of a sinful nature in the fifteenth chapter of Luke. Here we find the story of the lost sheep, the lost coin and the lost sons (for both were lost to the father's tender love). They all represent the lost sinner. In each case there was great joy when that which was lost was found. It is ever true that "there is more joy in heaven over one sinner that repenteth than over ninety and nine just persons who need no repentance."

LEADERSHIP

Henry M. Harder,
Butterfield, Minn.

The world is full of common people waiting to be led, but is desperately in need of good leaders. Particularly is this true in the field of religion. It always has been so and I am inclined to think it always will be that way. Jesus says in Luke 10:2, "The harvest truly is great, but the labourers are few." As it was then so it is today.

Leadership requires the ability to deal with people, to lead, to direct, to show, yes, to go ahead and blaze the trail for others to follow.

Certain qualities and requisites are necessary for leadership. Among them we find Obedience. It almost seems a paradox that a leader should also be obedient, and yet when we study world or church history we find the greatest leaders the most obedient to a command from others. When Jesus saw Matthew, the Publican, sit at his customs' office He said, "Follow Me!" Matthew followed. He told Peter and his comrades to cast their nets to the right side after having fished all night with their nets to the left, they did it, and how successful they were! When Jesus commissioned His disciples to go into all the world to preach the gospel to all nations, they obeyed, and became some of the greatest leaders the world has ever known.

Willingness to work is another quality of leadership. God can't use a loafer in His kingdom. I always love to think of David when he arrived at the scene where that mighty Philistine, Goliath, defied the armies of Israel, and Saul and his men were sore afraid, for he said to Saul, "Let no man's heart fail because of him; thy servant will go and fight with this Philistine." (I Sam. 17:32). David was willing to risk even his life for his people and his God, and therefore the praise for the victory was his, for as the women sang, "Saul hath slain his thousands, and David his ten thousands." If you want some work done, never go to the idle person for he will always tell you that he has no time; but rather go to the busy man, he always finds time to do more work. He is busy because he is willing to spend his time at work and in the help of others.

Leadership requires courage. Daniel displayed great courage when he refused to pray to the golden image erected by Nebuchadnezzar. James A. Garfield once said, "If there be one thing upon earth than mankind love and admire better than another, it is a brave man—a man who dares look the devil in his face and tell him he is the devil." A leader must have grit to say, No! and yet he must also show courage when duty bids him go, even though it means privation and self-denial.

Faith in God stands as a cornerstone in the structure of Christian leadership. The trial of faith is like the testing of gold in a furnace, but with one important difference—gold, though the purest of metals, is not increased in the furnace; but faith, by being tried, "groweth exceedingly." It is this growth that nerves people on and on, to trust in fellow men, as well as in God.

Leadership requires a clear thinking mind. No person will become a leader of men, who is not able to concentrate and create new ideas above the intellect of the ordinary person. It is often said that a man's ability is measured from his ears up, not down. Thereby is meant the brainpower the individual possesses to create in his mind something worthwhile to others, as well as to himself.

God's great out-of-doors afford a wonderful training school for Christian leadership. David spent many of his boyhood days as a shepherd and how wonderfully did his nature study come back to him in his later years, as we see in Psalm 19 and 23. Moses spent forty years in the wilderness preparing for leadership. Paul spent three years in solitude before he took up the great ministry of the gospel. I don't know why it is that a person feels drawn so closely to God when alone with the wonders of nature, but I believe it is because everything that is beautiful in nature points to Him who made it, the same as the skyscraper points to the architect.

It has been my privilege to travel through more than twenty states of our Union and to visit a foreign country. Interesting, to be sure, are our large cities; their boulevards, parks, trolley lines, museums, foundries, ocean wharfs, and the ocean liners themselves, but man-made things they are. They do not inspire or draw one to their creator as do natural phenomena. What an inspiration it was when I stood in Yosemite Valley, California, viewing its magnificence. This deeply cleft gorge is walled in by towering granite cliffs. El Capitan, which stands guard at the entrance of the valley, rises apparently perpendicular 3,600 feet displaying on its face 400 acres of granite. Glacier Point, Half Dome, Cathedral Spires, Three Brothers, and Cloud's Rest, are only a few of the rock features that make Yosemite so strikingly picturesque.

These rock walls are studded with gorgeous waterfalls. Yosemite Falls, plunges 2,600 feet, a height equal to fifteen Niagara Falls piled one on top of the other. While Nevada, Bridalveil, and Ribbon Falls present scenes too beautiful for words. Nowhere else in the world may be had a water spectacle such as this.

The park includes the head-waters of the Toulumne and Merced Rivers, two of the most songful streams of the world; innumerable lakes and water falls and smooth silky lawns; the noblest forest, the loftiest granite domes, the deepest ice-sculptured canyons, the brightest crystalline pavements, and snowy mountains soaring into the sky twelve and thirteen thousand feet, arrayed in open ranks and spiry pinnacled groups partially separated by tremendous canyons and amphitheaters; gardens on their sunny brows, avalanches thundering down their long white slopes, cataracts roaring gray and foaming in the crooked rugged gorges, and glaciers in their shadowy recesses, working in silence, slowly completing their sculpture; new-born lakes at their feet, blue and green, free or encumbered with drifting icebergs like miniature Arctic Oceans, shining, sparkling, calm as stars.

With such scenery surrounding oneself one can't but feel drawn to the Maker and Keeper of it all. It is true we can't all go to the mountains, forests or lakes, but most of us find it possible to spend once in a while an hour or two in meditation near a small stream, lake, or in the open field and there plan for our life's work. How worthwhile such time is spent—away from all toil and care, to forget all of the past and to look forward into the future.

The question rises in our minds as to how our boys and girls can develop their leadership talents and become Christian leaders. Let us once more turn to nature for an illustration. When we look at a wheat kernel we may think of it as a dormant object. Yet it contains all the potentialities of life. In it is contained the power to grow roots, stem, leaves, its head, in due time to blossom, grow and mature and again we behold wheat kernels, the same as before. But the kernel will not grow and reproduce itself unless it is placed in a plot of ground containing all the essentials for growth.

The young people's society in the church is for the boys and girls what the plot of ground is for the wheat kernel. In it and through it the young people have an opportunity to grow and develop their latent leadership abilities and become leaders of men.

Y. P. UNION

Mary Borneman

The third of a series of rallies planned by the Young People's Union of the Eastern District Conference was held at the First Mennonite church in Philadelphia on Sunday afternoon, February 8. In spite of the inclement weather which prevented many of the societies of the country districts from attending, there was an encouraging attendance at this inspiring meeting.

After a lively song service, the devotional service was led by Rev. Carl Landes of the First church. He based his remarks on several passages in Genesis dealing with the life of Joseph, the dreamer who made his dreams come true. The youth of today needs to dream of a world filled with the spirit of Christ and should strive to make that dream come true. Rev. W. S. Gottshall then offered prayer and an anthem was sung by the choir of the First church. Mr. Robert Ross, president of the Young People's Union and a member of the First church C. E. welcomed the visitors.

The address of the afternoon was delivered by Rev. Jacob Rudisill, pastor of the Bethany Lutheran church, Philadelphia. In a very helpful way Rev. Rudisill spoke on the first phrase of the C. E. pledge, "Trusting in the Lord Jesus Christ for strength." We all fail sometimes to keep the pledge as we should but Christ whose promises are eternal never fails us. Joseph and Daniel trusted God at all times and He rewarded their trust in Him. We need to trust Christ in the everyday affairs of life and as we go forth, trusting Him, He will give us the strength we need for our daily tasks, large and small.

Rev. Rudisill then sang, "Wonderful Morning", after which "Living for Jesus" was very effectively rendered by the Choir. Rev. Swartz of Schwenksville pronounced the benediction.

The next rally will be held in April. The place and date will be announced later.

PRINCIPLES OF CHRISTIAN ENDEAVOR

Dr. Clark has outlined the fundamental principles of Christian Endeavor as follows:

1. Personal devotion to the Lord Jesus Christ and confession of His name.
2. Covenant relation with Christ, embodied in the pledge.
3. Training in religious service through the work of the committees.
4. Loyalty to the local church and denomination, as expressed in the pledge.
5. Interdenominational fellowship manifesting itself in conventions, conferences, and united work for Christ through the Christian Endeavor unions.
6. Cultivation of the devotional life through Bible-study, prayer and meditation.
7. Generous giving to Christian work.
8. Christian citizenship, and participation in work to make our communities better places to live in, and to help to bring in the kingdom of God.
9. International fellowship, promoting peace and good will among all nations of the earth.

THE PERIL OF DELAYED DISCIPLINE

By Hilda Richmond, Kenton, Ohio

The judge came home from court with the expression on his face that every member of his family knew belonged with a difficult and painful case. Such a case had just closed. Everybody sympathetically tried to keep the house quiet to let him rest after his nerve-racking expericces. He had given scant attention even to his daughter's baby, his first grandchild, but that did not disappoint the young mother. Father must have time to rest and forget, in a measure at least, what had occupied his mind for the past week.

But a little dialogue between the young mother and the baby finally brought the judge to his feet sharply. "Mary, don't ever let me hear you say again that the baby rules your home. You must make him mind!"

"Now, Papa, such a little mite?" asked the girl, just as if she were very, very young and naughty herself.

"This very day! I tell you delayed discipline is dangerous. Unless you want to rear another young outlaw to add to the already long list, make your baby respect law and order." Then he went back into his library leaving the young mother to fight her battle alone.

The baby went at once to a forbidden object. "No! No! Baby must not touch," said the mother gently.

But baby did touch, and was promptly carried out of the room. There was some screaming as she firmly laid the child on the bed in her girlhood room. Then she went out and shut the door. Presently, as she listened, the noise ceased; so she stole softly down to read the evening paper with its glaring headlines:

"Boy Bandit Sentenced to Reformatory. Judge H— Says Discipline in Childhood Would Prevent Crime." Then she glanced over the sickening details. A father and mother heartbroken over the wayward son; one of the best families in town mourning; lack of restraint in childhood makes boy defiant and uncontrolled. She laid the paper aside to slip upstairs and fall on her knees beside her sleeping boy.

That evening at the quiet family meal, in which the young father joined the family party and courts news was not mentioned, the baby came in for his share of attention. A little hand reached out to touch a forbidden object and the grandfather watched intently.

"No! No! Baby must not touch!" said the young mother, but she did not take back the little hand by force. "Baby let the pitcher alone."

Lingeringly the hand was drawn back as the little fellow watched his mother's face.

"Good work!" said the young father with a nod of approval. "That's what I've been saying would have to be done, but—"

"But I see now," said the young mother gravely. "Baby is going to be a law-abiding little citizen from this time forth."

"A Christian is one who day by day increasingly manifests an invincible spirit of good will toward all men."—Dean Bosworth.

THE S. S. LESSON

March 1

Jesus Sending Forth Missionaries.

Luke 10:1-11, 17, 21, 22.

Golden Text: The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into the harvest. Luke 10:2.

God is always sending forth His servants to prepare the way. He sent Jonah to a wicked city. John the Baptist came with an impressive message, Jesus sent forth both His disciples and the Seventy and ever since His time men and women are continually going forth with His messages to men calling upon them to hear and to receive Jesus.

The time was drawing short and the country needed to be prepared, informed and evangelized. The seventy were those who, though not disciples, had been near to Jesus, seen his wonderful works, been instructed by him and sincerely believed on him. Those who have a mission to their fellowmen are numerous and all of us, even though not numbered with the most conspicuous of the servants of Christ, have, nevertheless, much to do with making known the goodness and power of our Lord and Saviour. It is our duty to "go" forth at His command, for the Great Commission applies to all Christians. We are to have a definite program in our Christian life and that program must include the proclaiming of the Gospel with the purpose of having men accept Him as Lord and Master and obeying Him as King.

These Seventy were to go to the cities where Jesus was to come. Our supreme opportunity as the representatives of our Lord is to prepare the world for the Lord's Second Coming. "The Coming of the Lord draweth nigh" and the time is short. The world must be prepared, if it will, to stand before His Judgment Seat.

To the Seventy it was impressed that the harvest was great and the laborers few. These men hardly realized their field being greater than the country of Galilee. Their progress on foot was slow and comparatively little, as we today regard space. Yet, laborers were greatly needed. To us the world is larger yet, with our knowledge of other lands and our ability to travel rapidly, we have a larger field, by far, and the need of laborers is infinitely greater. If prayer was needed then for laborers, how much more is it needed today? Should the Seventy have failed in their mission or neglected it multitudes would have suffered because of their neglect. Today there are many millions throughout the world who might be reached for Christ, but do not hear of Him for the simple reason that those who should go, give, or do, are not alive to their glorious opportunity. They certainly cannot rejoice because of extraordinary power in their ministry.

Jesus pointed out the hardships with which the Seventy would be confronted. They were to be as "lambs among wolves" or the most harmless among the most vicious. The progress of the Gospel has always been under such conditions and always will. Those who carry it do so with the best of intention brings its blessings with them, and those who oppose, who are also many, have nothing but evil in their hearts which shows itself in persistent, cruel and even deadly opposition. Once Jesus said: "Blessed are the meek for they shall inherit the earth." With all the viciousness of wolves, the harmless and helpless sheep have survived and, with all the cruel and deadly wickedness of the powers of evil, the cause of Christ has been going on conquering and to conquer and shall so continue to the final triumph.

There were certain things the Seventy were to avoid. They were to avoid the places where they were not welcome. Peace was to be in the house they abode. They were not to waste time in social intercourse. Their business was too important to waste time in gadding about, being entertained or in wasteful salutations. They were not to burden themselves with baggage. God would take care of them and provide for their needs. They had something more important on hand than usual social customs. They were not to stay where they were not wanted. Jesus wants to be a welcome guest and wants his ambassadors to be welcomed. There will always be such who will welcome. Those who do not do so forever deprive themselves of the blessings He would gladly bring them.

The return of the Seventy was with joy, even the devils were subject to them. The true servant of Christ has power. Let the servant of Christ always remember that though Satan is mighty and his victims are many he cannot defeat the work of Christ's witnesses. The power of prayer is mightier than all the supernatural powers of hell. "Satan trembles when he sees the smallest child upon his knees."

CORRESPONDENCE

First Mennonite Church, Bluffton, Ohio, Feb. 10, 1931.—The correspondent of the above-named church is pleased to report that the activities of the church and Sunday school are progressing normally and are in a healthy condition. Not that there is no room for improvement. In fact, there are indications all along the line suggestive of more constructive work; more consecration in the development of our spiritual lives. Just now, we are in the midst of our annual Bible Lectures which always are soul refreshing. This year, Dr. Robinson of the Presbyterian Theological Seminary is bringing us the messages. He has the happy faculty of making his lectures interesting and practical notwithstanding the intricate and deep analysis of the series. His contribution not only to the College but to the church and community at large will long be felt as a high water mark in the spiritual realm.

The annual business meeting of our church was well attended and good reports from the various activities were in evidence. At the conclusion of the reports, Rev. Musselman announced to the meeting that he would not be a candidate for e-election, but requested that he be allowed to serve the church until July 1st., which request was unanimously granted. The pastor in his ten years of service has built up the church in a very splendid way. He has made no announcement as to his future plans. We bespeak for him and his family the blessings of a kind Providence wherever they may be found.

The work of the Sunday school has been reorganized with Prof. Hirschler as Superintendent. His short talks each Sunday morning concerning plans, ideals, and consecration have been very helpful. With the help of students and faculty, a strong organization is in evidence and we hope to be mutually benefited in the propogation of the kingdom of God at this place.

Corr.

CONTRIBUTIONS

CONTRIBUTIONS EMERGENCY RELIEF BOARD FOR THE MONTH OF JANUARY, 1931

For Russia:

Bethel S. S., Inman, Kan., $25.61; First Menn. Ch., Lostwood, N. D., $21.62; First Menn. Ch., Lostwood, N. D., $62.54; L. M. Ledig, Upland, Cal., $150; J. W. Lorenz, Pretty Prairie, $21; Mission Friend, Beatrice, Nebr., $10.

For Canada:

First Menn. S. S., Reedley, Cal., $11.50; Alfred Wiebe, Upland, Cal., $60; First Menn. S. S., Newton, Kan., $33.54; Hoffnungsfeld Ch., McPherson, Kan., $108.48; Garden Twp., S. S., Moundridge, Kan., $35.77; First Menn. Ch., Berne, Ind., $286.82; H. D. Voth, Escondido, Cal., $10; San Marcos Menn. Ch., Paso Robles, Cal., $9.44; First Menn. Ch., Reedley, Calif., $67.50; Christian Ch., Moundridge, Kan., $166.00; Tabor Ch., Goessel, Kan., $8; Christian Ch., Moundridge, Kan., $98; Brudertal Ch., Hillsboro, Kan., $24.60; Mennoville Menn. Ch., El Reno, Okla., $8; First Menn. S. S., Bluffton, Ohio, $26.

General Fund:

Immanuel Menn. Ch., Huntington, Calif., $190; Salem Zion S. S., Marion, S. D., $83.95; Buhler Menn. Ch., Buhler, Kan., $9.56; Alfred Wiebe, Upland, Calif., $60; Halstead Menn. S. S., Halstead, Kan., $58.56; First Menn. Ch., Phila., Pa., $12.35; School District No. 40, Harvey County, $7.62; S. S. Class No. 7, Berne, Ind., $5; Alexanderwohl Ch., Goessel, Kan., $52.98; Emmaus Ch., Whitewater, Kan., $55; H. Krehbiel, Flint, Mich., $5; Bergtal Ch., Pawnee Rock, Kan., $23.57; West Zion Menn. Ch., Moundridge, Kan., $22; Niverville, Man., per Rev. D. Toews, $30; S. S. No. 9, Berne, Ind., $10; Rudolf Schmidt, Montezuma, Kan., $5; First Menn. Ch., Upland, Calif., $20.50; Bethel Sew. Soc., Lustre, Mont., $50; Greenfield Menn. Ch., Ft. Cobb, Okla., $14.85; Laul P. Gross, Bridgewater, S. D., $10; Zion Menn. Ch., Elbing, Kan., $75.10; First Menn. Ch., Upland, Cal., $4.82.

For Germany:

P. H. Penner, Newton, Kansas, $10.

For South America:

Peter H. Dirksen per K. A. R., $20.

January 1, 1931 balance on hand	$ 39.43
Received for	
Russia	$ 290.77
Canada	$ 953.65
General Fund	$ 805.86
Germany	$ 10.00
South America	$ 20.00
Totals	$2119.71
Paid out during month	$2077.00
February 1st balance on hand	$ 42.71

Gratefully acknowledged,

C. F. Claassen, Treas.

JOTTINGS

Dean and Mrs. Byers of Bluffton College, who have been in Europe since last fall, are preparing to return to America. They are now in Heidelberg, Germany. From this place they will go to France and expect to sail from Naples March 28. The Dean expects to spend some time visiting several eastern colleges before returning to Bluffton.

Vernon Sprunger of Wadsworth, Ohio, is to be ordained into the ministry as a missionary in the Wadsworth Mennonite church. He will go out under the Congo Inland Mission of the Central Conference. The ordination will be performed by Rev. Eash of Chicago, secretary of the Congo Mission.

The First church, Bluffton, Ohio, held a special day of prayer for Missions last Sunday. Mrs. Mary Burkhard, just returned from our field in India, gave the address in the morning and in the evening Rev. A. M. Easch, secretary of the Congo Inland Mission spoke on "A Trip of Six Thousand Miles Across Central Africa." He illustrated his talk by showing 100 fine colored Steriopticon pictures of Christian Missions at work.

The Germantown, Pa., congregation finds itself under the necessity of making extensive repairs to the building that will involve a considerable cost so that its small membership must ask the assistance of Mennonites throughout the country in bearing it. As Germantown is the mother church of our denomination and represents great historic interest, it is believed that our people everywhere will be glad to have some part in the task of preserving this landmark that represents so much of the efforts and sacrifices of our spiritual ancestors.

Rev. W. W. Miller of the Pulaski, Iowa, Mennonite church has been engaged to conduct the week of service preceding Easter to be held in the Sugar Creek church of which Rev. Lester Hostetler is pastor. An Annual Budget and an Every Member Canvass are among the items adopted by the Sugar Creek church for the year. The church has a total membership of 148. During the year there has been a gain of twelve. The Sunday evening program will have special features. The C. E. Society will make special studies of favorite hymns, scripture passages will be memorized and Steriopticon pictures will be shown.

The Eden church, Schwenksville, Pa., is joining with the other churches of that town in a Union Lenten Service. This is the eleventh year that such services have been held. The Catechetical class of Eden church is progressing nicely according to the report of the pastor, Rev. Freeman Schwartz. Miss Mary Borneman, Mission Secretary of the Eastern District Sunday School Association, was a recent visitor to the school when she addressed it on the work in Canada. The church has arranged for a monthly meeting of the pastor and deacons. The pastor is continuing his weekly Bible talks to the adult class of which Alvin Alderfer is teacher.

Bro. J. P. Habegger, of Berne, Ind., who is spending the winter in Florida, attended a church service in St. Petersburg and engaged in conversation with a fellow worshipper who occupied the pew next to him. They soon learned that both of them came from Indiana, that they were Mennonites, and that they had attended the General Conference held in Berne, several years ago as delegates. The other brother was Noah Lehman, of Nappanee. When people get away from home they often discover that this world is a small world after all. We hope that all Mennonites when away from home will avail themselves of the opportunity to worship in the churches they find in the localities in which they are staying.

Rev. and Mrs. M. J. Galle entertained at their home at Odessa, Wash., the C. E. members of the Schrag and Ruff C. E.'s February 6. The outstanding feature of the program was the candle light service in which the fiftieth anniversary of the C. E., established by Francis Clark and his wife, were remembered. At the beginning of the candle light service, Rev. Galle unveiled the illuminated church birthday cake, a very large candle representing Jesus Christ as the true light of the world and twelve middle-sized candles in a semicircle around the large candle representing the twelve disciples. While Rev. Galle was lighting the large and middle-sized candles an illustrated talk was given by him. All present had been provided with a smaller candle. While each one marched around to light his small candle from one of the large candles the song, "Brighten the Corner Where You Are", was sung. In closing a number of familiar choruses were sung by candle light.

DEATH

Lehman.—S. P. Lehman, son of P. P. and Catherine Lehman was born in Wayne county, Ohio, Nov. 27, 1851, and died Feb. 1, 1931, at the age of 79 years, 2 months and 4 days.

In the year 1866 he, with his parents, brothers and sisters migrated to Missouri, where they located on a farm north of Bethel Mennonite church. On January 31, 1878 he was united in marriage to Maria Lehman. To this union were born nine children, three of whom preceded him in death.

He is survived by six children: Esther at home; Edwin and Allen of Booker, Texas; Albert of Davenport, Iowa; Dave of California, Missouri; and Mrs. Elmer Garber of Versailles, Missouri. He is also survived by three brothers, two sisters, eleven grandchildren and many relatives and friends.

He united with Bethel Mennonite church at an early age and remained a consistent member until his death. He lived on what is the S. P. Lehman farm until November, 1927, when after the death of his wife he made his home with his daughter, Mrs. Elmer Garber, where he resided until his Lord called him.

Funeral services were held at Bethel Mennonite church, the pastor, Rev. J. D. Warkentin, officiating, assisted by Rev. P. P. Hilty.

Easter Programs and Cantatas

(New 1931 Copyrights)

Their Easter Challenge

A Pageant for Juniors by Carolyn R. Freeman

Price: 30 cents per copy; $3.24 per dozen.

The Makers of the Cross

A Song and Story Program for Easter

Story and Lyrics by Mattie B. Shannon; Music by Norman Lighthill.

Price: 30 cents per copy; $3.24 per dozen.

Behold He Liveth

An Easter Cantata Pageant for Choir and Sunday School. Text by Herman von Berge; Music by E. S. Lorenz.

Price: 35 cents per copy; $3.78 per dozen.

Tidings of Victory

A Service for Easter suitable for use in Sunday Schools.

Price: 8 cents per copy; 85 cents per dozen;
$3.25 for fifty; $6.00 per hundred.

Eastertide

An Easter Service by Fred B. Holton. Suitable for use in Sunday Schools.

Price: 8 cents per copy; 85 cents per dozen;
$3.25 for fifty; $6.00 per hundred

Easter Treasury No. 36

This book contains a variety of material suitable for Sunday School scholars of various ages—Recitations, Pantomimes, Tableaux, Drills, Exercises, Acrostics, Dialogs, and Decorating Suggestions.

Price: 25 cents per copy; $2.60 per dozen.

The Paramount Easter Book No. 4

An excellent collection of Recitations, Exercises, Hymn Pantomimes, Dialogs, Playlets and Songs suitable for Public Schools and Sunday Schools.

Price: 25 cents per copy; $2.60 per dozen.

Order your Easter Services now from
THE MENNONITE BOOK CONCERN, BERNE, INDIANA

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI BERNE, INDIANA, FEBRUARY 26, 1931 No. 9

EDITORIAL

There was a time when the so called plain people worshipped in meeting houses as plain as themselves. Perhaps it was not their idea that the Meeting House should be an advertisement of the plainness of the people who worshipped in them yet their tastes did not run into anything elaborate and a building in which they might comfortably assemble to worship God in simple comfort was all they ever thought of having. Elaborate churches, with costly windows, fine fixtures and spires, were characteristic of the State churches of Europe and our fathers had no intention of aping the practices in the erection of their places of worship. Sometimes the splendid churches in the communities from which our fathers came, represented the taxes and fines laid upon them because they were dissenters and naturally they did not want anything that looked and cost like such buildings. But the main reason for the severely plain buildings lay in the poverty of the builders. Their homes were furnished with the barest necessities because they could not afford anything better and naturally the churches in which they gathered were as threadbare for the same reason.

Yet, there was a dignity in the simplicity of plain Meeting Houses that commanded admiration. They were clean, they were without the debts that placed financial burdens not only upon the builders but the children of the builders as well, as we now often note in some of the artistic and elaborate churches that are scattered about the country everywhere. In them there was no encouragement to worldly display and the worshippers met together on the most democratic basis.

The church is not the building in which people gather to pray: it is merely the building handily located for their convenience and the important thing is that the real church composed of men and women drawn together by common interests in spiritual things be kept clean—a holy place in which the Lord Christ reigns as master. External things are not important where the spirit and not the form received emphasis.

One of the crying scandals of our age is the way professed Christians permit their house of worship to be used for things other than worship. Sometimes the building becomes a place of amusement and nothing else. The features offered by this house of amusement, alias church, are often put forth to raise money, the assumption being that the end justifies the means. We note that the early church met its financial obligations with the gifts that the members gave according to their means. And, in doing so, they were able to help where help was needed. The modern church should remember that its mission is to exalt Christ rather than to erect costly buildings that appeal to pride and impose severe financial burdens that they may have to be passed down from generation to generation.

No greater exhibition of selfishness ever was given to the country than by the present Congress. While man and beast were starving, days and even weeks were wasted by our national legislative body in its quarrel with the President concerning the way relief was to be given. It was more important that certain statesmen, or the President, should have their way than that it was to hasten relief to the needy. The sufferers in the stricken districts may well paraphrase a certain passage of Scripture and say, Winter has passed and Congress is over and we are not saved. Though this is the richest country on earth the politicians have so muddled up things that there is a terrible amount of unnecessary suffering among our population that might have been avoided. When it comes to spending money to save mules and withholding it to save human lives there is something rotten that may make us a stench in the nostrils of the world. When a

Government offers as a relief measure to help those who can give security for that help it only amounts to favoring the richest and letting those who have nothing for security go to their doom. If that is not inviting conditions such as they are in Russia today, we are very much from the point.

The Mayor of a large city in his efforts to relieve distress in his town has been saying over again that, while the workers still fortunate enough to have a job have been giving from one day a week to one day a month for the relief of the unemployed, the rich have been shirking and the percentage of what they have given is nothing near to the percentage of the gifts of the workers. This is shortsighted and even dangerous to the rich, for hungry men are not so careful about respecting the wealth of those who have it and do not give. Radical legislation to make the rich loosen up is the least of what the population may force upon the country when Legislators and rich people trifle with their misery.

The many efforts to relieve the unemployment situation being made in our centers of population indicate that, while some are indifferent to the situation, others are really serious. Most of those who need to be looked after are not persons who seek charity, they want work. There are people in situations where they can be helpful who need odd jobs done. Such should respond to the appeal and give some one the chance to earn a little something. In Philadelphia the committee in charge has even in some cases promised to pay unemployed people for doing work provided that those wanting it done furnish the material. Churches have been appealed to provide such work in their buildings. Yet there is not work enough to go around. It seems that the good times just around the corner may not be as near as it seems, or at least the corner seems to be rather far away.

Charity is always in order, and there are always some people who need it, while, on the other hand, there are others who demand it whether they need it or not. The times now are abnormal. The need of help is great, but, those who need it are not of the kind who want in any way to profit by public benefactions. All they ask is a chance to earn an honest living and that chance is not very common just now. The normal man likes to be independent of help and he has a right to this feeling. He certainly does not like to be listed on a card index and have that record stand as a mark against his self-respect all his life. As charities are organized just now this is just what happens. Records and investigations are a part of public charity, without them there would be a great deal of unnecessary waste, nevertheless no man wants to have his necessities become a part of a public record which may, in years to come, haunt him like a ghost. It is to be hoped that these records will never fall into the hands of those who will abuse the use of them but no one can tell whether they will always be held as confidential and will always be closed to every one except those who have a legitimate right to their use.

UNWISE ECONOMY IN HARD TIMES

By Robert E. Speer.

There is an economy that is never wise or right. It is economy in making the Bible available for men.

When days are dark, men need its light.
When the times are hard, men need its comfort.
When the outlook is discouraging, men need its confidence.
When despair is abroad, men need its word of hope.

There are luxuries that may well be spared. There are even necessities that can be curtailed. But the Bible, indispensable at all times, is still more indispensable in times like these today.

The Bible is not a book of political maxims or of economic theories. It is not a book of maxims or theories at all. It is a book of living principles. Its spirit is the spirit of brotherliness and good will. It is summons to helpfulness: "Bear ye one another's burdens." It is a summons also to self-respecting independence: "Let every man bear his own burden." It teaches charity, but also justice. It calls us to the giving and serving which the strong owe to the weak, and those who have to those who lack; but it also strikes straight and clear at the moral defects in individuals which are responsible for a large part of the suffering of the world; and also at the moral and economic defects in society, in business relations, and in the distribution of the common resources of the world, which are responsible for the remaining part.

Christ is the only hope of individuals and of society. And the Bible is the only book which tells His story. It alone preserves His words, which are spirit and life. It alone records His deeds by which He saved the world and would save it now if we would obey Him.

The best thing men can do is to spread the Bible and to get it read and obeyed. This would be the end of hard times, of poverty, of unemployment, of injustice, or wrong, or war.

The last place to economize is in our gifts to spread over America and the whole world the Gospel and the Book which contains it.

BLUFFTON COLLEGE NOTES,

Bible Lectures

Dr. George L. Robinson of Presbyterian Theological Seminary, Chicago, delivered the annual Bible Lectures at the College during the past week. The Minor Prophets, Daniel, Revelations, and his work in archaeological research in Palestine were the themes of his discussions. He spoke to practically capacity houses at each of his lectures and as in former times he was well received. His messages were practical, yet they contained a great deal of valuable information about the character and meaning of the Bible.

The social and spiritual messages of the prophets, Amos, Hosea, Micah, and Job were presented with masterly insight. The rich experience of the lecturer was in evidence continually. His interpetations of the Bible passages treated were deep and rich in suggestions. In his discussions of Daniel and Revelation he pointed out that there are a great many things which are hard to understand literally, but that one has no right to stretch the imagination in interpreting the apocalypses beyond that which is warranted by the passages. One must understand the nature of the great body of apocalyptical literature, much of which is not included in our Bible, in order to get the full value of Daniel and Revelation. The vague imagery of these books permits of endless speculations and many deceive themselves thereby. Such false interpretations have led people to pray in all sincerity that the world might speedily go to its destruction in spiritual and moral decay, when it is plain from the teachings of Christ that Christians are to do all in their power to establish the Kingdom of God here and now in this present world.

He pointed out that the excavations in Palestine have shown that the history of Israel as portrayed in Joshua and Judges is accurate. Not one incident as there recorded has been disproved by the discoveries. The truth of the Bible has been confirmed on every hand, and the future investigations will in all probability continue to verify its reliability.

College Adopts a Ten Year Expansion Program

At the meeting of the Board of Trustees of the College a far-reaching program was presented by President Mosiman which was unanimously adopted by the Board. In this program are included the raising of $1,175,000 of additional endowment, a $400,000 building program, and the standardization of the curriculum of the College along the lines of the best modern educational practices. Seventeen of the members of the Board were present, and the three who could not attend sent their regrets, giving valid reasons for not attending. This large attendance in itself showed the vital interest that all those responsible for the success of Bluffton are taking in its activities and work.

Among the new buildings are to be included a music hall and auditorium, a gymnasium, an addition to Ropp Hall, and the remodelling of the heating plant. The faculty is energetically working at the present time to bring the curriculum of the College up to all required standards. Many of the new developments in education will be embodied in the new catalogue which is about to go to the press. So there is no question that Bluffton will be and will remain a live and progressive institution in the future as it has been in the past.

CORRESPONDENCE

Bethel Church, Mt. Lake, Minn., Feb. 7, 1931.—Before we enter upon the various activities of the new year, 1931, it might not be amiss to recall a few of the happenings that occurred towards the close of 1930.

Sept. 28, 1930, the last Sunday of the month, Bethel church celebrated the Harvest-Festival, thanking the Lord for the many earthly as well as the many spiritual blessings that He had bestowed upon our congregation, not only, but upon the whole community surrounding our village, Mt. Lake. A large gathering witnessed the occasion. And if the collection or thankoffering to a certain extent can be taken as a token of sincere appreciation toward the Great Giver of all gifts, this offering well expressed the heartfelt sin-

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb..............................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance..................................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3. 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

cerity of the people for the many spiritual as well as material privileges and blessings which the Lord has poured out upon us. Rev. Albert Penner, son of Brother and Sister A. A Penner, visiting at the parental home, took part in the morning program. At noon all church members and guests present were invited into the church-basement to enjoy a lunch prepared by the lunch-committee. In the afernoon a short program was delivered at which Rev. Albert Penner was the main speaker having for his theme the big universal question: "Peace", discussing the same in a very interesting and instructive manner.

Thanksgiving day was observed as usual only that Rev. J. J. Balzer, our elder, accepted the call of the Butterfield Mennonite church to assist them in celebrating their Harvest-Festival. And the ladies sewing society had the sale of their handiwork prepared during the year for this occasion already on Armistice day, Nov. 11th, instead as in former years in the afternoon of Thanksgiving day. On Christmas day Missionary Ferd. Isaac and Rev. John Esau heralded the glad tidings of the Coming of our Lord as the Saviour of a lost world. Rev. J. J. Balzer closed the morning services in a very appropriate and most fitting manner. The Christmas program of our Sunday School was given on the evening of Christmas day.

Dec. 26th, known hereabouts as the second holiday of Christmas, all the Mennonite Sunday Schools of Mt. Lake and vicinity had their Annual S. S. Convention, this time in the new high school auditorium. Some timely topics were presented and discussed before a large assembly.

Dec. 31st or Sylvester Night, the last church meeting was held. Rev. J. J. Balzer, Rev. N. F. Toews, and Rev. P. J. Friesen conducted the closing service of the outgoing year, 1930, and ushered in the New Year, 1931. They directed our thoughts toward the many privileges and advantages of the past year and mentioned some of the so-called troubles and worries that had confronted us. They admonished us as true Christians to courageously face the many problems and afflictions that might confront us to look forward hopefully onto another year of great spiritual blessings and to pray for a sound and healthy growth of God's children. In the same spirit we linked up the beginning of the New Year with the passing out of the old year in the morning services of New Year's day, thanking the Lord for all the blessings and kindnesses bestowed upon us and even guaranteed to us at the very beginning of the new year and imploring and beseeching the Lord to grant, that we as His children may be of special benefit and profit to our fellowmen.

Every night during the Week of Prayer we met at our church following the program as assigned in the church-papers closing Friday night. Jan. 11th, the Sunday following, the Lord's Supper was given and on Jan. 12th, Monday night our Annual Meeting took place. Before we took up the business affairs of the congregation for the year, 1931, our elder, Rev. J. J. Balzer had a message to give, the leading thought was: "The fight is on and that we as His children must take a firm stand in the front ranks against the threatening foe and to carry the fight on to victory which we cannot accomplish without the strengthening power of the Lord our Master." The Annual Report of our secretary presented to us what had been done during the past year in the different branches of activities both in spiritual and material lines, and that our congregation had grown numerically by receiving 36 young people by baptism into our church and also a few people by letter; although we lost some members through death or removal. After this the business affairs were taken up and more or less harmoniously discussed and arranged. Yet some questions aroused quite a discussion and a marked difference of opinion like the question of changing over the German language into the English. This question will have to be considered sooner or later if we like it or not but for the benefit of our growing up generation.

During the last week of January, from the 26th to the 30th, Brother and Sister John Esau conducted a series of Gospel meetings in the evening, proclaiming the Gospel-truth in a forceful and convincing manner which proved a great blessing to all those being present. May the Lord grant it to bear fruit everlasting.

On Sunday, Jan. 25th, the remains of the late Brother Peter Friesen were laid to rest. He is one of our old pioneer settlers whose eyesight failed him and was blind for the last 3 years of his life. This and his impaired health confined him to his home. He was over 85 years old, leaving behind a great family-circle of children, grandchildren and great-grandchildren to mourn his departure. Another old settler, Peter Rempel, died on Jan. 19th, and was buried on the 23rd, aged 76 years, 5 months. There are also several of our old settlers confined to the sickbed with very little hopes of becoming well again.

Weather conditions have been ideal for a Minnesota winter. With best wishes and good will to the editor and all the readers of the Mennonite. Sincerely yours,

John J. Becker.

Reedley, California, February 4, 1931—In the Bundesbote No. 4 of this year I noticed there were nine correspondences, and in the Mennonite of the same date there was only one. It occurred to me that we might make out English church paper more interesting if the correspondents elected in our churches would be a little more faithful in the performance of their duty. As I was elected to this position at our last annual meeting on Dec. 14th, I propose to lead in this direction with a good example.

Since mentioning the annual meeting I might state that our pastor reported the following:

Members lost by death, 1; by letter of dismissal to other churches, 13; members received by baptism, 21; by letter and confession, 25; the summary of the finances were as follows: for local expenses, $3,374.21; for Missions and Benevolences by the church, $2,350.68; by Ladies Mission Society, $357.64; by C. E. societies, $65.-85.

Besides this the ladies prepared a number of quilts and comforters for our mission stations, and clothing was gathered several times for the refugees who came from China to Redley and the refugees in Canada.

At this meeting Rev. Regier was re-elected as pastor for 1931, and I, as emeritus, was appointed to assist him.

For the present week I am in charge as Rev. Regier has gone with Bro. Mueller to southern California to attend a Bible Conference at La-Verne.

At the annual meeting we also decided to use the double envelope system which we hope will eliminate the small deficit with which we closed the last year.

Last Sunday we took an offering for Sister Talitha Neufeld who is working in China and caring for an orphan without any remuneration or support. The collection amounted to $45.00. I wish it might be twice that amount, but our people are not in a position to give much as some of them cannot meet their obligations and are losing their homes. The demands for offerings and contributions are constant. Next Sunday the offering is to be for the Red Cross for the drouth sufferers. I am not enthusiastic about this offering as I think the Red Cross might have taken the $25,000,000.00 which the Senate voted them for this purpose. If Congress votes $872,-000,000.00 a year for the army and navy as pensions, I cannot understand why it would be a crime to vote $25,000,000.00 for relief. Nor do I understand why Gandhi should be condemned and imprisoned for asking self-determination for India. Of course if we hold to the old theory that a nation in its sovereignty can make no mistake and do no wrong, then England is right in refusing dominion status to India, and the United States is also right in refusing independence to the Filipinos, and it would be right to put their commission, which is asking the United States to keep the promise we gave them in 1898, into prison.

But I am not to report on world conditions, but upon conditions and doings in Reedley and our church. But our church is in the world and part of the world and responsible at least to a small degree for world conditions. Realizing this we signed two petitions to our California senators on the 25th of January requesting them to use their influence for the early ratification of the Protocols of the Court of International Justice.

We received telegraphic recognition of these petitions, and we hope they will comply with our request.

Speaking about constant demands—here is another instance. One of the refugees, who came here from Canada a few years ago, died and was buried yesterday. Care during sickness and funeral expenses will amount to perhaps $150.00. I proposed that each of the three Mennonite churches bear one third of this expense to which they all agreed.

At the beginning of the year we observed the week of prayer with a different leader each evening. Since thn we have had several spiritual feasts. On Jan. 4th our Men's Chorus which has been in existence for 16 years and sings music by Mozart, Bach, Handel, Verdi, Gounod, etc., assisted by the Ladies' Chorus, which was organized a few years ago, gave us an inspiring musical program which was enjoyed by so many that we had to open the S. S. rooms and use all the chairs.

On Sunday evening, Jan. 11th, Miss Mary Stoess, who is a city missionary in New York, and was visiting relatives here, gave us a very interesting talk on her work in that great city. Last Sunday evening, Feb. 1st, we certainly had a very enjoyable time when our four C. E. societies took charge of the services and celebrated the Golden Jubilee of C. E. In different papers they gave historic facts interspersed with songs, and at the close fifty different people read an incident of the C. E. for each year beginning with 1881, and as each one read one of the 50 candles on the 3-tiered birthday cake was lit.

But the most enjoyable celebration was the Golden Jubilee banquet on Monday evening which lasted from 6:30 to 9:15. The decorations, the songs, the talks, and the eats were just excellent. At the head of the speakers' table they had a large banner awarded to our Intermediate Society as being the best in the State of California, and I said at the close that if they gave a banner to the society that had put on the best Jubilee Banquet it would also come to our Society for no society in California or any other state could put on a more enjoyable banquet and a more instructive program than this. I guess the world is safe in the hands of the oncoming generation, and perhaps they will be more successful in making it what God would have it be than we did. **H. J. Krehbiel.**

Zion Mennonite Church, Elbing Kansas, Feb 16, 1931.—Since our church has assigned to me the task of reporting events of interest to the periodicals of our conference. I will try herewith, to fulfill my obligation. Weather conditions have been unusually favorable in Kansas this winter so that church attendance thus far has in no wise been affected by the same. We are indeed grateful to our heavenly Father for this fact and consider the mild winter a special grace of God toward the many unfortunate inhabitants of our land in the drouth area and toward those who are suffering because of the general economic depression.

Our congregation meets regularly on Sundays for Sunday School and preaching service. The C. E. meets on the first Sunday of each month for a program or a discussion of some topic concerning the spiritual welfare of the society and of those about us. The Ladies' Sewing Society also meets once per month to prepare clothing for various mission fields.

We are always glad to have returned missionaries visit us and tell of their work. It has been our privilege to have in our midst the following workers from India within the last few months: Rev. and Mrs. John Thiessen, Rev. and Mrs. F. J. Isaac, and Rev. and Mrs. P. W. Penner. It certainly is encouraging to hear what the Lord has been able to do through his servants on our field in India.

On the evening of Nov. 24th, we were favored with an illustrated lecture entitled, "How we got our Bible" by Rev. H. E. Ramseyer and Rev. H. C. Poole of the Northern Bible Society. The pictures or slides portrayed very clearly the obstacles that confronted the early translators of the Bible prior to the invention of the printing press in an age when authorities sought to destroy every available copy of God's Word.

Being the guest of a certain family of our church on Sunday January the eleventh, Rev. Edgar Toews of Bethel College, was also asked to preach in our church in the evening. Bro. Toews kindly accepted the invitation and pointed out many ways in which Christ may yet gain more complete control of the Christian's life, using the words of John 3:30 as a text. The verse reads, "He must increase, but I must decrease."

On our last annual meeting it was again decided to hold one week of evangelistic meetings in the near future. Rev. A. J. Dyck of the Hoffnungsau church near Inman was invited to conduct the same and upon Bro. Dyck's suggestion the services were held during the week beginning January 25. The services in the forenoon were held in the German language and the evening services were English. The subjects of Bro. Dyck's evening messages were as follows: The Way of Salvation, Opposition to the Cross, The Great Invitation, The Essence of the Kingdom, Daniel and I, and What will you do with Jesus? We pray that all the efforts put forth during this week of special instruction and invitation may result in the salvation of many souls and thus help to advance the cause of Christ.

It always adds to one's interest in a certain thing if it is occasionally presented in a new way. Thus we consider ourselves very fortunate to have had the opportunity to see and hear a demonstration of family worship by the Byler family of North Manchester, Indiana. Rev. and Mrs. Byler and their nine children travel from state to state in a bus and give programs designed to re-awaken an interest in family religion, which is the only means of saving our nation from ruin.

Wishing the readers of the Mennonite God's richest blessing, I remain,

Louis A. Janzen, Corr.

THE PASSION PLAY OBERAMMERGAU

Dr. J. E. Hartzler

The play is just ended; the most dramatic and most significant thing in its class that I have ever witnessed. More than 5,000 people from every quarter of the globe have been sitting spellbound, in silence and with deep emotion from 8:00 A. M. until 6:00 P. M. with intermission for noon lunch only. The performance will be repeated tomorrow to accommodate the thousands of tourists who could not be admitted today.

Yesterday our party of twenty drove by auto bus from Lucerne, Switzerland, through Austria and the Bavarian Alps, a day's journey, to Oberammergau. Such a trip, with its beauty and inspiration, to be known must be experienced. It was a delightful day and afforded everything that one might wish.

This morning the sun arose over the picturesque Bavarian Alps just back of Oberammergau. It was one of those enchanting mornings when God and nature and man find it easy to walk together. The night was spent in the quiet homes of the villagers, Mrs. Hartzler and myself, with several other members of our party, being entertained in the home of Nicholas Lang who takes the part of Job in one of the tableaux. In the quiet of the morning we made our way to the great open air theatre where we found thousands of eager folks waiting for the most unique performance in the world. It is now 6:30 p. m., we are thinking it all over, and I am happy to share our impressions with our American friends.

Oberammergau

The village of Oberammergau is situated 2625 feet above sea level in southern Bavaria, two hours south of Munich by train. The village is almost entirely surrounded by beautifully wooded mountain slopes. Through the valleys and mountains are numerous footpaths which afford opportunity for most interesting strolls. It is an ideal place for the Passion Play. The village is very old, records showing that it existed in the eleventh and twelfth centuries. The population is about 2,400. In the streets one sees the picturesque costumes of the mountaineers, "but at the solemn Angelus hour, when the music of the bell swings out in the open air, every hat is raised, and bareheaded all remain until the bells cease to peal. It is a homely, simple, unspoiled village . . . "

The village is a most simple and sound Democratic government. "There is a burgomaster, but he is elected, and the government is vested in the hands of the householders. Nearly every man is a landholder—the poorest have about three acres, the richest about sixty. But over and above they have the privilege of pasturage on the Alps. . . Never has there been such a place for cows. Every night and morning a long procession of cows, each with her tinkling bell hanging from her neck, marches sedately through the streets to and from the milking shed. They wander on the hills all day, but come home to be milked every evening, and the continuous tinkling of their bells fills the valley with delightful music . . . Few more pleasant sights will you meet in all your travels than the coming home of the cows at milking time."

The People

The people are primarily German and of a most hospitable turn of mind. It is very common to see chief players, with their long hair and beards, meet you at the station or auto bus and serve as porters in carrying your luggage. It is just as common to see young ladies, with prominent parts in the play, preparing meals in the kitchen, serving as waitresses at your table, or doing the work of chambermaids. Imagine Harold Lloyd, Douglas Fairbanks, or the late Norma Talmadge meeting us at Hollywood and carrying our luggage or cooking our meals!

The villagers are a most interesting people. Many of the chief players are wood carvers, some are peasants and local tradesmen. When the play is ended they lay aside their rabbinical costumes and go about their ordinary work in the ordinary way of common mortals. "But what a revelation it is of the mine of latent capacity, musical, dramatics, intellectual, in the human race, that a single mountain village can furnish, under a capable guidance, and with adequate inspiration such a host of competent actors to set forth such a play from its tinkers, tailors, ploughmen, bakers and the like. It is not native capacity that is lacking in mankind. It is the guiding brain, the patient love, the careful education, and the stimulus and inspiration of a great idea." It would be difficult, if not impossible, to find another village in which so many foreign languages are spoken, in which music is so much a part of every day life, and in which good literature and art are better understood or more highly appreciated. It was refreshing to spend two nights and a day where not a solitary note of jazz was tolerated.

Their Religion

The religion of Oberammergau is primarily Roman Catholic, though the play itself is not a Church, but a municipal and community affair. The little Church in the village has been from the beginning under the patronage of the Apostles Peter and Paul, due likely to the fact that the village from the first was on a Roman tradeway. The Lutheran Reformation was not as effective in southern Germany as it was in the north, or even in Switzerland. The people of the village being Roman Catholic in their religion does not necessarily imply that the play itself is Roman Catholic.

Election of Players

It is only commonly heard that the people of Oberammergau keep on talking for five years about the play just past, and for another five years they talk of the one to come next. Every year some good play is staged in order to keep the people in practice, and to give the younger generation a chance to develop their abilities.

About two years before the play is to be given all the citizens of the village are called together by the mayor of the village and he reminds them of their duty to keep the sacred vow. The Passion Committee of twenty-two persons then takes charge of all the preparation. The election of the players for 1930 took two days, there being one hundred and twenty-four speaking parts to be provided. About 1,000 people are required for the play, 600 to 800 appearing on the stage at one time in various scenes. The conductor of the play has always been the village school teacher.

The Stage

At first the play was rendered in the Church, later in the Church-yard. There was little, if any, seating accommodations. People stood many times for hours in the rain. For 1930, however, a new building was created at a cost of 1,000,000 Marks, with seating capacity for 5,208 persons. The stage is built to accommodate 600 to 800 players at one time and is so arranged as to represent the streets and various places in Jerusalem connected with the passion of Christ. It is an open air stage and above the streets and beyond the blue sky and the mountains appear. It frequently happens that just at the time of the crucifixion the sky darkens, lightning flashes and the thunder peals. Today, July 27th, is a very beautiful day, but it carries with it a touch of darkness because of what has taken place.

The Music

Forty-eight voices, male and female, in a great and well-trained choir along with a fifty piece orchestra furnishes the music. The election of the musicians is less difficult than that of the players as all good singers and players with their instruments can be used. The music, the choruses and solos, are all very appropriate and add very greatly to the effectiveness of the play Guido Diemer is the reciting singer this year and is very effective. The spirit of Dedler, the composer of the Passion Music, is clearly evident, Dedler himself being greatly influenced by Mozart.

(To be concluded)

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work
by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

Sunday, March 8

"What Is the Church?" I Pet. 5:1-4; Gal. 3:23-27; Eph. 2:19-22.

"I love Thy kingdom Lord,
The house of Thine abode,
The Church our blest Redeemer saved
With His own precious blood.

For her my tears shall fall;
For her my prayers ascend;
To her my cares and toils be given
Till toils and cares shall end."
—Rev. Timothy Dwight.

This week it will be our privilege to think and meditate upon the church, which is the Bride of Christ. The word "church" means "ecclesia," the ones called out. Those who have desired to be members of the church have been called out from the larger group to be Christ's representatives in a special way. It is the will of God to have such ones specially blessed and that they then in turn will become special vessels for His service. The Lord desires to lay the Master Hand upon such and to endue them with power; "And lo, I am with thee always, even unto the end of the world."

To be a member of the Church of Jesus Christ does not always mean what it should. Perhaps sometimes they were not really spiritually prepared, perhaps they were not really "called out." In a general way it has always been true that in times of prosperity and when there has been peace with the church and within the church, the church was less powerful than in periods of stress and persecution. The blood of the martyrs has always been the seed of the church.

In some quarters it seems to be popular to sneer at the church and to praise Christ. That is not constructive and shows considerable of ignorance. This great institution still remains Christ's chosen and most powerful avenue of service for the furtherance of His kingdom here on earth. In Matt. 16:18, He says, "Thou art Peter and upon this rock I will build my church, and the gates of hell shall not prevail against it." Let us notice He says **my** church, what a privilege to have a part in the work of this divine institution. It is also heartening to know that we are a part of a work which cannot fail. Even the devil and all his cohorts will find that all their battering rams are futile and insignificant against Christ's chosen means of propagating His gospel. She, meaning the church, will stand until Christ will come and release her with the word of approval, and He Himself will judge between the wheat and the chaff.

What the Church Is Not.

The church is not a perfect body, neither is it a body of perfect people. She has made many mistakes, she has often been very weak and vacillating when she should have been courageous in Christ's strength. At the present time she is retrenching when she ought to go forward. We blame the financial depression and thus try to economize in our program, but we forget that spiritual depression preceded the financial depression and perhaps before we can have financial normalcy we must come back to a spiritual normalcy. No, the church does not profess to be a body of perfect people but it is constituted of a group of people who are trying to be good for the sake and through the power of Jesus Christ.

The church is not a political organization. Our forefathers in the Mennonite faith were some of the first believers to see that the church linked up with the State could not work, and so they advocated the separation of church and state, and today that is almost universally practised in all Christendom. Neither dare the church become merely a social institution consisting of a clannish group or groups. Although Christianity is social there must be a higher motive than spending all efforts on suppers, sales and banquets.

Neither dare the church be an ecclesistical machine. It should be the most democratic institution on this earth. The church should be open to all classes, races and peoples.

"In Christ there is no East or West
In Him no North or South
But one great fellowship of love,
Throughout the whole wide earth."

Found in the Scripture Text.

In the first reference the church is portrayed as a partaker of the glory which God is trying to reveal unto men. God often speaks to a man's soul through the avenue of the church and her ministrations. And in that same text Peter pictures the church as a flock. This has been a very beautiful and familar figure in both the Old Testament and in the New. To ministers Peter says: "Feed the flock of God which is among you."

In Galatians Paul speaking to the Christians says, "ye are all the children of God by faith in Christ Jesus." That means the church, the members thereof are what they are because they have faith in Jesus Christ. And then in Ephesians Paul says we are no longer strangers and foreigners but we have become members of the household or family of God. That brings to our minds the beautiful relationship which exists in the family. Even though there may be bickering and disagreement within the family from time to time, but let any stranger utter a single word against any member of our family we will defend them to the uttermost for there is a tie existing there which is almost eternal.

Using another figure Paul says we as Christians, the members of a church are built upon the foundation which Abraham, Moses, the Prophets, the Apostles have built for us. And in this foundation that very important corner stone is Jesus Christ. Like the keystone in an arched doorway the cornerstone is quite essential, because Christ is so essential in our building our religion is called Christianity. We are to be a temple, a home in which the Spirit can dwell here on this earth, and a medium through which He can work.

Lessons to Be Learned from the First Church.

1. The Church at Jerusalem consisted of but a crowd of very common people, most of them. Their one common point interest was that they all believed in Jesus Christ and sought to please Him.

2. They continued in the Apostles' doctrine. We need to be guided by the Scriptures. But that necessitates a careful study of them. In a recent article found in one of our better magazines is found the statement that among young people as a whole there is an alarming lack of Bible knowledge. Perhaps the home has fallen down in the family altar.

3. Prayer to the early church was a regular exercise. They leaned on prayer. Young Christians especially need to lean on prayer to relp them through times of temptation and discouragement. Jesus promised and pledged that He would be present wherever two or three would meet for prayer.

4. Another benefit in the membership of the Apostolic church was fellowship. A partnership existed there something akin to our class spirit or class consciousness in a high school or college and yet it was not a closed fellowship. No persecution could separate them or turn their backs to Christ.

5. They had a radiant happiness, they were a jolly lot. Not by riotous pleasures, revelry and silly gabbling but they found a happiness within themselves instead of looking for it without. They were happy but serious. Why should a Christian not be happy? If not he, who would you expect to be happy? The Christian has the assurance of all things needful and much more.

6. And last, they helped their needy and above all they sent out some of their best werkers and "on the first day of the week, let every one of you lay by him in store as God hath prospered him."

Yes it is a privilege to have a share in this great institution the Church of Jesus Christ.

THREE GREAT PROBLEMS OF YOUTH

By William Stauffer

Today we are followers, but tomorrow we will be called upon to play our part and be real leaders in the development of our social order. Today we are but youths watching the forward or backward strides made in civilization, but tomorrow the progress that will be made will hang on our shoulders. If the wheels of society are to move along well lubricated with love and good will, we, as young people, must get ready to face the ruts and be able to smooth out the rough places. Any progress that will be made toward building a Kingdom of God for ourselves here on earth will wholly depend on the foundation which we as young people are laying. Are we foresighted enough to see this? Do we realize our great responsibility? Privilege and opportunity bring with them great responsibility.

Necessarily disturbing and perplexing problems face us. There are many questions which we must solve, and our answer will greatly determine the place which we will play as young people in the generation of tomorrow. We can make them solid stepping stones in our lives, or they will be dark stumbling blocks misleading us in our straight and narrow path. The strength of our character and our worth to the world will be determined by the way in which we solve those problems which are the most difficult. The keenest personalities have developed in those persons who have struggled through and have overcome the greatest hardships.

Among many others, there are three great problems which every youth must face, and which he must answer to some degree some time or other in his life, if he or she desires to play the part on this great stage—Life. They are: getting a good liberal education; finding the proper place in life; and choosing of a true helping mate.

We have come to the place in our modern age where it is necessary to have a liberal education if we desire to live a full rounded life. It is vitally important that we go to school, not to prepare ourselves for later life, but to really live while we are in school. Life after all is not only a preparation for the future. It is vitally more important that we learn and strive to truly live here and now. After-life will then take care of itself. Let us here grow rich in meaningful and guided experiences which will enable us to solve and work through new situations. We should strive for the full, buoyant life nourished in the life of God and exercised in the sharing of God and man. That is the source of hope for full life that is yet to be.

Along with a thorough preparation we must also determine our proper calling. To do this successfully we must live in close fellowship with our God. It is quite essential that we come to a common finding in close relation with Him who gave us life, in whom we live and move and have our being. In choosing a life work we should weigh carefully our talents and fully and truthfully determine into what phase of life we can best develop. Our vocation can either make us or it will break us. We should follow that line of work in which we can give the fullest and deepest expression to our best selves; a calling which will draw out and cultivate the highest and noblest that is within us. We should be able to completely share our lives with others regardless of what phase of life we decide to enter. Our life work should develop our character —our personality to the full. Jesus said, "I am come that ye might have life, and that ye might have it to the full."

Equally important with getting in line with our life calling is the choosing of a true helping mate. We should choose one with whom we can be a real pal all through life; a mate who will draw out of us the highest and noblest that is in us. She should be a real inspiration; a person whom we can truly respect; one who is vitally interested in the tasks which we are striving to accomplish.

The time is over ripe for us as young people to rise from our graves of complacency. We have been far too cynical and passive about these vital factors in our lives. It is necessary and very important that we cultivate the best that is in us, for anything less than the highest is sin. We should have noble thoughts and high ideals and think more seriously about our life problems. "Hitch your wagon to a star," is a very good motto, but we must also fully realize just what will be involved in riding that wagon. Let us bite off a bigger chew than we can chew and then **chew** it. Jesus said: "Launch out into the deep," the shores have long been crowded with complacent and contented folks. To know God, to know your fellow men, and above all, to know yourself, that is to know life. Know these and then live up to the very best, truest, and noblest that is in you.

MY IDEA OF A CHRISTIAN

By Paul Stauffer

Looking back about a decade I see a tablet of ideals and ideas that were set before me by different ones who called themselves Christians. Some of these suggestions and commands were found in sermons and others in literature. Some were implied and others direct. All together this code was, as I then supposed, the criterion for the determination of Christian character.

For a long time I tried to fit those about me into the forms of my fancy, but found that there were indeed few who could qualify in all respects for entrance into these realms. Men who sat in the front pews on the Sabbath and prayed for the salvation of the ones in darkness preyed on their innocent neighbors at every possible chance afforded them. In every life there seemed to be a blur that disqualified the whole self. Perhaps there was another form than that of church membership which seemed to be the predominating one.

It was not until I found out that Jesus set up no laws to follow, and no church was specified that I realized that I had taken my forms too literally. I had taken only the regular church members into consideration and not the possession of the Spirit. In other words, I had to find new formulae. Where could one find them? Did Jesus leave any idea of what He expected of His followers? Might I not find some simple rule by which all people could be classed?

The shortest advice that sums up Jesus' view, it seems, is found in John 15:12. The verse reads: This is my commandment, That ye love one another, as I have loved you.

What is more necessary for a Christian to have than Love? Let me illustrate. It was not Paul's background of traditional Hebrew laws that made him willing to give his life for his fellows. It was not that he was affiliated with the Church that he was willing to walk the extra mile. It was not entirely because of his sense of duty that he gave up home and friends to go out to other lands and finally be an inmate in a prison. All of these things might have been the deciding factor in the average man's life, but Paul carried out Jesus' advice and did all this because of love.

If Paul could base all his life on such a principle, everyone should be able to follow the simple example. Through love comes service. By service we can find out whether or not a man is a Christian. No man can tell others that he is a believer and expect it to be taken as truth if by action the saying is not verified. Someone told me recently that the only measure of a Christian was his belief in the Word of God regardless of the individual's action. It is beyond belief that a thinking man should say anything like that when Jesus placed so much emphasis on the actions of man and his relation to other humans. A man who gives his life in service to fellow men, no matter what the service is, shows love for mankind and God.

There is no need for further expression of my idea of a Christian. It is as seen above that we love and serve one another to our fullest extent in whatever station we are. By doing this I am sure Christ will consider us as His followers.

I AM YOUR HUSBAND

By P. R. Hayward

I am your husband.

Even now I recall those boyhood days when it first dawned upon me that I would be someone's husband.

At play, having climbed to the roof the barn, I thought within myself, "Right now, somewhere there is a girl of my age whose husband I will some day be. Who is she? Where is she?"

That girl was you whom I had never seen.

So through the years I looked for her. In the faces of the maidens I met I looked for the one I had dreamed about on the roof of the barn.

Then, when I saw you and came to know you, I became certain that you were the one.

For you I kept my body pure.

For you I fought the hard and inward battles of my soul. When I failed, I was ashamed—for you. When I won, I rejoiced—for you. So, through the inward fires of self-discipline I kept my life until the day when it became yours—yours to enrich, to guide, to purify.

I am your husband.

"Thou O God, hast made us for Thyself, and we are restless until we find our rest in Thee."
—Augustine.

THE S. S. LESSON

March 8.

The Good Samaritan. Luke 10:25-37.

Golden Text:—Thou shalt love thy neighbor as thyself. Luke 19:18.

The Bible has something to say about those who dig pits falling in them themselves. Here we have a picture of that very thing. The Lawyer thought he was putting Jesus to a test; he found out in the end he himself was tested. It was not Jesus who had to say that the Samaritan was more of a neighbor than the Jew, although the parable pictured it, it was the Lawyer who had to admit, though he did it ungraciously, that the Samaritan was more of a neighbor than the respected Priest or Levite.

The Lawyer mentioned in this lesson was not the kind of a lawyer such as we are accustomed today. He was an exponent of the Law of Moses. We would call him a theologian. As a class the Lawyers of Christ's time were unfavorable to Him. We are not without theologians in our time who are unfriendly to Christ. They regard Him with suspicion and are unready to admit His claim to divinity and regard His miracles with suspicion.

The Lawyer who asked the question wanted to know what to "do" to inherit eternal life. Jesus directed him to the Law, the place one who wants to be saved by works must go to discover what a failure he really is. Says Torrey, "When he can't do and can only receive, point him to the Gospel. Jesus did not tell him to believe for he was not ripe for that yet. The law must shut a man's mouth about doing before he is ready for the Gospel."

The Lawyer knew the Law, he understood it and could correctly say how it is to be applied to life, but he did not apply it to himself. He was one of those who by their attitude, if not by their words, "Don't do as I do but do as I say."

It has been commonly believed that the Jew owed nothing to anyone but a Jew, forgetting that the "stranger within thy gates" was to be treated as one of themselves. It was the selfish nationalistic and proud spirit of the Jew that made him a most unlikeable neighbor, if he could be called a neighbor at all. He was particularly bitter against the Samaritan and, if he could in any way show his contempt for him, he was not slow to take advantage of the chance. One might almost say that it was a daring stroke on the part of Jesus when he made the Samaritan the example of a true neighbor before a Jewish audience, but Jesus was determined to compel the Lawyer to say that this hated man from the country so much despised, was a better neighbor than the most respected priestly class that represented the Jew.

The man from Jerusalem went down to Jericho. He had set his face in the wrong direction. Jerusalem was the city of God while Jericho was the city under a curse. When one turns his back on holy associations he is going down to his Jericho. On the Jericho road there was danger. There is always danger on the road that leads down from the blessed heights where God is worshipped and honored. Away there and alone he was helpless as are many of those who tire of the spiritual things of Zion to seek another world. That quest can only lead down and have distress for its final end.

It was the good fortune that a stranger came the way, to find and help him after he had been abandoned by those whose undoubted duty it was to give him the much needed assistance. The graciousness of the one upon whom he had no claim was the one thing that saved his life. It is the joy of every Christian that he is a "Sinner saved by Grace" and that One came to him at just the critical time and rendered to him the only thing that could be done for his eternal welfare.

In applying the parable of the Good Samaritan, there are several points that may well be applied, 1. Like the man fallen among thieves is the human race, distressed, troubled and destined to die if no help appears. 2. All who tempt, try and mislead by false teaching are robbers who correspond to the Devil and his agents. 3. The selfrighteous, those who will not see and mercilessly let men perish in their sins correspond to the Priest and Levite who passed by on the other side. 4. Jesus is the Good Samaritan. He had compassion, He came, He helped. He bore the burden that we might live. He saved to the uttermost. So long as there are heathen and miserable ones, that long is the challenge of the Good Samaritan before every Christian.

BIBLE STUDY BY CORRESPONDENCE

The growing interest in this study demands a change of method of some kind, on my part.

As most of the readers know who have paid some attention to these notices, I thought at first only of getting my lesson leaflets which were left over from my work at the Okla. Bible Academy out among the people, to be made good use of. But the requests, to send in the worked-out lessons to me for correction, were multiplied. I consented to receive these lessons, since I found that I would have some time for such work this winter. But the number of students sending in their papers has increased so rapidly, that I am very willing already to listen to the suggestions made by several of the students, namely that it might not be absolutely necessary to send in the papers to me. But wherever possible these papers could be gone over at home, together with a person who has a fair knowledge of the Bible. This would save postage, and for me it would save much time. Furthermore the suggestion was made that others might be invited who are interested, to be present when these papers are looked over and discussed, and thus the interest and the blessing be spread. And why not begin the study of the lessons in groups or classes wherever possible?

Many are doing that already, and they report very profitable times, as was to be expected.

But the number of students is steadily growing, and every day I recieve papers for correction, so that I can no longer do the work as it should be done. Therefore I must make some kind of a change.

Shall I say now: I cannot take any more students? If all that are studying now will send in their papers to me, I have too many students. (There are about 200 already, and daily new ones are applying.) What shall the others do that are as anxious as the former ones to take up the study?

Or shall I ask all to conform to the above suggestions, namely to have the papers looked over at home, and if possible in the presence of a group or a regular class? In that case I can use some of the time which I can give to this work, to look over those papers that must be sent in to me, because in places students will not conveniently find someone to assist them. And soon I will have to prepare new lessons, so it seems to me. I am now preparing the Gospel of Luke, which will be of special interest to S. S. teachers, and students too.

In other words: Shall I decide in favor of the few, and ask the many to give up these studies? There is a way to favor the many. We are certainly all glad for the large interest manifested.

So I believe that the following decision will be the right one:— namely: let all who can, study in groups or regular classes, or have their papers looked over and discussed in the presence of as many as can be interested, under the leadership of someone who has a fair knowledge of the Bible. At least have their papers looked over at home by someone. And only those who cannot find anyone to help them, send in the papers to me. But all should send in some of their work to me; for teacher and students must have some communication. **A brief examination** would be the best. Let us think about this some more. Send suggestions, please.

Thus we can continue to invite many yet to take up these studies. As soon as it becomes necessary I can have more lesson leaves printed of what I have so that everyone in a group or a class may have a copy. Since there are so many partaking, the 25c which everyone is to send in for postage (since there will be fewer papers to be sent back and forth) will furnish a part of the money needed for printing.

The more partakers there will be the better it pays also financially. Let therefore all present students be solicitors for new students. If it is as interesting and valuable to you as you are writing me, then you will surely help to spread this. Tell others "how interesting the Bible is, when a person once studies it systematically and seriously."

Winter is passing in some places in the south. But spring has long evenings yet and stormy, dreary days, or other free hours. In the north winter will continue for a long time yet. In any event, **begin now!** There ought to be some time for Bible reading, to feed the soul, even during the very busy seasons of the year. Next fall—God willing—the study can be taken up again more fully and with new vigor.

It surely is God's will and pleasure, that the Bible be studied more generally, and so He will bless this effort, whether I continue this or somone else. I cannot tell so far ahead. But I feel that this should be and will be continued. There is a great opportunity!

With Greetings in Christ's name,
Yours,
J. B. Epp,
(formerly Bible teacher at the Okla. Bible Academy and in Hesston College.)
Los Angeles, Cal., 5915½ Lexington Ave.

JOTTINGS

Mrs. Frank Mohr, of the West Swamp church, Milford Square, Pa., has the unusual and splendid record of having completed almost 25 years of perfect attendance in the Sunday school.

Bethany church, Freeman, S. D., plans to send another shipment of clothing to Canada for use of the Mennonite refugees there. They hope to have the cases ready by February 26.

Rev. Dr. and Mrs. J. A. Huffman, formerly of the Witmarsum Seminary faculty, visited friends in Berne, Ind. He spoke at the Mennonite church at the morning service and in the evening gave an illustrated lecture.

Rev. Eash, secretary of the Congo Inland Mission of Central Africa, was a visitor to the Salem church, Dalton, Ohio, Feb. 18, when he gave a message on the Mission Work in Africa and illustrated it with beautiful pictures.

Mr. William Templin, who has been engaged in Young People's Work in Billings, Mont., was the guest of the Young People's Society of the Ebenezer church, Bluffton, Ohio, last Sunday evening and gave an interesting address.

The Annual Meeting of the Foreign Mission Board was held in the Musselman Library of Bluffton College last week. Members attending were: Dr. J. W. Kliewer, P. H. Richert, J. E. Regier, M. M. Horsch, G. T. Soldner, and S. M. Musselman

---

Missionary work among the Cheyenne Indians of the West was the subject of an address by Mrs. P. A. Kliewer, wife of the pastor of the Ebenezer church in the Presbyterian church, Bluffton, Ohio, under the auspices of Jean Porter Guild. Rev. and Mrs. Kliewer have served as missionaries on our Montana field.

The Girls' Home in Saskatoon, Sask., was dedicated with appropriate ceremonies on the evening of Jan. 29. Hitherto the girls were accustomed to meet in the home of the superintendent, J. J. Thiessen. This home was established by the General Conference to give the Mennonite girls who came to Canada from Russia a common meeting place. Many of them who are employed in the city can by this arrangement keep in touch with one another for mutual help and encouragement.

The Swamp Mennonite Charge, Quakertown, Pa., of which Rev. A. S. Rosenberger is pastor, is again publishing its Monthly Bulletin. The churches of this charge have voted to arrange their summer services according to daylight savings time. The Swamp church will improve and beautify its cemetery and surround the church with a hedge. Bethany church will improve its lighting service and secure more hymn books. Flatland church is considering the installation of electric lights. Beginning with the first of the year Bible Study Meetings have been held weekly in the homes of members. Good attendances are reported. An annual Bulletin of the charge giving information of the three churches has just come from the press.

Upper Milford church, Zionsville, Pa., is making plans for the redecoration of the church interior. They are also giving some consideration to the purchase of a pipe organ at some time in the future. A sewing circle is one of the active organizations at work in the congregation.

At a meeting of the South church, Freeman, S. D., it was resolved to gather food for the benefit of the sufferers in the South. According to the plan all the food was brought to the church on one day where it was loaded on a truck and taken to Yankton from which place it was forwarded to the stricken district.

The Bowmansville, Pa., church, one of the first to unite with the Eastern District Conference after its organization, of which Rev. Raymond Stubbs is pastor, is making extensive repairs to its building and new pews and a new heating system are to be installed. Meetings are being held in another building during the alterations.

Among the recent events in the Allentown, Pa., church, of which Rev. Howard Nyce is pastor, were an interesting meeting of the Men's Brotherhood at which a report was rendered of the illustrated lectures given in the church. The Field Secretary of the Brotherhood, Bro. Mohr, gave an address. The Young Men's Good Fellowship Bible Class had a satisfactory business meeting and social at the home of one of its members, Bro. Kummery.

In a report to his home congregation, Souderton, Pa., Missionary Samuel Moyer gave a splendid account of the work he is attempting to do in India. Copies were distributed to every family in the church. During the absence of the pastor, Rev. G. T. Soldner, attending a meeting of the Mission Board, Rev. J. P. Moore preached. Dr. Moore was for more than 40 years a missionary in Japan and came from the community about Souderton. While in Japan he founded a college and conducted a splendid piece of mission work for the Reformed church. A Catechetical Class is being conducted under the direction of the pastor. A shipment of clothes supplied for the Russian Refugees in Canada was forwarded from Franconia District of the (Old) Mennonites to which the Souderton church contributed. The total shipment of clothes to Canada this year according to a report from Rev. David Toews amounted to 10,000 pounds.

Easter Greetings and Programs

Box Assortments of Scripture-text Easter Greeting Cards

Box No. 27—"The Family Assortment"

Contains these 13 beautiful Easter Greeting cards. Unquestionably the most popular box of Easter Greeting cards we have ever offered.

Each card has individual envelope and friendly greeting. Most of these cards have Scripture-texts full of Easter sentiments added. No two cards alike.

Actual value of box—$1.00. Sold for only 75c.
Postage 5 cents extra.

Box No. 25—"Your Assortment"

The 10 carefully selected Greeting cards contained in this less expensive box are absolutely the same quality as those illustrated above in Box 27. The only difference is in the number of cards in assortment.

Please your friends this year by sending them one of these beautiful cards. Lined envelope with each card.

Actual value of box—70c. Sold for only 50c.
Postage 5 cents extra.

Easter Postcard Assortment No. 314

A very pretty assortment of twelve dainty post cards that portray the joy and peace of Easter season. Well-chosen Scripture texts that tell of our risen Lord are surrounded with flowers and springtime scenes. The illustration shows the type of card you will receive. Remember your friends at Easter with a Scripture-text card, as well as remembering them on the other holidays.

The 12 pretty Easter cards in an envelope for only 20 cents.

Postage 5 cents extra.

Series 404—Easter Postcards

A very pretty series of four designs. Colorful Easter flowers lithographed in six harmonizing colors. Tinted panels and backgrounds. Remember your friends at Easter with a Scripture-text card. These sentiments and Bible verses tell of our triumphant risen Lord.

20c a dozen $1.25 a hundred

Postage 5 cents extra.

A Joyous Eastertide
Happy Easter
Easter Joy
Easter Wishes

Easter Treasury No. 36

This book contains a variety of material suitable for Sunday School scholars of various ages—Recitations, Pantomimes, Tableaux, Drills, Exercises, Acrostics, Dialogs, and Decorating Suggestions.

Price: 25 cents per copy;

$2.60 per dozen.

Eastertide

An Easter Service by Fred B. Holton. Suitable for use in Sunday Schools.

Price: 8 cents per copy; 85 cents per dozen; $3.25 for fifty; $6.00 per hundred

Order from MENNONITE BOOK CONCERN, Berne, Ind.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI BERNE, INDIANA, MARCH 5, 1931 No. 10

EDITORIAL

A brother in Lincoln, Neb., sent us a clipping from the Sunday State Journal of that city in which is printed an address made to the students of the State University by Colonel W. T. Oury on the subject of military training in Schools and Colleges. The Colonel, being a military man, naturally looks at anything that aims at pacifism as being very dangerous to the country which a lot of visionary fanatics, or worse, are trying to foster on the nation. He charges that organizations working for peace are under control of the Russian Bolsheviks and aim for communistic control of the country. With all the looseness and hastiness with which military orators trifle with facts when not in accord with them he charges, among other things, that the Federal Council of Churches is one of the bodies affiliated with this communistic plot against our country directed by the Communists. He also deliberately misquotes Kirby Page, editor of the The World Tomorrow, in order to make it appear that splendid Apostle of Peace is anything but a good citizen. Anyone acquainted with the subject knows that the Federal Council of Churches, though recently a convert to the doctrine of peace, was anything but a peaceful body during the World War. Its secretary Dr. MacFarland was a Chaplain with the rank of Colonel during hostilities. At the meeting of the Council held shortly after war was declared in Washington, the writer was present when the gathering pledged the lives and resources of the churches making up that organization to the nation for the successful consummation of the war. Since the Council was organized in 1908 there can be no truth that it was called into being by the Russian communists and one making such a charge shows no desire to respect the truth. We had an exhibition in Philadelphia some weeks ago of another officer talking too much on matters with which he was not familiar enough to have the right to say anything which came near to causing international complications and he afterwards had the none too pleasant experience of making an abject apology in order to prevent a Court Martial. Taking these two cases as typical of the kind of rant that military men get off when they get a hearing, we may only conclude that they are a thousand times more dangerous to the peace of the country and of the world than all the pacifists put together. It was talk about rattling the saber and unsheathing the shining sword that had more to do with bringing on the World War than anything we can imagine.

We do not concede the right of military people, who have surrendered their consciences and given their lives to kill when ordered, to go through the land, which they are supposed to serve as servants, and denounce others who do not agree with them, especially when they distort facts. We do know that government under military authority is one of the most unbearable kinds of tyranny and hope that irresponsible men like those to whom we have referred, will never gain enough influence to have put through as law the things which they for their own benefit and glory would like to have enacted. We do not forget that private soldiers often say that their officers say to the guards, "Shoot first and investigate afterwards." The rabid speech of Col. Oury is an axample of shooting first. Whether he will be honorable (Officers are honorable men) enough to do his investigation, now that the truth of his assertions have been called into question, remains to be seen. At any rate the Federal Council of Churches, Mr. Kirby Page and numerous other persons have challenged the Colonel to substantiate his statements. Truthfulness, the military people say, is an irreplacable part of an officers code of honor. Let us have the truth.

REPORT OF THE FOREIGN MISSION BOARD MEETING

Held at Bluffton, O., Feb. 16th—18th, 1931.

The president of the board, Bro. J. W. Kliewer, opened the meeting by calling upon the members of the board to lead in a brief season of prayer. The members present were J. W. Kliewer, S. M. Musselman, G. T. Soldner, M. Horsch, J. E. Regier, and P. H. Richert, Bro. J. E. Regier taking the place of his Bro. J. G. Regier, who is still sick.

The assistant treasurer, J. E. Regier, read the annual treasurer's report, of which the following is a resume:

Receipts

Auto Acc.	$ 613.59
Mary Y. Burkhead Acc.	750.00
Burkhard Bungalow	475.00
China Station	25.00
China Relief	149.54
Expense Acc.	511.25
August Ewert Co.	964.01
General Acc.	81,359.37
Interest and Rent	4,229.38
India Station	220.98
Ernst Kuhlmann Acc.	40.20
Kaufman Book Acc.	217.85
Orphans, Teachers, etc. Acc.	8,153.25
Petty Acc.	459.80
Pension Fund	64.75
Refund Acc.	52.55
Missionary Refund & Personal Gifts	336.42
Tamingfu School Fund	10,700.00
Total Receipts for 1930	$109,322.94
Balance on Hand January 1, 1930	1,396.59
Total Receipts and Balance	$110,719.53
Bills Payable	3,250.00
	$113,969.53

Disbursements

Budgets, Teachers, etc.	$ 46,558.02
Salaries to Missionaries	36,011.70
Buildings & Repairs	1,463.02
Special Funds to Fields	301.01
Traveling Expenses of Missionaries	4,109.52
Children Allowances	3,412.50
Auto Allowances	3,838.33
Helpers in America	2,345.00
Expenses of Board	882.46
Printing & Translation	700.00
Mission Quarterlies	1,653.82
Interest	996.80
Rent—Thomas Property	236.65
School Debts	900.00
Insurance	744.65
Equipment	300.00
Sundries	515.00
Total Disbursements for 1930	$104,968.48
Bills Payable	9,000.00
Balance on Hand January 1, 1931	1.05
	$113,969.53

1. Resolved to accept the treasurer's report with many thanks.

India

The report of the Missionaries' Conference in India was now studied and discussed, and acted upon as follows:

2. Resolved that resolution No. 11 be approved regarding giving power of attorney to P. J. Wiens in case of need.

3. Resolved that the board expresses its appreciation of the letter with the helpful suggestions from the missionaries to the sewing societies at home as provided for in resolution No. 9.

4. Resolved, that we do not see our way clear to allow the items under resolution No. 32, namely:

The medical building deficit of	Rs. 7818.
Hospital ward for Jangjir boarding	700.
First unit for new school in Basna	1000.
Industrial shed for boarding-Basna	1500.

5. Resolved to accept the total budget for India amounting to Rs. 82,344. ($27,448.00) containing the following items:

Jangjir	17,049.
Korba	8,557
Birra	14,380.
Champa	11,116.
Medical Station	10,105.
Hill Furloughs	2,400.
Total	$82,344.00

6. Resolved, that we express our confidence in our missionaries in regard to their attitude to the respective National Christian Councils and other cooperative interdenominational organizations.

7. In reply to a question that has come to our board concerning the employment of nonchristian teachers in India, be it

Resolved, that we wish to re-emphasize our position concerning the matter as expressed in a former resolution dated Febr., 1929, and are confident that our missionaries will find a way to carry out this resolution, which is as follows:

"13. Resolved to accept the report of the Worker's Conference in India with the understanding that the resolution regarding the employment of non-christian teachers **in emergency cases** be carried out with care by employing only such teachers that are sympathetic to the Christian religion."

8. Resolved, to acept the report of the India Conference as far as it does not conflict with the above resolutions.

China

The report of the China Worker's Conference was now read and acted upon.

9. Resolved to allow the following budget for China:

Mex. 35,571. (G.11,857.00) itemized as follows:

Property Committee	Mex. 1500.00
Tamingfu Women's Work	500.00
Miss Fast's Visitation work (Tsingfeng)	320.00
Tamingfu Distr. Evangelistic work	4800.00
Tamingfu Laymen's Bible School	580.00
Kai Chow City and East Suburb Evangelistic Work	2280.00
Kai Chow Laymen's Bible School	640.00
Taming City Evangelistic Work	1850.00
Tung Ming, Chang Yuan Evangelistic Work	4500.00
Medical work	8335.00
Taming District Boys' School	1000.00
Taming Bible School	1110.00
Taming Girls' School	900.00
Kai Chow East suburb and City Boys' School	1780.00
Orphans	400.00
Boarding Schools repair	300.00
Loan Fund	800.00
Summer Institute	250.00
Taming City Boys' Day School	600.00
Tung Ming Chang Yuan Schools	2316.00
Language teacher	500.00
Station Bible classes (Tsing Feng, Nanlo, Tung Ming, C. Y.	350.00
Total	Mex. 35,571.00

10. Resolved to cable Bro. S. F. Pannabecker that his furlough is allowed. (The exceptionally good exchange in China makes this possible.)

11. Resolved to accept the China Conference report.

12. Resolved that during 1931 we allow Mex. 600.00 for such autos, for which the missionary pays himself.

13. Resolved, that we deeply appreciate the consecrated service Dr. Kaufman has rendered during his stay in the mission field, and it is with keen regret that we learn that he feels he should now present his resignation. The board accepts this resignation with a deep sense of regret, and expresses their hope that an opportunity may present itself in the near future when he may again be able to render definite service in our mission.

14. Resolved, to ask Bro. and Sister W. C. Voth to return to China this coming fall, 1931.

15. Resolved, that the board is of the opinion that all orders for payments in China should be signed by the treasurer and countersigned by the assistant treasurer, one to be a foreigner and the other a Chinese.

16. Resolved, that we inform the China Mission Conference that we are convinced that the time has come when we should comply with the wishes and efforts of the Chinese government regarding the registration of our schools. This decision we base upon the cumulative information that is gathered from many of the largest mission boards working in China, from many of the best informed and most influential Chinese Christians, and which we believe is well summarized in the syllabus on this subject by A. L. Warnshuis.

We realize that registration of our schools with the goverment will make courses in religion in the Middle school elective to the students, and will legally prohibit such courses in Primary schools, but we are also keenly aware that much practical Christian instruction can be given by word and example in all phases of school work, without compulsory attendance at special courses, direct Christian instruction can be given to school children outside of regular school hours.

We are further convinced that if our efforts to build a strong native Christian church in China are to be successful, a well trained, as well as deeply consecrated, leadership must be developed among the youth of the Chinese church. For this purpose we believe that every effort possible should be made to further education to the extent of the Middle (High School) Schools.

Arizona

Reports from Arizona were now read.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb..............................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance..................................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

Things here begin to look more encouraging again. The song book is about ready for the printer.

17. Resolved, that we approve of the plan to print 2000 copies of this new song book, of which our mission takes 1000 and the Baptist Mission also 1000 copies, each board paying half of the expenses.

18. Resolved, to allow the following budgets for Arizona:

One half of the cost of printing the song book	387.50
To repair the Oraibi chapel and home	45.00
For fuel and two lamps at Hotevilla	22.00
For telephone at Hotevilla	25.00
For Moen Copi 2 lamps, floor oil, fuel, locks, etc.	58.70

19. Resolved to allow Bro. Johnson $62.50 salary per month, and a stipend of $7.50 per month for the first 6 months of 1931.

20. Resolved, to inform Bro. Duerksen that the board is convinced that the work in Arizona is in such a condition at present that we believe his continued absence from the field for at least another year is essential. We therefore, respectfully ask him to attempt to secure some remunerative employment beginnig October, 1931, in order to relieve the board of further expenses during the year.

20. Resolved, to refer the matter of help for Sister Shirmer to the Executive Com.

Montana

The reports from Montana were read and acted upon.

21. Resolved, to allow the following budgets for Montana:

Birney budget	$100.00
Muddy	30.00
Lame Deer	275.00
Lame Deer (Painting)	30.00
Lame Deer (fence)	85.00
Native helpers (Lame Deer, Birney and Muddy)	650.00
Ashland budget	200.00
Ashland (Painting)	175.00
Busby budget	240.00
Busby native helper	60.00

Oklahoma

For Oklahoma the following budgets were allowed:

1. Cantonment and Fonda	
Station expenses	$250.00
Native help	250.00
2. Arapaho and Deer Creek	
Station expenses	250.00
Native help	550.00
3. Clinton and Hammon	
Station expenses	250.00
Native help	550.00

General

23. Resolved to recommend to all our ministerial conferences a book review in their this year's program on the book "The Preacher and His Missionary Message" (Cokesburg Press, Nashville, Tenn., Price $1.50.)

24. Resolved, to discontinue the "Mission Quarterly" for a year and ask the Publication Board for one page per issue in the "Bundesbote" and "Mennonite."

25. Resolved, to answer Bro. Shelley, Wadsworth, O., that inasmuch as the matter in question should perhaps be decided by our General Conference, we leave it entirely to his church what they may decide to do.

26. Resolved, to call the attention of our mission friends again to the adopted pension plan for missionaries.

27. Resolved, that we express our appreciation of the work done by the Women's Missionary Societies and wish to encourage them in the preparation of mission pamphlets, etc. Now that the "Mission Quarterly" is discontinued for a year, the "Mission News" published by the W. M. S. will be of double value.

28. Resolved, that we highly appreciate the continued loyal support of our mission work by the churches, Sunday Schools, C. E. Societies, and individuals in spite of the hard times, and we heartily thank them for it with the request

to keep up this splendid support together with their intercessory prayers. As compared with our budget two years ago, we have cut it down 25%, making it about 96,000.00 for 1931. This is 5% less than last year. All building plans have been postponed, and only the most necessary furloughs are being allowed, except in cases where special gifts for this purpose come in.

30. Resolved, to thank the Bluffton College authorities for the use of their splendid library for our sessions, and the librarian for her services, as also for the beautiful flowers

31. Resolved, to thank the Lord for the continued open doors, and particularly for his protection of our work and workers in much disturbed China, where but little damage has been done to our mission buildings by soldiers.

32. Resolved to adjourn.—Bro. Musselman led in the closing prayer.

J. W. Kliewer, Pres.
P. H. Richert, Sec.

CORRESPONDENCE

First Mennonite Church, Beatrice, Nebraska. —Feb. 15, 1931. Dear Editor and readers of the Mennonite: In the past our congregation has been visited and served by various ministers and missionaries. On Sept. 7, 1930, Daniel Schirmer, a Hopi-Indian, spoke to us. He told how the Christian influence had changed his life and also the lives of other Indians. He also told about the ceremonies of the Indian religion and of his life with Miss Schirmer who adopted him after the death of his mother. Last he expressed his thanks to God, to Miss Schirmer and to the Mission. He is preparing to be a missionary among his people and is at present attending a Missionary school at Santee, Nebraska.

Oct. 10th, the missionaries Rev. and Mrs. Thiessen spoke to us of their work in India. On hearing their reports we realize that a great change is produced among the heathen after the Gospel is proclaimed and accepted. The heathen is usually idle and pitiful to behold but after the influence of the Gospel has taken hold they become more industrious and appear more neat and content. However "man looketh on the outward appearance but the Lord looketh on the heart." Rev. and Mrs. Issac also gave an interesting report of their work in India on Dec. 7. Rev. Aeschliman rendered a sermon Oct. the 12th.

The Sunday School teachers with 61 pupils rendered a Christmas program in the church near Beatrice on the 26th of December. On the same day a similar program was given by 29 pupils in the church ten miles west of Beatrice.

Rev. Carl Friesen is teaching the Bible School. Nine students are attending the school. The term is eight months.

During the month of June the smaller children were instructed in religion and in the German language. Fifty children were thus instructed at five different places.

In both of the churches a Christian Endeavor Society holds its meeting once a month. In the church near Beatrice, Rev. Carl Friesen serves with an English sermon after the meeting.

The membership of our congregation is 340. Seven members were received into the church on Pentecost through baptism. Three members have been called away by death and three received church letters upon request.

On the 14th of January the congregation held its annual business meeting. The various reports were given and arrangements made to continue in Sunday School and church work. May the Lord continue to bless our efforts and help us to be steadfast, unmoveable and always abounding in the work of the Lord, "for as much as we know that our work is not in vain in the Lord." I Cor. 15:58.

With sincere greetings to the Editor and the reader of the Mennonite.

Heinrich Albrecht, Corr.

St. John's Mennonite Church, Pandora, O., Feb. 18, 1931.—With the psalmist we confess, that, "The Lord is good and His mercy endureth forever."

It has been some time since you last heard from this congregation. But that does not say that we were idle all this time, for we were not.

In March, 1930 our pastor Rev. A. S. Rosenberger and family left us for their new field of labor in Pa. We were all more or less perturbed as to who, when and from where the successor would come. We worked diligently, prayed much that the Lord would send us a pastor.

In May, 1930, we rejoiced that the Rev. John Thiessen had accepted our call. The Thiessens are hard workers and put heart and soul into their work. A Bible Vacation School was started in the church and fifty boys and girls attended.

Several members of the church served as teachers.

But this stay was of short duration and the call "Come over and help us," came clear and distinct from India and the Thiessen family whom we just learned to love, were to leave us again. (Nov. 20, they sailed for India.)

We again toiled diligently in our local field endeavoring zealously to hold together.

"Blessed be the man that trusteth in the Lord and whose hope the Lord is."

We busied ourselves again to find a successor.

Since the Witmarsum Seminary of Bluffton, Ohio, is not far away, we were able to have some one give the message every Sunday.

We praise the Lord for the blessings that came to us through these ministrations of our pulpit supply during the time of searching for a pastor.

In the latter part of December, 1930, a call was extended to Rev. Edgar Toevs, who at that time attended Bethel College, Newton, Kansas. He was willing to serve where God leads and accepted our call.

February 5, Rev. Edgar Toevs and family reached their new home at Pandora, O., and on Sunday, Feb. 8, preached his first sermon as pastor of the church. At the noon-hour a basket dinner was served in the basement of the church, in honor of the new pastor and family. Part of the afternoon was devoted in getting acquainted, afterwards a short program was rendered.

Music was furnished by the S. S. orchestra and a few short talks, by Rev. Jno. Neuenschwander, Rev. Kliewer, Rev. Kreider, Rev. Whitmer and the new pastor Rev. Toevs.

We are praising God for His guidance and His leading. Although it was not an easy matter for the church to experience all this in one short year, yet it teaches "faith." "I will never leave thee nor forsake thee."

Joy is intermingled with sorrow. Two of our members who worshipped with us from Sunday to Sunday, were taken from our midst within this last year.

We also have some "shut-ins" who are invalids. One has been bedfast for 20 some years. But thank God they are not "shut-outs." With a smile she is able to utter the prayer:

"My Jesus as Thou wilt,
  O may Thy will be mine;
Into Thy hand of love
  I would my all resign.

Through sorrow or through joy,
  Conduct me as Thine own;
And help me still to say
  My Lord, Thy will be done."

Mrs. J. W. Moser, Corr.

THE PASSION PLAY OBERAMMERGAU

Dr. J. E. Hartzler

(Continued)

Origin of the Play

The Play originated in 1632. It was likely suggested by the old Miracle Plays. Following the Thirty Years War a great pestilence broke out in the villages surrounding Oberammergau, in which whole families were wiped out. In one village only two married couples were left alive. While village after village were wiped out, the people of Oberammergau remained untouched in quarantine until one Casper Schisler, who at the time was working in a plague stricken village, desired to return to Oberammergau to visit his family. Schisler evaded the quarantine and with this visit he brought the plague with him and the village fell victim along with the rest. In two days Schisler was dead, and in thirty-three days more eighty-four of the villagers had perished.

The villagers observed that unless the plague was stayed there soon would not be enough living to bury the dead. All measures of prevention had failed, and curative methods did not avail. Where the plague went death followed. There was but one resort. The villagers turned their faces from the hollow-eye sockets of death to God. They went into the Church, they remembered their sins before God, they repented, and as a token of their penitent spirit and in gratitude for their deliverance, they promised Almighty God that they would, every tenth year henceforth, perform the Passion Play. It is reported that from that hour the plague was stayed, the sick and dying recovered, and none others fell victims. From this time the Passion Play has been a fixed institution in Oberammergau.

While the real author of the Play is not known yet we are likely safe in the assertion that the Parish Priest Daisenberger was more responsible than any other for the conversion of an earlier Miracle Play of the Middle Ages into the greatest drama in history. Daisenberger was a born dramatist and a sincere Christian. For thirty-five years he served the community leaving this great contribution.

It must also be remembered that Daisenbergers beatification has not been declared at Rome, nor is his version of the Play entitled to canonicity. This fact shows clearly that the Passion Play is not primarily an affair of the Roman Church. It is a community affair and is merely being tolerated by the Church. Numerous other items in in the Play point to the fact that it is not essentially Roman Catholic, e. g., the Last Supper as observed in the Play is not according to Catholic practice; it follows closely the Gospel of Luke.

Its Uniqueness

Two things stand out in the observer's mind as unique in the performance, namely: (1) The entire sincerity and earnestness of the people responsible for it; and (2) The surprisingly large amount of most excellent talent which can be developed in a small, wayside community. The players, as well as the community, have no other intention than that of performing a religious act, and they devote themselves to this intention with pious enthusiasm in reverent memory of the vow made by their forefathers. How such talent can be developed in such a community is explained only on the basis of the product of a great and dynamic idea which has gotten hold on folks and an effective leadership in giving expression to such idea in dramatic form. It is a living example of what can be done when a great idea gets hold on people and when that people have an effective and intelligent leadership. The seriousness of the thing is seen again in the fact that a village of 2,400 people can feed and lodge from 5,000 to 6,000 people three and five times each week in perfect order and comfort and without a policeman anywhere in evidence, not even regular ushers at the theater.

The Players

There are one hundred and twenty-four speaking parts in the Play. The performers have always been exclusively citizens of Oberammergau chosen from the common carvers, peasants and craftsmen. It is the ambition of every boy and girl to sometime play the part of one of the leading characters, usually Jesus or Mary His Mother, perhaps Magdalene. The influence of such ambition is tremendous.

Anton Lang

Anton Lang, the Christus of 1900, 1910, and 1922, and a relative of Alois Lang, is the prologuer in 1930. Had his age not been against him he would probably have been the Christus this season. As he walks down the great open air stage in the theater leading 48 singers in a great choir, then proceeding a step or two and reciting one prologue after another, one is impressed that you are in the presence of a great soul, a man who has not only learned to act the Christ, but one who has lived Him. It is an inspiration worth going many miles to experience.

Peter Rendl

Peter Rendl takes the part of St. Peter. The beard, the hair and the general make-up of Rendl reminds one much of the type of person one would expect Peter to be. Rendl, however, does not portray the impetuous nature of St. Peter as one might expect; he is a bit too passive and a bit too modest for Peter. One can not but recognize, however, the essential nature of Peter in every act where he appears.

Hanns Lang

Hanns appears for the first time as a young man, rather a youth, impersonating John, the Lord's favorite disciple. The physical appearance, the complexion and features of his face, the color of his long hair and his general demeanor set him out as John in the midst of all the rest. One could not mistake him. His utterances were few but meaningful. He expressed more in mere action and attitude perhaps than any other performer.

Hugo Rutz

Caiaphas, the High Priest, is an interesting, however, not outstanding character. Hugo Rutz plays the part well. He makes you feel that you are actually in the presence of a High Council in the trial and condemnation of Jesus you get the impression that he is sincere in upholding the Law of Moses which Jesus seems to him to ignore, a fine demonstration of the evils of a religious leadership which may be sincere but moving in the wrong direction. His spiritual insight is a blur and he fails to see beyond the letter of the Law. The clear, piercing mind of Jesus in his presence presents a fine contrast between the person who answers the "call of the frontier" and the person who remains content on the old traditional homestead.

Hansi Preisinger

Hansi impersonates Mary Magdalene. She is an excellent and well-trained actress, and was for some time expected to be the Mary of 1930. We shall always regret to remember that on Sunday morning, July 27th, while we were preparing for the play, Miss Preisinger's father died and she was not able to appear on the stage that day. We also learned that she has resigned her place permanently. Her substitute did so well that most of us did not know that she was a substitute. Each player has a substitute so that one may drop out with no noticeable effect on the performance.

Anni Rutz

Mary, the mother of Jesus, is impersonated by a young woman of 24 years. She is a striking person. Her father was a merchant in Oberammergau and died three years ago. Anni has a good English education and succeeds most remarkably in her impersonation of Mary. The moment she appears in the great crowd at Bethany, just before the triumphal entry to Jerusalem, one can not mistake her. In fact she does her part so effectively that Jesus for the time is eclipsed. The audience is moved to tears, not so much because of what is soon to befall her son, but because of her suffering along with and before him. Mary must be seen to be known.

Melchior Breitsamter

Melchior gives one a new, a better conception and appreciation of Pilate. Pilate is not the careless and indifferent person many of us have supposed him to be. It seems now that he really tried to save Jesus from the mob; that he was sincere in his attempt. He makes a most wonderful appeal on behalf of Jesus, but all to no avail. The insane crowd demands Barabbas and it seems that Pilate has no other course open except to allow them their choice much to his own personal distress. No character in the Play is more eloquent.

Guido Mayr

Judas, avaricious, perplexed, distressed and conscience stricken, is remarkably and most successfully done by Guido Mayr. This is his second year. He is the one who must provide the means for the twelve. The money in the bag runs low; it seems that Jesus will be unable to establish himself and his Kingdom. Judas begins to fret about the future and how they will live. He is in a great perplexity. To betray his Master in whom he has lost confidence, seems to be the one way to capitalize his disappointment. He does betray his Master and he goes through to the end, the finest example of remorse one may ever hope to witness.

Peter, after his denial, represents the penitent attitude of mind and comes back. Peter was impetuous and spoke before he thought clearly. Judas was premeditative, he deliberately planned to sell his Master, his best friend. Peter and Judas are the two best examples of repentance on the one hand and remorse on the other that one may soon hope to see. Judas, in his plea before the authorities to return the money, is most pitiful, but it avails nothing. He ends it all on the tree. It is a common opinion that Guido Mayr impersonated his character better than did any other in the play.

Alois Lang

The fact is, I think, that it is humanly impossible for any man to perfectly impersonate the Christ. Alois Lang does it well, yet who can say whether it is rightly done? In so far as the audience was concerned they were well pleased with Lang. It was suggested several times that perhaps Lang was a bit harsh in the cleansing of the temple, perhaps more harsh than Jesus would have been. But he played his part well. The sight of an audience of more than 5,000 people, waiting spellbound from the first scene in which the Christ appeared until his descent from the cross, his resurrection and ascension, an audience without the slightest disorder, no loud talking, jesting, crowding or pushing in and out of the great theater, leads one to declare that the Christ of the Gospels, the Christ of the Christian experience, must be true.

(To be concluded)

FAITH

If we are content to see but one step at a time, and take it, we shall find our way made plain. The river wends, and often we seem on a lake without an exit. Then is the time to go half-speed, and doubtless, when we get a little further, the overlapping hills on either bank will part, and the gorge will open out. We do not need to see it a mile off; enough if we see it when we are close upon it. It may be as narrow and grim, with slippery, black cliffs towering on either side of the narrow ribbon of the stream, as the canyons of American rivers, but it will float our boat into broader reaches and onward to the great sea.—Dr. Alexander Maclaren.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Bornemann

The YPS Work
by the
Young People's Committee of the General Conference

A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST

Mennonite Young People's Society

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

March 15

My Responsibilities to the Church.

I. Cor. 12:12-27; I. Pet. 4:7-11; Heb. 10:22-25.

We may well begin the discussion of this topic by thinking upon the words of that much-loved hymn, "The Old Rugged Cross". The Church stands for the same thing as the cross. And as we give our full loyalty to the Church in faith so we also come to the foot of the Cross.

"On a hill far away stood an old rugged cross,
The emblem of suff'ring and shame;
And I love that old cross where the dearest and best
For a world of lost sinners was slain.

"Oh, that old rugged cross so despised by the world,
Has a wondrous attraction for me;
For the dear Lamb of God left His glory above,
To bear it to dark Calvary.

"To the old rugged cross I will ever be true,
Its shame and reproach gladly bear;
Then He'll call me some day to my home far away,
Where His glory forever I'll share."

When Jesus began His active ministry here upon the earth, He was tempted to accept the large multitudes which followed Him. After the busy day at Capernaum the crowds were waiting outside early the next morning. To announce Himself King to this group would have been easy. But instead He overcame the temptation and told the disciples, "Let us go into the next towns, that I may preach there also: for therefore came I forth." After a time the crowds left Him. He knew there must be a sifting process. He preferred to pin all His hopes of a Kingdom of God on twelve men who would catch His spirit and then go forth with power. That is the only way in which the Church of today can really grow; when her members are renewed from within. Numbers often do not mean much. It is much better to have a Church smaller in number and have them all in dead earnest, "on fire for Jesus Christ."

There is a lot of loose thinking in respect to Church membership today. Some try to make themselves believe that to be a church member makes them automatically a true Christian. Others argue that they can be a good Christian outside of the church, they can read the Bible and pray at home, and hear better sermons any Sunday than the local minister can possibly give. But do they read and pray at home? Do they listen to the radio sermons, perhaps they do? But certainly they cannot enjoy in the home that common fellowship which is such a large factor in the worship service of the church.

In our first Scripture reference we have the classical treatment of the relationship between the church and her members. Each member is a part of the body, each is essential for the well-being of the church. Each has a duty or obligation to the church and yet we should consider it a privilege. We should not ask, "What must I do to be saved?" but rather, "What may I do to be saved?"

Some Privileges of Church Membership

First of these we mention attendance and participation in her divine services. This means having a habit of going to church without asking yourself each week as to whether you will go or not. In many homes whenever Sunday morning comes every member of the family simply takes for granted that the whole family will attend the services of the church. As we enter the house of God, let us have a prayer on our hearts that we may be attuned for the blessings which are to come to us. Let each one get a book and participate in singing. Spirited, reverent singing will unite a group like nothing else will and will attune their spirit with the Divine. The young people should regularly attend and participate in all meetings of the young people's society.

Another worthy privilege as it comes to every church-member is to study the Scriptures. If this is done carefully and thoughtfully there is practically no limit to the value to be obtained therefrom. In the Bible we find a record of God's dealings with man, and man's behavior toward God. We will never be able to exhaust the wealth of spiritual food to be found therein. Every Christian should aim to read the whole Bible from cover to cover and perhaps from time to time reread it in that manner. But the major part of our devotional reading should rather be by chapters or books. We should read longer portions and then spend some time to meditate thereon.

Another essential privilege is to live a life of usefulness and goodness in the community. We have been taught from our earliest youth that we ought to be good. But this cannot be emphasized too much, after some time "it soaks in" and we will naturally get the habit of being good. The same principle also holds true in doing good unto others, after a time it will be natural for us to do good unto those with whom we come in contact. This will do much to feed our Christian Personality. Above all let us keep the peace within the church, with our neighbors and even with those who would be our enemies.

"Four things a man must learn to do
If he would keep his record true;
To think without confusion clearly,
To love his fellowmen sincerely,
To act from honest motives purely,
To trust in God and heaven securely."
—Henry Van Dyke.

The last privilege we will mention as it comes to the member of a church is to show his love to God in a material way by returning unto the Lord of the Harvest some of the material goods which He has showered upon us. Surely God is good to us. It is He who gives us all things. Even in times of depression most of us have all we need to eat and drink, we have sufficient clothing and shelter and above all if we have health and the spiritual presence of our Lord and Christ what more do we want? A test of our loyalty to Him is the measure of our willingness to return unto His church and to His needy some of the material things which He is continually showering upon us. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:10). Surely we, who call ourselves Christian ought to do as much as the Jew under the old dispensation was accustomed to do. And if all Christians would tithe, mission boards would not be retrenching and deep in debt, churches would not be going abegging with salaries unpaid, and the church of Christ could carry on with a full program instead of doing only what must be done. Let us be assured the devil is working overtime these days and if the church is retrenching on account of lack of money so much the more rapid will be the progress of evil. Soldiers of Christ, arise, let us make Christianity our business, it has been a sideline and luxury item too long.

In conclusion let us say, the church of Jesus Christ will continue to be a going and a growing concern for all time to come. It is a high privilege to be affiliated with this Christ-blessed institution. The young man and woman who wants his or her life to count for something worth-while does well to affiliate with the church, partake of all her activities. Many of the world's leaders today got some very valuable training and preparation back home in the young people's society, the Sunday school class and the church.

"Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."
—Longfellow.

LOOK FORWARD TO SUMMER RETREATS

During the past five years the Retreat has become a worthy institution of our denomination. Many of the young people who attended some of the first Retreats would not part with that experience for anything if they had their life to live over. During those brief stays with other young people like themselves under the leadership of consecrated men and women they received a vision of service and a greater life of victorious living.

At about this time of the year committees who plan for these retreats are already busy at work arranging for even better retreats than those held in former years. And likewise it is not too early for young people to begin to plan to attend one of them. If you have never attended a Retreat, plan to do so this summer. If you have done so in earlier years, there is no need that you should be encouraged to go, for you will if at all possible.

The following article appears in this issue to give you an idea of what you may expect at one of these retreats. It is a good description of a typical Retreat. Read the article and look forward toward attending one this coming summer.

FELLOWSHIP AT THE SHIPSHEWANA RETREAT

By Opal Stahly
Carlock, Ill.

It was on the evening of August the twelfth, at Shipshewana Lake, Indiana, that a group of young people from five different states, united with the same purpose in view, "To know Him and make Him known," which was our motto.

Upon the arrival of the Retreaters, the Topeka-Middlebury young people cordially welcomed the newcomers by entertaining them with a "Get acquainted party." Our idea and their purpose was that we might enjoy the fellowship of the Retreaters by becoming acquainted through games in a social way. In this way the first break in that more or less distant feeling brought us closer together in mind and spirit.

The first morning, as well as every morning spent there, it seemed as though everyone held an open hand ready to grasp that of their fellow Retreater, or greeted you with a smiling "good morning." It was this spirit that showed our goal for attaining each other's friendship was set high, and I think reached by the majority if not by all.

At meal-time the fellowship spirit was further encouraged by singing "Our Retreat" and other songs. Even our cook, Mrs. West, better known to us as Barbara, became so attached to her diners, that she once fixed a special dish consisting of a jacketed potato. After all were seated she kindly presented it to one of the youths. Of course, waves of laughter at once flowed out over the lake.

Although we were together for a very short time, the co-operation was unique.

The young people were asked to choose a committee among themselves to prepare a program for Sunday afternoon. Without the aid or advice of any of the leaders they proceeded in two days' notice to gather sufficient music from among thirty-five young people to render a musical program one hour long. Without an exception everyone responded when called upon for their service.

Stunt night was one of the leading events. All the Retreaters were divided into three groups. Each one was to appear on the last Thursday night with some spectacular stunt. By this time we were as one large family, working, playing and conversing together, so no one's feelings were marred when they were cleverly imitated upon this joyous night.

When parting time came, this was the climax and assurance to us that the ties which were formed in so short a time were genuine, true and appreciated by all. So we shook hands, never to forget the fellowship acquired at the 1930 Shipshewana Retreat.

"MY IDEA OF WHAT A YOUNG WOMAN SHOULD BE"

By a High School Boy

There are ten main qualities by which a woman is usually judged. I shall list them in the order in which I think they should come in importance.

1. Character, which includes her speech, disposition and habits. This may be determined largely by her influence over others, and the opinion others have of her.

2. Health, a woman should have good health. Any action on her part which would lower her health would be liable to be detrimental to the oncoming generation. I don't think that a woman who has poor health or has a disease

that may be transmitted to her children, has any right to consider marriage.

3. Home-making, it should be her aim to get some experience along this line before she is married.

4. Looks, she should possess such a complexion, form and figure which go to make up ideal womanhood.

5. Personality—a personality that is pleasing in the sight of others.

6. Religion—she should not think lightly of religion, and should belong to some church.

7. Ambition, she should aim to do her best at all times.

8. Social standing, she should have a fairly good social standing, with a high school education and also a college education if she can afford it.

9. and 10. Heredity and wealth. The last two should have very little to do in making up an ideal woman.

WHAT A YOUNG MAN SHOULD BE

By a High School Girl

I shall give in order what I wish my ideal young man to be: 1. Have Character; 2. Personality; 3. Manners; 4. Ambition; 5. Education; 6. Health; 7. Heredity; 8. Home-maker; 9. Good Looks; 10. Wealth; 11. Social Standing, and 12. Religion.

It is rather hard to class so many in their right places because they are all more or less important. It seems to me this kind of man would be rather hard to find but if there is one, he would be what I would call—"an ideal man".

A person with character is attractive and very likeable. This comes first in my list because I think the character of a person has a great effect upon what his future success will be.

Personality is what you are. What I would want in a man is to have a good and firm, if I might say that, personality. I would want him to be something.

A person with clean, natural manners is a person that no-one can help but like, just by even watching him.

Ambition counts for very much when choosing a man. Who wants one who does not want to make something of himself or try to do something? Nobody does! An ambitions man is the one who is going to make a success in life.

I like to hear or rather listen to a man who is able to use good English and knows what he is talking about. He should have enough education so that he could have enough knowledge of handling business or some worth-while position.

Health and heredity stand high in the list when a girl or man is considering marriage. Nobody wants to marry poor health or anyone whose parents or grandparents were physically unfit. It might come out in the next generation which is not so good. We are trying to prevent future physical unfitness and to prevent it, marriage must be watched when it includes persons whose ancestors were such.

Any decent, thoughtful girl wants a man who can make a good, happy home. Nothing seems so pleasant to me as seeing a happily married couple—not only one year—but on through all years, raising children the way they should and setting a good example for them. Yes, home-making is very important to my way of thinking.

Good looks? Yes. But not exactly of face. It might be well if I would express it as "appearance". One who knows how to be neat in dress and looks.

Wealth enters my list near the bottom and yet you cannot live on nothing. The idea is, do not consider money first when marrying, or, in other words, do not marry for money.

Social standing and religion. Yes, I think every man should acquire considerable of each to make his full rounded out life, especially of religion.

Now I said that a man like this would be hard to find in the first part of this paper.

And yet—would he? As I have these listed could not any man easily acquire them? Heredity is the only thing that cannot be helped but the rest can be if they try.

"The greatest foes of missions are prejudice and indifference, and ignorance is the mother of them both."

"The spirit of Christ is the spirit of missions, and the nearer we get to Him the more intensely missionary we must become."—Henry Martyn.

THE S. S. LESSON

March 15

Jesus Among Friends and Foes. Luke 10:38-42; 11:42-46; 52-54.

Golden Text: Ye are my friends if ye do the things which I command you. John 15:14.

There is so much to be told of the public ministry of Jesus that we seldom get an intimate glance of His life with His friends, for there must have been many other scenes, such as the one here described in our lesson, in which Jesus speaks with the frankness with which only the closest and dearest friends may speak to one another. Bethany was a suburb of Jerusalem to which Jesus sometimes retired while on a visit to the city. The family of Lazarus included the two sisters Martha and Mary. Martha was one of those good souls who delighted to minister to the material needs of her friends. Household duties to her were of supreme importance and, no doubt, she kept the house attractive and immaculate. These were splendid qualifications on the part of Martha, but, she erred in supposing that they were the most important. Her concern was about the body rather than the soul. Her complaint to Jesus, "Master carest thou not that my sister hath left me to serve alone?" Shows a side of her character that is somewhat unlovely. She would have Him realize that her serving was a task rather than a token of her affection and would rebuke Him because of what she thought was shirking on the part of Mary. The pity of it was that she thought the only place to serve the Master was the kitchen. In the service of the Lord there is much to be done along the line of material service. Hospitality is a virtue, order and cleanliness are always becoming. Any one should rather have as guest the Lord in a clean and well ordered house where the hospitality is as generous as the makers of the home can make it, but all such things are external. They are, or should be, the by-products of a well regulated life. The important thing is to be in a position for receiving the blessings that the presence of the Lord assures. Jesus did not condemn household duties as such, but, He gently, but firmly, called attention to the fact that there are other ways of service just as acceptable, and more so, than caring for physical needs. Jesus also recognized the difference in temperament among those who serve Him, commenting upon the lack of proper appreciation on the part of one and the better appreciation of His presence on the part of the other.

The "one thing needful" in the life of Martha was the lack of an appreciation of values. Little things with her were on an equal, or, even superior, plane with the most important things. She was not lacking in her love for Jesus, but, she lacked the better way of showing it. Mary's better part was that she had greater interest in heavenly things. Being in the company of Jesus was better than just serving Him as company! The things of the soul had a deeper meaning than the things of sense.

The indctment pronounced upon the Pharisees uncovers the pretenses not only of the Pharisees of the time of Jesus, but of all other time. They were careful about tithes, even to the herbs of their garden, but, deficient in their love for God. Tithes and love for Him must go together if they are to have any value. They sought the seats of honor for themselves in order to satisfy their self-esteem, forgetting entirely that a humble and contrite heart is the distinction most to be sought by those serving God acceptably. They were as graves, dead within and long ago forgotten with no sign of life or even having lived.

An indignant lawyer (theologian) protested against being reproached. Theologians of that type are still with us. They are indignant that other mortals should criticise them, even though they continue to give stone for bread. The Lawyers were charged with laying burdens on others and avoiding them themselves. They were the preachers that said in effect, don't do as I do, but do as I say." They had taken the right of private judgment from the people and explained Scripture by tradition. Thus, locking the door against others and keeping out themselves. Not being right themselves they sought by their cunning to trap Him into saying or doing something wrong that might be used against Him. It is charcteristic of the hypocrite that they think others are also hypocrites and worthy of condemnation if only they can discover or force from cover the evil traits supposed to be in those whom they suspect and oppose.

CORRESPONDENCE

Aberdeen, Idaho, February 21, 1931. Greetings of love to all!

It has been some time since Aberdeen has contributed news to the Mennonite. The church, Sunday School and Christian Endeavor officers have been elected. The work has been well distributed among the members. Each one is having an opportunity to express themselves in one way or another.

Beginning January 5th, we observed Prayer week, the Presbyterian and Methodist churches worshipping with us. The gatherings were not as well attended as they deserved to be, for they were refreshing.

Christian Endeavor week also was observed with much blessing. The Golden Jubilee Banquet was well attended, and we all had a very happy time.

At Christmas some members of our different denominations rendered a cantata directed by Miss Grosinger, high school instructor. At present the community is practicing "Bright Easter Morn" by E. K. Keyser, to be rendered at Easter; Miss Grosinger again directing and Mrs. D. N. Kopper, pianist.

Rev. J. E. Kaufman is instructing the Teacher's Training Class. We are studying "The Pupil and the Teacher" by Luther Weigle.

February 9th, about forty-five church friends surprised Mrs. J. L. Toevs, it being her birthday, and incidentally a house warming. F. E. Wedel's who have moved into their new spacious country home, were also given a surprise house warming. On February 20th, relatives of Mr. and Mrs. Henry Toevs, Sr., celebrated with them their forty-ninth wedding anniversary, at the D. N. Kopper home.

Mrs. David Voth, who has submitted to a major operation at the Pocatello General Hospital is recovering nicely. Both Mr. H. C. Toevs and Mrs. David Becker have returned to their homes after operations at the same hospital. We are glad they are with us again.

We have had a long period of cold weather, however, due to lack of snow, this community is apt to suffer from water shortage. Business conditions are poor inasmuch as prices are low, and farmers can not sell at these prices with advantage.

With Easter approaching, we wish each one God's choice blessing. May the Risen Christ live anew and more fully in and through us.

Very sincerely,
Edith A. Giesbrecht, Corr.

Bally, Pa., February 25, 1931.—The members and friends of the Hereford Mennonite Church sent greetings.

The past six (6) months have been months of spiritual blessing and gain. Our Sunday School and church attendance has increased over the previous year. We have a total active Sunday School membership of 272 and a Home Department membership of 20. The average attendance for 1929 was 178 while for 1930 it was 190. We had thirty-four attend every Sunday during the year; Eleven of these were from the Primary Department and twenty-three from the Main Department.

We experienced a very dry summer and lots of farmers had to haul all the water they needed for their cattle as well as personal use. The potato fields and the corn fields did not yield as nice crops as were hoped for, but taking the dryness of the season into consideration, we think we were well repaid for all efforts put forth to till the soil.

We have had a very mild winter thus far and are having ideal spring weather for this time of year. We hope that the trees will not be budding before the real Spring season arrives.

Four (4) of our Sunday School members witnessed the Passion Play during the past summer and during the Thanksgiving season one of the members gave an interesting talk about conditions on Europe and the Passion Play.

Our Christmas programs were very ably presented and full houses were present at each performance.

On Saturday evening, February 7, 1931, the Christian Endeavor Society at Bally gave a Fellowship Supper in the Sunday School auditorium. A nice group of former and present Christian Endeavorers were present. Harvey Lytle, a student at Franklin & Marshall Theological Seminary was the main speaker of the evining. He spoke on "Enthusiasm, and keeping up with your Enthusiasm."

We have entered The Lenton Season and are approaching the Easter season. Our Intermediate Christian Endeavor choir is preparing a cantata to present during the Easter Season.

The past summer has also had disappointments in store for us for there were sickness and deaths that occurred as time went on. We lost some of the old members as well as some members just in the prime of life. But in spite of these disappointments, we hope to trust God and to press on to a better and more progressive year (1931) than the year 1930 has been.

JOTTINGS

An attractive feature in the Bluffton, O., church was a program offered at last Sunday night's service by the College-Church Society.

Rev. P. H. Richert of Goessel, Kan., and Rev. G. T. Soldner of Souderton, Pa., members of the Foreign Mission Board, which met in Bluffton, Ohio, visited Berne, Indiana, before returning to their homes last week.

Rev. C. E. Krehbiel of Newton, Kansas, has accepted the call of the Home Mission Board to succeed Rev. Arnold Funk as pastor of the Wichita, Kan., Mission church. Rev. Funk has entered upon his service as pastor of the Bruderthal church, near Hillsboro, Kan.

Mr. and Mrs. Ferd Isaac, recently returned from our field in India on furlough, have been busy visiting churches in Kansas. They spoke in the Mennonite church in Hutchinson last Sunday and on Monday Mrs. Isaac addressed the Woman's Council of the Christian Church in Newton.

Copies of the Junior Catechism may still be obtained from Rev. A. S. Rosenberger, 41 8th St., Quakertown, Pa. Those who have received copies are kindly asked to send in their suggestions and criticisms that the material may be revised and put into final shape for presentation to Conference.

The Isaac and Aaron Warkentin families and the Abraham Schmidt family, Russian Mennonite refugees who came from Manchuria some months ago, and spent the winter on the farms belonging to Bluffton College, left for Washington Court House, O., where they will operate a farm of nearly four hundred acres recently acquired by the College.

Beginning with Feb. 22, the First Church, Philadelphia offers a special program of sacred music the last Sunday of each month. Prof. A. E. Kreider of Witmarsum Seminary will conduct special service during Passion Week. The Primary and Cradle-Roll Departments had a social gathering with the mothers and grandmothers of the little ones.

One of the attractive features promoted by the Sunday school of the Second church, Philadelphia, is a special orchestra program each first Sunday of the month, under the direction of Bro. John Shelly, a popular instructor of music in North Philadelphia. There are generally about twenty pieces in the orchestra.

That Bethel College, Newton, Kan., in its school of music maintains a standard on a par with the best colleges and universities in the state is indeed no exaggeration. The recent achievement of the Men's Glee Club is not an isolated case of the proficiency. In 1928 the Bethel Men's Glee Club won second place in the Intercollegiate Glee Club contest held at Winfield. In 1929, when this contest was held in Newton, Bethel placed third. This year the men won first in the Intercollegiate Glee Club contest at McPherson January 29, thus being privileged to participate in the Missouri Valley contest at Lawrence. Friday the thirteenth held no terrors for them as they placed second in competition with outstanding universities from Kansas, Missouri and Oklahoma.

The students of the Bible Institute of Freeman College, Freeman, S. D., have organized a prayer group that meets regularly for intercession and mutual spiritual help. Rev. H. V. Johnson, of Sioux Falls, is booked to give illustrated talks on "4,000 Years of Bible History". He will use about 250 lantern slides to depict the historical, geographical and prophetic unfolding of the Scriptures.

Mr. Fred Ice, the local District Attorney, addressed the students of Tabor College, Hillsboro, Kan., in one of its chapel exercises, on the subject of "Law". He traced the development of laws from the beginning and said, "The laws of the Old Testament are just as fundamental and necessary today as in the days of Moses. The solution of our problems in legislature will be found when each law is tested by the Divine Will; that is, would God want our fellow man to be governed by that Law."

The brethren living in the vicinity of Newport, Wash., were delighted to have a visit from Rev. P. Aeschliman of Almota, Wash., who preached for them twice. The people of Newport are hoping there will be other ministers visiting them this summer and point out that their settlement can easily be reached by those going to the Coast as it lies on a point on the Great Northern R. R. and Highway No. 195, connecting Newport with Spokane.

Ebenezer church near Bluffton, O., of which Rev. P. A. Kliewer is pastor, last Sunday night had for its guest, Miss Hannah Bracy, a returned missionary from Africa. In addition to the prayer meetings for the month of March Rev. Kliewer will give 20 minute talks on the death of Jesus. The subjects will be: The Importance, Purpose and for Whom; His Death in Relation to Men in General; His Death in Relation to Believers; and his Death in Relation to the Devil, the Powers of Darkness and the Material Universe.

A Committee of the Men's Brotherhood of the Eastern District Conference, consisting of J. D. Moyer, Norman K. Berky and C. S. Shelly, has the following important announcement to make: For the past several months our Committee, appointed by the President of the Brotherhood of the Eastern District Conference, has held regular meetings relative to presenting a plan to the Eastern District Conference when the same convenes in May with the view to establish a Ministers' Pension and Relief Fund. As this is a matter which concerns every congregation, we urge the various delegates to watch these columns between now and the Conference, as there will be more information available after the next executive meeting of the Brotherhood.

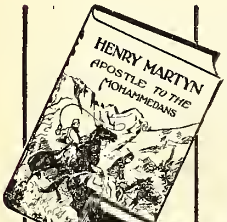
CHRISTIAN HERO SERIES

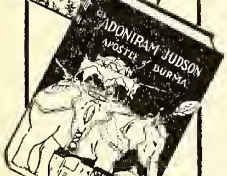
FOR YOUNG PEOPLE

These Are Life Stories of world-renowned religious leaders, men of purpose, ideals, and vision—mighty testimonies to Christian power! They appeal to young and old alike.

Gripping and Educational—Here are Thrilling Tales of Heroism, Adventure, Love, Triumph, and Dangers at Home and in Many Foreign Lands.

Twelve Books Containing 128 or More Pages Each

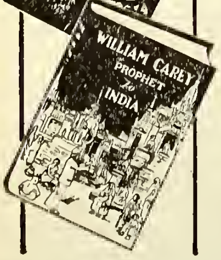


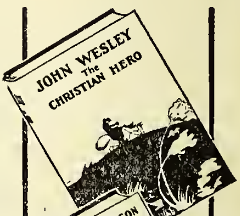


JAMES HUDSON TAYLOR
PIONEER MISSIONARY of INLAND CHINA

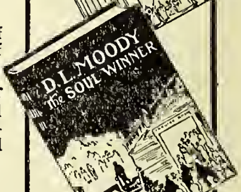
JOHN G. PATON
HERO of the SOUTH SEAS

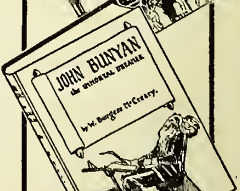
DAVID LIVINGSTONE
MISSIONARY EXPLORER of AFRICA



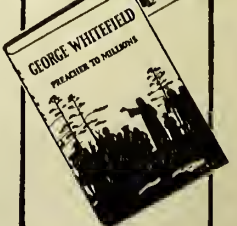


CHARLES H. SPURGEON
PRINCE of PREACHERS





MARTIN LUTHER
The LION HEARTED REFORMER



SIX ABOUT GREAT MISSIONARIES—

HENRY MARTYN, Apostle to the Mohammedans—Lopez

Henry Martyn lived a strenuous life. On his tombstone the epitaph is rightly inscribed to him—"A flame of fire." An inspiration to youth, his life lends itself to inspirational biographical material for youth. The author is an able scholar and teacher of youth. Cloth bound. 129 pages.

ADONIRAM JUDSON, Apostle of Burma—Percy

The author has written that something into this great book which almost makes the characters live over again their famous experiences. Judson as a boy had great ambitions. How he chanced to meet the curly-seaded, black-eyed Ann Hasseltine and won this charming girl who also had a desire for adventure is told early in the story. How they together faced a foreign mission field, hand in hand, daring by sheer courage and an indomitable faith in God to carry the Gospel message into the dangerous land of Burma is also related. Cloth bound. 128 pages.

JAMES HUDSON TAYLOR, Pioneer Missionary of Inland China—Hunnex

Written by a missionary to the same country where Taylor acquired his fame. The author is particularly fitted to make the story interesting and accurate because of her experiences. Chinese life, manners, and customs are charming, and this story of Taylor is one of unusual interest Cloth bound. 154 pages.

JOHN G. PATON, Hero of the South Seas—Byrum

It is difficult to find a good place to stop reading until you turn the last page of this book. Much of the story is in the form of a dialog. A very good account of the life of this famous missionary to the cannibals. Cloth bound. 127 pages.

DAVID LIVINGSTONE, Missionary-Explorer of Africa—Kleeberger

Livingstone went right into the jungles of Africa where wild animals abounded on every side. Many thrilling encounters did he meet. He taught the simple Gospel story to the wild natives and won many to Christ. The natives loved him and the deeds of valor and loyalty shown him make a beautiful story. Cloth. 128 pages.

WILLIAM CAREY, Prophet to India—Russell Olt.

William Carey, is sometimes called the father of modern missions. This book is a brief biography written in a popular style which makes it readable for both young and old. The author pictures Carey's early life in England, his conversion, and the years immediately following when he was growing in grace and God was showing him the need of the whole world for the Gospel. The difficulties attending the sending of missionaries in that day and the starting of a work in a heathen country are all clearly set forth. His discouragements, heart-aches, and triumphs on the field, and the prodigious amount of work he accomplished in translating and printing the Scriptures into many of the languages of India are also brought out. Cloth. 128 pages.

SIX ABOUT GREAT PREACHERS—

JOHN WESLEY, The Christian Hero—Egermeier

The life of the great Wesley, preacher and reformer, is well told. His life was full of events—gripping ones. He loved God, and dared to do God's bidding. Inspiring and uplifting. Cloth bound. 128 pages.

CHARLES H. SPURGEON, Prince of Preachers—Adcock

It has been prophesied that Spurgeon would become a great preacher when he was yet a lad. The prophecy came true. Before he was twenty years old he had achieved great popularity. Will inspire Christian principles in all who read the book. Illustrated. 116 pages.

DWIGHT L. MOODY, The Soul-Winner—Rowe

Young people will be inspired to bigger, better things after reading of this great man. Moody was original, dashing, and possessed of uncommon tact. Many are the thrilling and humorous events pictured in the story. His experiences in the great Chicago fire, his travels abroad, several pages of anecdotes that only Moody could produce, and one of Moody's best sermons are a few of the things you will appreciate this book for. Cloth bound. 128 pages.

JOHN BUNYAN, The Immortal Dreamer—McCreary

You know Bunyan wrote the famous book—Pilgrim's Progress, but do you know he was one of the greatest preachers of his day? Do you know he wrote over sixty other books?

The author tells you about the **Holy War; Life and Death of Mr. Badman;** Bunyan's poetry; and of his long, tedious twelve years' imprisonment because of his strong religious convictions. Illustrated by a noted artist. 128 pages.

MARTIN LUTHER, The Lion-Hearted Reformer—Morrison

It required a man of iron nerve and courage to do what Luther did. How he fearlessly took his stand against the corruption of the Roman Church and in the face of losing his life, is a most absorbing story. Cloth bound. 125 pages.

GEORGE WHITEFIELD, Preacher to Millions—Caldwell

Whitefield's whole unusual life story of the rise from bartender to one of the world's most influential evangelists is related. His burning passion was to win souls for whom Christ died and in order to do that he averaged ten sermons a week for a period of thirty-four years. This absorbing biography will inspire and encourage all who read it. 128 pages.

Bright Colored Jackets—Cloth Bound—**75 Cents Each**
Complete Set of 12 Volumes—**Only $8.25 Postpaid**

Order from MENNONITE BOOK CONCERN, Berne, Ind.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI BERNE, INDIANA, MARCH 12, 1931 No. 11

EDITORIAL

In an article in the Mennonite Quarterly Review, Rev. Benj. Unruh calls attention to two pamphlets, written by Mennonites who turned Bolshevik, in which he describes them as "Mennonite sons who curse the religion of their fathers." Naturally the Russians are ready to use anything they write to the detriment of the Mennonite colonists. There is nothing so pathetic as the ingratitude and disloyalty of those who join the camp of those bent on the utter extermination of their people and the things for their people they stand. Of course, these two men who have sold themselves to the atheism and criminal philosophy of Bolshevism, body and soul, would hardly be pleased to be regarded as Mennonites now, and we are surely unhappy because any of the children of our Russian brethren should have fallen to the baseness of the traitor who delights in or excuses the unspeakable crimes committed against the persons and possessions of their own flesh and blood. A sense of decency should at least have kept those, who came to sympathize with the destroyers af all that is precious to their kin from publicly and deliberately assisting in adding to the miseries that have made of a once happy and God fearing people the most pitiable on the face of the earth. If they hope that they are advancing their own interests we need only remind them that traitors are ever despised, even by those whom they serve.

One of themost precious treasures that hangs in the Berlin Gallery is a picture painted by Rembrandt to which is given the title "The Mennonite and the Widow." The subject of the painting is a Duch Mennonite minister, Ansloe by name, who is portrayed in lights and shadows that only Rembrandt could use so effectively, explaining the Scriptures to a woman arrayed in the garb of a widow of the time. Sometimes the picture has been called The Light because of the effective use the artist made of the glow of the candle in the picture in bringing out the effective scene, but we see something more powerful and spiritual in the Light of the open Bible from which the pastor is drawing truth and beauty that is reflected on the face of his hearer. It is a satisfaction that even such a thing as a portrait painted centuries ago should still have associated with it the name Mennonite. Of some things characteristic of our Dutch fathers their contemporaries were accustomed to speak as "Mennonite fine" and in this precious relic of other days we find a sincerity and nicety that for elegance would confirm that fineness that others saw in these ancestors of our church.

Some of us think that we are always doomed to be laboring under a handicap. Things don't seem to break so that we may be satisfied or happy. The trouble is that satisfaction and true happiness must be born within us and external things can do little toward our contentment. We have in mind a dear old friend who had the misfortune of being born blind, yet that man had attained great distinction in his profession, becoming a well know figure in the world of music and withal gaining a living better than thousands who were not forced to face the world under the handicap of having less than nothing. Another, one as unfortunate as our friend the blind man, was the English scientist who first gave the world accurate information concerning the lives and habits of bees. It one who cannot see can tell the world so much about the things that men with sight have missed there is no reason for those so fortunate to feel that the field of opportunity is closed to them. The thing for us all to do is to use the faculties God gives us to the best advantage, remembering that things are not made to give us particular advantages, but, that we are to use our talents in making whatever we have give something particular to the world and our greatest happiness will then consist in the feeling that we have done the best possible with what the Creator has placed within our reach.

No one can guess how much power there is in the sun, the water, the tide and the wind that man may some day more effectively capture and use to do his bidding. We are only in the beginning of things in so far as the use of natural resources is concerned. Great rivers, waterfalls and the ocean tide have in them unlimited strength that only waits for the harness and an intelligent application of their potency. Yet, we have the spectacle of our Government having built a mighty dam prepared to turn the flow of its water into useful power that lies useless because the powers that be at Washington cannot agree as to who is to run the plant. So long as it is idle it is a liability. When once it is put to work it is an asset.

Great power houses, while wonderful constructions, are useless until the power they can transform is transported to the places where power is needed. We think of the limitless power of our Heavenly Father. We are taught to ask that we might receive. What good does that promise bring us until we do ask? God is ready to give. His gifts are limitless, but, if we do not reach out our hands in faith really believing that He is going to give, we shall never have that which He intends us to have.

IN PRISON

(By H. J. Brown)

It was Thursday, October 30th, 3 P. M. when my car pulled into the Tung Ming North-suburbs. I was glad to see the yard clear of soldiers, but all over there were many and quite disagreeable signs of recent occupation. In fact the soldiers had left the compound the same day, on which I and my two Chinese companions arrived. The doors and windows on the Mission-house had been broken open; the few things, that we had in the house, were either taken or lay around on the floor in a terrible mass. A case of books and tracts looked like a big pile of rubbish on the floor. I felt rather disgusted with the situation and the condition of my own rooms. There was not one door, the lock of which was not broken. The screens were cut through by their spears and window-panes smashed. But not only this house had been occupied and damaged, but the church and the different schoolrooms all told of woe and abuse. The boys' and the girls' schools had an enrollment of close to two hundred pupils, but on this day not one half were present. For a number of days the schools had been closed; because the yards and buildings were occupied by soldiers, and only this day they were trying to re-open. Many pupils had however fled into the country and were not back yet. Some are dead tired of trying in vain to get an educatiton. Their books and slates were largely destroyed by the rough hands of the soldiers. Some of their desks had also been broken up and chairs and stools stolen. In the last four or five years we have had ever so many occupations and most of the time the result was a horrible mass and a senseless destruction of houses and furniture. We are surely at our wits' end would like to find a way out. But how?

A little later walking past the "yamen" or courthouse, I stepped in to see the new official. During the conversation I asked him to send someone to examine our damages in order to reimburse the Mission for the losses. I also requested him to see to it, that no more soldiers would be quartered in our mission compound. The Mandarin is small in stature and quick in action and speach. By all appearance he belongs to the South. His face shows the effects of the horrible opium habit. Hardly had we been seated and begun our conversation, when he already got nervous. He maintained, that the report ought to have been made before the soldiers had left. But how could we have reported, when at the point of a gun everybody was kept out of the yard? How could we investigate and report as long as the soldiers were in? He also tried to excuse himself in that he had come in together with the troops and had taken up his office as county-magistrate in the last few days. He maintained that he had no authority over the troops; he would take no responsibilty for their acts; and that I should have interviewed the general. I tried to convince him, that the county-magistrate represents the county and must be interested in all matters that happen within his borders. All at once he got so provoked, that he jumped up, and standing in rage before me, he demanded that I present my passport. I told him that I could go back to the mission-compound, just a ten minute walk away and get it for him; or if he preferred he could send some one along to examine it over there. But he raged: "No, right here you draw out your passport." I answered: "Well, I have a passport, and I can get it for you in less than no time, but I do not have it in my pocket." But he continued, "Since you have it not on your body, you have none at all. Quickly get yourself out of my room." Another man pulled him by the arm, and I too exhorted him to sit down and "cool-off." Before long however he jumped up the second time and screemed that I should get out of his room, and that I should appeal to higher authority by telegram. I got up, left the room with a bow, saying, "Exactly as you say, so shall I do. I shall appeal to higher authority."

I had walked through three doors in all a distance of about fifty yards, when I heard footsteps behind me. Turning around, I saw the magistrate with an armed guard following me and heard the former's pitched voice, "Stop that foreigner!" Soon he had himself caught up with me. Turning around I asked him, what he now had up in his sleeves. In a loud voice he commanded the police to arrest me and put me in jail, for I was a man without a passport. The room I was put in was a mud-hut with a dirt floor in decay and very dirty. There was not a single piece of furniture in it. There were no windows of any sort, but a door hole without the door itself. Finding the accommodations rather limited, I sat down on the doorsill, while the armed guard stood right in front. The magistrate's order was, that no one should be allowed to communicate with me. The official now made a long speech in the court-room, trying to explain, that all foreigners in China must carry a passport, and that this one had failed to do so and thus had come in the grip of the law. Walking back he had to pass through the same courtyard, where I had been quartered, and noticing me on the doorsill he did not like it a bit. Forthwith he sent word, that I must move inside the dungeon. When I asked the guard, where I should sit, he pointed to a few bricks lying around. Happily I found a piece of board, which I put on top of the bricks, and thus under circumstances I was seated fairly comfortably. Recognizing the guard as a former acquaintance, I addressed him and reminded him of the fact, that the official's action in arresting me without a cause and even without a warrant would augment the trouble, and could bring but bad results to the official. I therefore asked him to intercede and warn the official. He declared himself willing to do so, but that he must wait until the magistrate had somewhat calmed down.

Meanwhile I examined my quarters. I had not been taken to the regular prison. That one I had once visited years ago. Surely no one can see that without being horror stricken. But even at that I found myself quite unprepared for what seemingly was awaiting me. Sending my hands through my pockets, I discovered, that I had not even a cent along. Further I had overlooked taking my pocket Testament. My clothes too were not any too heavy for the day, but what would I do, if I had to sleep on the damp floor without anything beneath or on top of me? For a moment I had a dismal picture of a twelve hour chilly night before me. However when I turned to the Lord in prayer I found sweet repose and perfect peace.

After being in quiet meditation for some time, I was surprised in being called into the magistrate's office. He met me at the door, shook hands with me, and asked me to sit down and have tea. I noticed that he was still not quite in full self-control. So I remarked, "I am sorry to have caused you such discomfort of mind. If I had known your temperament, I should have desisted from saying so much." To this he replied rather with a forced smile, "You represent noble character, but I too fear God." Then he introduced his secretary to me and quickly left the room. This man inquired about the grievance we had, and the cause of the trouble with the official. In the room also was a young assistant, who remained with me and talked much in our favor. For a time I was perplexed in mind and did not know what my status was, consequently I asked him, whether I were at liberty. Upon an affirmative answer I suggested that I better leave for our compound, as evening was rapidly approaching; but he wanted me to wait for the official to return from the mission compound, where he was investigating the damage done. He further maintained, that the troops would be examined and the culprits shot. I objected to such a severe measure, but he insisted that the magistrate was determined to punish the offenders.

When I heard the familiar voices of the male Christian workers in the yard, I just wondered, what was up now. They were only permitted

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb .... Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance $1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

to stand outside the window and speak through the paper panes to me. They reported that the official had called them in, explained the matter and wanted to have everything peacefully settled, if I would only agree to sign my name to the peace agreement. By the quivering voice of the men I noticed that they were afraid, and that they were very cautious in what they said. The young man with me inside immediately became busy, trying to explain the errand of the men, as well as the concern of the official to settle peacefully. My answer to the men therefore was, that if the wording of the peace-document was favorable, there would be no objection on my part to signing it. So they went back most happy to report to the official again. It was now beginning to get dark and I was getting somewhat uneasy, but my young companion assured me that in five minutes the matter would be written up and settled. I had my suspicion about the affair, and surely it took again a whole hour before any further report came. During this time the general also gave a speech outside, that sounded most reasonable. He told his soldiers that according to regulations, soldiers were not to enter mission or church yards and buildings, schools, postoffices and courtyards. These must remain for the public free from military interference. After this grand speech he came in to see me and innocently wondered, what the fuss was all about.

I afterwards learned that the magistrate had called the leading men of the city together and explained to them, that a foreigner by name of Brown, belonging to the mission had entered the "yamen" or courthouse without a passport, and now he would have their advice for this was against the law of the land. When the business people heard the cause of their being called together, some shook their heads and went out, and others protested, that if he was going to arrest a missionary of old and good standing in the community, they would surely have no part in it. And still others said: "Is he (the official) come to ruin the church and the mission schools here?" Finally only a little group of men remained and planned how to proceed. Our Chinese preacher and teachers had been called over to the meeting too, but they were never informed of the real situation.

It was almost eight o'clock when the secretary finally brought in the paper for me to sign. On his heels came in the whole group of army and courtyard officials, including our three Christians. But the magistrate stayed in the rear. One man read the long and laboriously drawn document to me. It described me as a foreigner, who had come into the courthouse, and had been found by the magistrate to have broken the law of the land on five points, and then it went on into detail: he had entered this country, lived in it, traveled in it without having secured a passport, that he did not carry a passport and failed to present one when asked to do so by the official. However by the securing of three bondsmen as sureties namely - - - - and attaching his personal signature to this document he shall be permitted to leave this courthouse without further detention or punishment. That surely was some document! I flatly refused it as being entirely off the point, and outside our business discussion. I now took the opportunity of addressing the crowded room, showing that our grievance lay in the occupying of our compound including schools, church, and also my private rooms by soldiers, the breaking of locks and doors, and the stealing of our things in houses and yard. That I had demanded in the name of the mission restitution, and hereafter protection of our lives and property. This document therefore was entirely false and uncalled for. The passport matter had come up only as a side matter. That I had a passport ever since I came to China, twenty-one years ago. I had declared myself willing to go to the compound and get it or else have the official send a man to examine it, but that the magistrate had refused me the ten minutes time to go and get it. A voice in the crowd (a military man) now said: "But you surely will admit, that you made at least this one mistake, that you did not carry the passport on your body, when you entered the courthouse." I replied, that that was hardly to be expected. I was not a stranger here. For twenty years I had been at work here. This really was my home. The business people and most everybody knew me on the street. If the official did not know me, it was because he and not I was a stranger in the district. Nobody would expect a man in the bath-tub carrying a passport on his body. Seeing that my argument took effect, the magistrate pushed through the crowd, and after taking a stand right in front of me, he started to argue that I was a foreigner and that he as magistrate had no power over me, and for this reason he had to see my passport, but I answered him with a direct question: "If you have no power over me, why did you arrest me and put me into that dark and dirty room with an armed guard at the door?" With a hanging head and a long nose he quickly disappeared in the crowd. Now the three Christians began to realize what the situation was, and they came to my assistance, also maintaining that that document could never be signed.

Now the secretary and the whole bunch gave in: all agreed that the document was wrong, and should not be signed. A new agreement was to be made. They agreed to leave the passport matter out entirely. I was to overlook the present damage done to the mission, and the official promised to see to it that during his stay in office, no more soldiers should be quartered in any of the mission property. But the incident of the day was to be mutually forgiven and full friendship restored. After this I gave to all an oriental bow, and they escorted me politely out of the courthouse and by special pass through the city gates to the mission compound. My teachers, pupils and many friends were anxiously waiting for me. All were most happy to see me back and to learn the real facts of the affair. This is only an incident in missionary life, but it can have far reaching results and greatly serve to the honor and glory of God.

Note:— Four years ago our mission decided not to ask for indemnity for losses of the mission during the war, and this was approved by the board. — P. H. R., Secr.

HOME MISSION NOTES

Drake Sask.—The last Quarter of 1930 was a very happy one. The attendance both in church and Sunday School was excellent. This is due largely to the excellent weather conditions. A few weeks before Christmas I organized a boys' quartette. They practice from two to three times a week. They are going to be a great help in our services. On New Year's eve we held our annual watch-night service which was quite well attended. People freely took part in prayer and testimony. Our mid-week Bible and prayer service is satisfactorily attended. We are having some real blessed times. We give Bible readings on various phases of Christian experience and doctrine.—M. M. Lehman.

Bro. C. C. Peters, Herbert Sask., one of our energetic and effective immigrant ministers sends in an interesting report of his itineracy during December and January: I was privileged to visit the districts of Tompkins, Gull Lake and Stone twice. The scattered members have no worker among them and must depend entirely on the "Reiseprediger," whose appearance they welcome with longing hearts. The people have an increased desire to love Him who first loved them. Sunday School and Bible studies were organized where there was nothing. The need of an organization was evident, and in December 24 families united and now compose the Kidron Mennonite congregation. This child is young and weak and the problem now is, how can this little flock be sustained without a shepherd. All this was made possible by the visit of the itinerant minister, otherwise the powers of darkness would have triumphed. And today when children can learn about a Savior in the Suday School, and old and young can secure strength for their faith in the conflicts of life in the Bible instructions, they feel very grateful to the Home Mission Board.

The same can be said about the Cabri district where a group of ten families reside, and the districts of Truax, Moreland, Khedive and Pangmant. However in the latter district a worker has taken over a part of the work. Here an organization may soon be effected. Could the Board get in communication with the people in Moreland and Truax, they would be convinced that it pays to serve the Lord in this way.

In Regina there are a number of girls working out, and several of our families live there and it was my privilege to visit them and for the first time hold a Mennonite service in Regina. Arrangements are made by which I can serve them every Thursday evening, at which time the girls are free to come.

When I survey the field I must say: Much more should be done." May God give to the Home Mission Board much courage not to tire her efforts in behalf of these people who are surrounded with so many material difficulties. If they could see the conditions they would realize two-fold, the need of such work.

Mechanics Grove, Pa. Brother Wm. Harley King writes that they were both sick and greatly hindered in their work during the winter. The work at this place has been progressing throughout the year with every department and auxiliary at work seeking to create more interest in and loyalty to the cause of Jesus Christ and his church. In the Sunday School there has been manifested an increase in interest and a number of faithful little missionaries have been successful in bringing other boys and girls to Sunday School who have not been attending anywhere. We are planning the organization of a Home Department. The Bible study class has completed "The Introductory Bible Course," and will probably begin the study of the Bible by books as soon as the roads improve. The prayer meeting is attended by about 40% of the congregation and it is evident that the Holy Spirit is working in the hearts of some for whom prayer has been made. Church services have been well attended throughout the year. Financially the congregation did remarkably well, considering the general depression.

W. S. Gottshall, Sec. H. M. Board.

THE PASSION PLAY OBERAMMERGAU

Dr. J. E. Hartzler

(Concluded)

Critique

As the play ended with the risen Christ, the victorious Christ forever impressed upon our minds, and as we walked along the quiet streets of the village to our rooming houses the spectators of the day were giving expression to their impressions. To my knowledge I heard not a single unfavorable criticism. Personally, I know of none to offer. To put it briefly I would say that the Passion Play, given as it was, free from all denominational earmarks, was far beyond my earnest expectations, that it is the greatest thing of its kind on earth at the present time. No open-minded man can witness the performance and ever afterward be the same again. When a small village of 2,400 people can attract and entertain the world in this way, receiving and entertaining more than 200,000 people from every nation under the sun this season, one rightly believes that the world is interested in the Christ and has a desire to know him better. Early tomorrow we leave Oberammergau on our tour northward and homeward and after we get home I may have more to say.

* * *

It is September 15th. I am a bit surprised to find various types of criticisms against the Passion Play floating along through our papers. To be sure, this is a day when everything, men and all, are on trial for life, and the Passion Play must expect to be tried.

God or a Show?

My regard for Dr. Steiner and my respect for his good judgment has always been very high, but I do not quite understand him in this case. "We're here because we're here" . . . "good singing, appropriate gestures, and excellent words, but ineffective . . . " and distracted by a "buxom lady" ahead, a play which is nothing more than a modern theater and "very seldom inspiring", a play which belongs to Judas, where one expected to see God but instead saw a "show", represents a type of mind and criticism which I did not expect to find in Dr. Steiner. He may be right, but I doubt it. Perhaps a man's ancestry has some bearing on such criticism. If the Pennsylvania Dutch had crucified Jesus instead of the Jews perhaps I would be more critical also. At any rate the leave at Bethany, the communion service, the feet-washing scene, the crucifixion and descent from the cross have deep spiritual significance and a "buxom lady" should not demand all of one's attention.

Appreciation

Dr. Niebuhr is more sane. "Every experience, from that very entrance into the city . . . . conspires to create a mood of eager expectancy in the heart of the visitor and the feeling that one has entered a different world." "Rumors that the play has ben commercialized seems without foundation." No actor has yet received more than $600.00 per season. The "Play is the ripe fruit of a rich tradition, toward the perfection of which many generations have collaborated." Niebuhr sees something more than a "show".

Anti-Semitic?

So says the Jewish Times, "Philadelphia . . . a harsh and ancient religious libel which belongs to the Dark Ages. Such scenes, he urges, have serious effect in promoting anti-Semitism and spreading the Gospel of not brotherhood, but 'down with the Jews' . . . . What a triumph for Christendom!"

In reply to this criticism it should be noted that neither Judas or the crucifixion are anti-Jewish propaganda any more than are any of the other tragedies of Jewish history. No such though of anti-Jewish propaganda ever entered my mind at any point in the performance. The fact is it is impossible to tell the story without showing some Jews as being on the wrong side and others on the right side. Jesus and Judas were both Jews, one in the right, the other in the wrong. Jesus and Judas represent the two sides of every moral issue. If Judas is a reflection on the Jews, certainly Jesus is much more a great compliment.

Some white men lynch negroes and we must admit it, but this is not anti-white propaganda. There is deep emotion in the audience at Oberammergau but there is no anti-Jewish feeling. The rejection of Jesus in his day represents the eternal conflict between conservative social and religious standards and the changing progressive growth in human consciousness. The killing of Jesus is not unique in human experience. Many men have died in loyalty to eternal truth. All ideas and noble purposes are born in struggle and pain. Society always builds up a resistance to change. The established order must always be broken through and the man who breaks through pays dearly for his courage. The anti-Semitic charge breaks down under its own weight when it is remembered that even if Judas brought disgrace to his race, Jesus, also being a Jew, brought great honor. Answering the "call of the frontier" is always followed by sacrifice. The Passion Play is the story of how all great truth, great ideas, great convictions and even great men come into the world.

(**Editor's Note:** There is such a considerable difference of opinion among those who have witnessed this or other Passion Plays that we feel it our right to also have an opinion on the matter though we have never seen the play. If the Passion Play were to be given tomorrow and some well meaning friend were to send us a check covering expenses we would return it as politely and as kindly as we knew how. It is our humble opinion that no man, however blameless his life, is fit to play the role of a Saviour. The atonement on the cross, which was at the same time the most terrible and the most sacred, is nothing to be acted by any, particularly such who commercialize the performance. Many of our friends who did see a Passion Play afterwards confessed a feeling of great discomfort while witnessing it. For own peace of mind we would prefer not to make ourselves so uncomfortable.)

CORRESPONDENCE

Salem Church, Marion, S. D., Febr. 23rd, 1931.—Dear Editor and Readers:—It seems only a few days ago that I was informed of having been chosen to report the church's activities in the Mennonite during the year and here nearly one-sixth of the year has gone by.

The year 1930 belongs to history and for this community has been a somewhat hard one. The latter half was comparatively dry and the corn crop fell short of normal. The small grain yield was fair but prices at present are at a very low ebb. Here and there one can hear complaint about hard times, but the majority of our people seem to feel that they have much to be thankful for and are very generous in their support of the stricken people in other parts of our country.

The question is so frequently asked as to what may be at the bottom of this financial crisis. I believe the answer is simple. When the world went war-crazy in 1914 and four years thereafter, wilfully and willingly destroyed 40 billions of wealth and property, trampled into the dust the constitution, ignored the Golden Rule and ridiculed the teachings in the Sermon on the Mount, it invited and laid the foundation for just what we are experiencing now. The reward of sin is death and misery and the present crisis is sufficient proof of this statement.

The weather has been exceptionally agreeable this winter. Since before the holidays we have had no snow and only a few disagreeable days. Roads have been the best and the farmers have profited a lot by saving feed.

The church household continues to function in tthe usual order and manner. During December, Brother P. P. Wedel, President of the General Conference, held a series of meetings in our church which were well attended. Bro. Wedel brings old truths in simple language and is an inspiration to any one who wants to listen.

The regular annual meeting was held during the closing days of the old year. All reports rendered showed that the different departments had enjoyed healthy collections during the year and the church closed its books for 1930 without overdrafts and without debt. New officers were elected and improvements on the church building and grounds were voted.

The new year has started and is before us with all of its opportunities. What it will bring forth is in a large measure dependent on what we are willing to put into it. There is plenty to do and if we will but do it without selfishness, and with sincerity of purpose, the result will speak for itself.

With fraternal greetings,

John J. Gering.

BLUFFTON COLLEGE NOTES

On Sunday afternoon, February 22, Dr. Thomas Roberts of the Trinity Church, Lima, gave the Vesper address. His subject was "Witness for the Truth." His message was one of inspiration, emphasizing the value of the Truth as it is revealed in the Bible and in Jesus Christ. "Jesus is the embodiment of truth in the living form," was the conclusion he reached. Of the Bible he said, "It is a book of power, experiences and impulses in which God is portrayed as divine love towards human kind." The five supreme things in life, he stated further, are a worthy idea of God, a knowledge of man, an understanding of the relations between man and man, an understanding of the relations between man and God, and a conception of immortality. His message was given in a forceful way which could not help but inspire those who heard him.

On Sunday evening the College Church Society gave a program of music and talks in the First Mennonite Church. All those who took part showed their interest in various phases of life as friendship, devotion and others of a similar nature. The music was fine and well rendered. The group has given previous programs of this nature which were also well received. Harry Yoder was leader of the group. Much more interest has been revealed this year in the church and its work on the part of the young people than is often the case. It seems that young people desire to have a chance to do things, and their success in doing them should be sufficient evidence that more confidence, than is often the case, can be placed in them.

Professor Schultz attended the educational meetings in Detroit, last week. On Monday Professors Schultz, Troyer and Bauman went to Columbus, to attend an educational meeting, dealing with college teaching. The colleges are alive to the problem of serving the young people better in their attempts to gain an education, as well as in their personal problems. Bluffton no less than the rest tries to be in the front ranks in this respect and wishes to serve in a constantly more efficient way.

The new catalogue is now on the press and will be ready for distribution by next week. A number of important changes are announced in this catalogue, having to do with higher standards and better organization of the work. The work for the upper and lower classes will be more definitely separated in the future, thus giving the upper classes whose abilities have already been far developed more opportunity for intensive work. Numerous other changes, it is hoped, will make Bluffton a still better and bigger place for those who look for quality in a college course.

We were exceedingly sorry to learn of Dr. Kaufman's decision to go to Bethel as vice-president of that institution. However, we are glad to know that our sister institution was able to secure one of its alumni of the type and character of Dr. Kaufman, and we are sure that he will serve his alma mater as admirably as he has Bluffton. Our best wishes go with him as he takes up his work there during the coming year.

LIVING WITH ONE'S SELF

I have to live with my self, and so
I want to be fit for myself to know.
I want to be able, as days go by,
Always to look myself in the eye;
I don't want to stand with the setting sun
And hate myself for the things I've done.

I never can hide myself from me;
I see what others never see;
I know what others may never know.
I never can fool myself, and so,
Whatever happens, I want to be
Self-respecting and conscience-free.

—Edgar A. Guest.

D. D. EITZEN,
Pres.
MARIAM PENNER
Vice Pres.
EMMA RUTH
Sec.-Treas.
C. D. PENNER
A. R. KEISER
MARY BORNEMAN

The YPS Work

by the
Young People's Committee of the General Conference

*A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST*

Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

March 22

Important Ideas in John 3:16. Scripture Lesson John 3:1-21.

"Christ has for sin atonement made,
What a wonderful Savior.
We are redeemed, the price is paid;
What a wonderful Savior.

"I praise Him for the cleansing blood,
What a wonderful Savior.
That reconciled my soul to God;
What a wonderful Savior.

"He cleansed my heart from all its sin,
What a wonderful Savior,
And now He reigns and rules therein;
What a wonderful Savior.

"He walks beside me in the way,
What a wonderful Savior.
And keeps me faithful every day;
What a wonderful Savior."

—Elisha A. Hoffman.

John 3:16 has often been called the Little Bible, and it is quite worthy of this name, for it contains the fundamental meaning of the Christian Gospel. For our meeting this week, we will endeavor to think and meditate upon the Fundamentals. We will not take a "holier than thou" attitude condemning those who do not agree with us in every detail. The Christian Gospel is constructive and there is sufficient food for deep thought therein to keep us busy declaring, meditating and praising Him even unto Eternity and no doubt we will continue to do likewise there with even more joy. It is in such basic beliefs like His everlasting love, His sacrifice and dying for us that Christianity becomes distinctive and powerful. No other religion has a self-giving God.

A central thought in our lesson this week is love. There are varying degrees of love. Perhaps when the great theme of love is mentioned, there will be a tittering on the part of some idle silly youth. But they have not yet learned the sacredness and greatness of love. There is the love which is merely lustful and bestial, it does not deserve the name of love. In the ascending scale we find love of true friendship between those of the same sex like that of David and Jonathan, of opposite sex as is desired each time two people assume the sacred relationship of husband and wife, and furthermore we have the love existing between brothers and sisters in a home, between children and parents, but the highest type of love is to be found in that divine love which God has toward us, and the love He would have us return to Him. It is a divine love when we have the grace of God to love those who perhaps are unloving, those who want to be enemies to us. Jesus says, "Love your enemies, bless them who curse you, do good to them that hate you and pray for them which despitefully use you and persecute you."

God's love is ever seeking to awaken an answering love. As a mother coos and croons over her baby she is amply repaid for all her sacrifices when that baby answers with a note of affection. It has been said that if a baby would not respond with love, the mother would finally become so bored that she would almost come to hate the child. And so likewise it is not hard for us to believe and understand how the Father longs and yearns for the first sign of love and affection from His earthly child, how eager He must be for the first prayer, or word of praise or act prompted by that love.

In only too many homes there are children and parents who fail to understand each other, there is not that reciprocal love which makes a home more like heaven than anything else here on this earth. They go out into life having missed something fundamental. It is often the fault of both parents and children. At other times, parents will pour out their very lives in love and devotion to the children but the children fail to respond, only to find in later life how much those parents actually did love them. Years of remorse and deep grief usually is the price of this neglect. It is much better to give obedience and love while our parents are living than flowers, expensive burial and deep remorse when they have passed into their reward.

Prayers of Purpose

We need spend much time in all of our meetings in the true spirit of prayer. Let our prayers be heart-felt, sincere and express that which we have experienced. Some prayers may well be uttered silently. A period of silent prayer with a reverent atmosphere is often a helpful part of our worship service. Soft playing of organ or piano will help to create an atmosphere. While silent prayers are helpful, let us also be willing to testify audibly our thanksgiving and petitions to our Father of Love. Let us be careful that we do not get into a rut in the content of our prayers. Jesus gave us a model in respect to the spirit and general content when He gave The Lord's Prayer which should be called the Disciple's Prayer, Jno. 17 is the Lord's Prayer. Each prayer which is to be full and complete should contain:

1. Praise and Thanksgiving.
2. A desire to do His will.
3. Petition for every-day needs.
4. Divine forgiveness and a forgiving spirit.
5. Strength in the hour of temptation.

Jesus Christ showed us the way to human excellence. It comes not by the blaring of trumpets, not by being raised to a throne, not by large valiant armies but it is manifested by being exposed to the keenest tests, by being the humblest, the most truthful, the most faithful, the most loving, enduring even unto the end, thus being the most willing servant of God. Many men have been immortalized through their death, if they have willingly given their life for another. "For greater love hath no man than this that he give his life for his friends." Men can understand a love which gives itself, this type of religious power appeals to the sin-swept sinner. As by one man sin came into the world so also by one man came the Resurrection of the dead.

This is strange alchemy, that by one Man Christ Jesus dying, other men can be saved. When the Israelites were dying in large numbers as a result of serpent bites which came because of unbelief, God asked Moses to put on a post the form of a serpent and then whoever had enough faith to look upon that serpent would be healed. It has long been known that a poisonous medicine will counteract another poison in the system. So Jesus Christ suffered all the privations and troubles which any one of us will ever be asked to face and yet He sinned not and so like the brazen serpent whosoever has enough faith and humility to believe in Him will be healed of sin and will be saved for life here and for life to come.

Because Jesus Christ was smitten for us, it means that through His death sin was forever slain. Sin has been doomed by God and been put to an end by the cross so that not even a faint flicker or pulsation of life remains if we only believe on Him. Love has wrought this victory. There is still much sin but wherever it is found, it means that we have broken faith with Him. We may be healed of all sin and its miseries if we only believe.

Note by the editor:

The following article is the first in a series of two. In this issue he will discuss the diagnosis of the theme, and in next week's issue he will discuss what he considers the interpretation and the cure. Plan to read both articles, they are thought-provoking and stimulating.

THE GOSPEL TO SERVE OUR GENERATION

By Anton S. Richert

The same thoughts and feelings are stirring in the younger set the world over. The theme of "Serving Our Generation" is very happily chosen. At every Young People's Conference you will find that same central theme, namely Service. It is evidence of the fact that our younger people are aware of the problems of the day and of the responsibilities facing them to held solve the problems.

I have a text for my topic. Speaking of texts, reminds me of what a certain pastor says about texts. He says a text should be merely a gate through which the speaker should wander out into the field beyond, where he could roam about among the flowers and through the valleys but most preachers make the mistake of simply swinging on the gate. I wish to refer you to I. Cor. 10:4 which reads as follows: "And did all drink the same spiritual drink, for they drank of that spiritual Rock which followed them, and that Rock was Christ."

As already stated, my topic is "An Interpretation of the Gospel for the Present Generation." You will agree the subject is rather difficult as well as wide in scope. Theologians, bishops and preachers struggle with that same subject every time they write or talk to the public; and still no ultimate interpretation has so far been given and never will be. I sincerely hope, however, that in the rather hurried work done on this subject a few elements will be brought out which will touch the core of the problem under discussion.

In a word, the thesis presented aims at two factors:

1. A Diagnosis—what are the problems peculiar to our generation?

2. An Interpretation—What does the Gospel offer relative to those problems? A thorough diagnosis of the patient's case is always the first essential step toward a cure, and so a comprehensive analysis of the symptoms of the present age may point out in which light the Gospel should be interpreted.

First of all, we must admit that man is still the same sin-sick being he ever was. Yet recent social, intellectual and economic considerations have complicated the solution. May I use an illustration suggested by Rev. C. W. Gilkey of the Hyde Park Baptist Church, Chicago, in his splendid book entitled, "Jesus and Our Generation." All of you know Niagara Falls is one of the great national wonders of America. All of you have possibly wished you could see it at some time, possibly to spend your honeymoon there—in fact, some of you look as though you had already done so. The overflow of four great lakes hurls itself incessantly over a curving wall of rock, nearly 200 feet high with a roar like unceasing thunder. Just below the Falls there is an apparent quiet. But this is not for long. Within a mile the stream enters the Niagara Rapids and for miles thereafter it is tossed and torn again into wild white fury.

Our own generation has passed through a social and spiritual upheaval not unlike all this. The world of 1914 was suddenly flung over the precipice of the Great War. On Nov. 11, 1918, we all expected life would soon settle down quietly again to normalcy. That was a delusive hope. Like the Niagara River, our generation has run rapidly on into years of confusion and turbulence. Even though things seem to quiet down somewhat, there have surged up from the human heart and mind certain sudden whirlpools of impulses that have perplexed us. Sherwood Eddy and Kirby Page in their booklet, "Danger Zones of the Social Order" point out that we are traveling step by step toward Paganism. When we look at industrial strike, materialism, the modern weapons of war, the racial problem, graft and corruption, gross indifference, the crime problem, the prostitution problem, obscene literature and the deterioration of home life, we feel they are right. Our whole economic, social, political and moral structure is disintegrating. The human spirit is about to be crushed.

Miss Beulah van Wagener, in a Doctor's Thesis on Church Colleges of the Lutheran Church says: "As a result of the partial loss of the social unit in the home and the revolution in the social and economic life outside, young people in modern society are confused with the complexity and glamour of life; they are filled with cravings for amusement, jazz, and other activities which will allow them what they call "freedom of expression." Much of this expression of youth is an attempt to secure the greatest values in life, but young people have only a meager conception of weighing these so as to get the desired results and their parents are too busy doing other things to assist them. Dr. S. Parkes Cadman in the Jan. 1928 issue of Review of Reviews in an article entitled "Youth and Its Problems" expresses the same conclusion.

Not only the social experience of our generation has been thus confused but our intellectual life as well. Ex-Pres. Burton of the University of Chicago said to his students, "No generation in human history has ever had to readjust its thinking to so many new facts from so many different quarters in so short a time as have the men of the last 50 years." The new Physics, the new Historical Method, the new Sociology, the new comparative Religion, the new Psychology have poured upon us a mingled flood of facts, hypotheses and theories that have swept us into an atmosphere of uncertainty. Not only upon high school, college and university students do these influences and perplexities fall but upon every farm boy and girl who picks up a daily newspaper, a magazine or sees the latest "talkie". Consciously or unconsciously a new philosophy is thrust upon the young man or woman subjected to that influence. A recent issue of the Literary Digest discussed the present so-called "Science of Uncertainty". Dr. Brizzell, president of Oklahoma University, pointed out in the Kansas University commencement address that many of the formerly accepted theories of chemistry and physics are today being challenged. The Law of Cause and Effect is doubted, the Ionic Theory of Chemistry does not hold in recent experiments, Newton's Laws of Motion are being modified; even the Law of Conservation of Momentum is not what it used to be. Everything is uncertain. No wonder some folks doubt their own existence.

Our thinking and experience lie in that stage between childhood and maturity. Living in this challenging atmosphere, it is but natural that the things we were taught back there above the Falls, no longer pass unquestioned in this new world of critical and exploring mind.

Being by reason of my training and inclination interested in studying what young people think nowadays, I have had much opportunity to feel the pulse, as it were, of some modern young men in order to determine their thoughts on some present-day problems. I was eager, however, to also get the viewpoint of the modern city girl regarding the problems of our generation. So I recently asked a young lady from Kansas City to give me her reactions, and to my surprise her trend of thought coincided exactly with that of Dr. Gilkey. As a concrete example she observed that apparently the authority of parents was challenged as never before, and that the old Commandment, "Honor thy father and mother", is completely disregarded.

Having discussed the social and intellectual confusion existent, brings us to two related concomitants of the above tendencies, namely drifting and indifference. We cannot win by simply drifting with the current. Especially can we not afford to drift in critical days like these. Rev. G. A. Studdert-Kennedy in a recent sermon said, "Anything is better than wabbling. People say that we can drift into peace. You will neither drift into peace nor into victory; you will drift into hell. If you just let things slide, act neither upon one faith nor upon the other—if you wabble and waver through the world, you will come to disaster. The danger is great because of the uncertainty of our own minds and hearts about our ultimate goals and ideals. Our generation is drifting chiefly because it is inwardly divided as to which course it really wants to steer. And so in our inner hesitancy we drift."

And what is the answer of the Gospel? The warning voice comes again: "Ye cannot serve God and Mammon." It bids us look for another channel; "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." Why are we so indifferent to dangers all about us? An illustration may serve as a partial answer. When Will Hays was asked to be chief movie censor we thought the moving picture danger was practically over. Mr. Hays then put us still sounder asleep by asking the public to send in their criticisms and finally he removed all possible misgivings about his "good intentions" by having Women's organizations elect a woman representative to his censure bureau, whose duties of course were purely advisory. What Hays really did was to remove censorship by "kidding" the public into believing the movies were well censored.

In a word, our generation has been gradually put to sleep by soft diplomacy and clever psychology in which even the preachers who display extreme and radical views of Modernism have played a significant role. As a result a mild Christianity has evolved that has no grip on our lives and is nothing but a weak disenergized washout.

(To be concluded in next issue.)

Archius, a Grecian magistrate, received a packet from a friend who had discovered a plot to take his life. The messenger who delivered it said: "My lord, the person who writes you this letter conjures you to read it immediately—it contains serious matters." Archius, who was then at a feast, replied, "Serious matters tomorrow," and smilingly put the packet from him. That night the plot was executed, and Archius on the morrow was a mutilated corpse.—C. W. Herald.

THE S. S. LESSON

March 22

The Use and Abuse of God's Gifts. Luke 12:16-21; 41-48.

Golden Text:—Be not drunken with wine, wherein is riot, but be filled with the Spirit. Eph. 5:18.

As this lesson is appointed to be a temperance lesson, an appropriate Golden Text has been supplied which may easily form a base for temperance instruction. The text says, "Be not drunken." When is a man drunk? Is it when he has lost control of body and mind because of excessive use of strong drink? Certainly that is drunkenness to the highest degree, but, if six glasses of strong liquor make a man drunk, one glass makes him one sixth drunk and he is not a normal person with just that fraction of intoxication in him.

Drunkenness is and always was a sin. It is a deliberate giving one's self over to the influences that result from drinking alcoholic beverages and those influences are always bad. Half of the criminals and as large a proportion if not larger, is resopnsible for the poverty in the world. Everyone should be in his right mind when he is in the presence of his Creator and we all stand in His presence continually. Indulgence of the appetite in drink unfits the body for the mind and the mind for the service of God. Intoxication is an abuse of ones faculties which God has given not to be debased, but, to be used for intelligent, useful and glorious purposes. It is a destroyer of peace, safety, common sense and spirituality. "Be filled with the Spirit" is the Apostle's advice for overcoming, resisting and avoiding the possibility of yielding to the temptation to drunkenness. The Spirit-filled person will surely not be the liquor filled person.

The lesson presents two parables, the parable of the rich man and of the steward. Each of them is a lesson in stewardship. All are stewards of their bodies and as good stewards they will use their bodies carefully and wisely. This the intemperate person does not do.

Of the Rich Man it may be said that he came by his possessions honestly. Nothing is said of his having oppressed or robbed any one, but the rich man like multitudes of others, thought that what he had was his alone and that he did not owe anything of it to others. That he was an entirely selfish person may be gained from his frequent use of the personal pronoun. It was, "my fruits," "my barns," "my goods" and "my soul," a life so wrapped up in self, it does not take God into consideration. All things he thought were his, were really God's, given to him that he might use them well. His idea of happiness was on the lowest level—it was nothing more than what beasts crave. The higher life, possible to man, had no interest for him. The ease to be sought by any one who appreciates God's interest in him will be that which comes from seeking the blessedness of which our Saviour spoke in the Sermon on the Mount. Had he sought that kind of happiness he would have found great joy in sharing with the needy that which he had laid up for himself. Though rich he was poor. The poorest soul in the Kingdom of God was infinitely richer than he. He had spoken to his soul but when God spoke he found that his soul was not his own. He was the fool because he sought worldly ease which could by no means be enduring as the highest good.

The duty of the Steward, as described in the lesson, is to be faithful to his trust. If he abuses the confidence the Master places in him, he shall justly merit punishment. Like a Master going away and leaving responsibilities in the hand of a trusted servant is the one of whom God expects the right use of everything he has placed under his control, and that applies to all of us, for each one of us will be called to an accounting. The return of the Master is uncertain but his judgment is sure, the faithful will be rewarded and the unfaithful will suffer condemnation and punishment. Faithfulness in his responsibilities and a readiness for the Lord's return are the marks of a good servant.

CONTRIBUTIONS EMERGENCY RELIEF BOARD FOR THE MONTH OF FEBRUARY, 1931

For Russia:

P. H. Pankratz, Henderson, Neb., $80; D. W. Friesen, Altona, Man., $1; Christian Ch., Moundridge, Kan., $97.50.

For Canada:

Mrs. Heinrich Voth, Goessel, Kan., $10; Mrs. John Regier, Newton, Kan., $5; Brudertal Ch., Hillsboro, Kan., $30.26.

General Fund:

Joe G. Tschetter, Freeman, S. D., $10; Mother of Joe G. Tschetter, Freeman, S. D., $5; Andrew E. Hofer, Doland, S. D., $25; Emmaus Ch., Whitewater, Kan., $62; West Zion Ch., Moundridge, Kan., $27; Alexanderwohl Ch., Goessel, Kan., $59.28; G. J. Duerksen, Hillsboro, Kan., $4; Ladies Aid, Hereford Ch., Bally, Pa., $30; Herold Ch., Clinton, Okla., $9.54; A Friend Elbing, Kan., $100; First Menn. Ch., Mountain Lake, Minn., $24.31; First Menn. Ch., Upland, Calif., $17.20; Buhler Menn. Ch., Buhler, Kan., $38.50; C. W. Claassen, Newton, Kan., $25; Zion Church, Elbing, Kan., $31.94; Jakob Goertz, Canton, Kan., $68; Marie Goertz, Goessel, Kan., $10.

Red Cross:

Bethel Ch., Fortuna, Mo., $19.88; Anonymous, Turpin, Okla., $5; Bergtal Ch., Pawnee Rock, Kan., $18.61; Heinrich Frey, Goessel, Kan., $2; Jakob M. Waldner, Freeman, S. D., $10; Mountain Lake, Minn., $753, for a carload of flour.

Harbin Refugees:

Anonymous, Dallas, Ore., $35; Rev. H. D. Schmidt, Cordell, Okla., $5; Mrs. John Regier, Newton, Kan., $15; W. P. Rempel, Pasadena, Calif., $15; J. R. Schmidt, Goessel, Kan., $20; J. W. Lohrenz, Pretty Prairie, Kan., $5; A. P. Neufeld, Inman, Kan., $15; P. H. Unruh, Treas., Goessel, Kan., $100; John Becker, Aberdeen, Ida., $30.

S. A. Relief:

Hebron S. S., Inman, Kan. $50.

February 1st balance on hand		$ 42.71
Received for		
Russia	$178.50	
Canada	45.26	
General Fund	546.77	
Red Cross	808.49	
Harbin Refugees	240.00	
South American Relief	50.00	
Total receipts		$1869.02
Total balance and Rec.		$1911.73
Paid out during month		$1884.49
Balance on hand		$ 27.24

Gratefully acknowledged,

C. F. Claassen, Treas.

FOREIGN MISSION RECEIPTS FOR FEBRUARY, 1931

Sew. Soc. Hebron Ch., Buhler, Kan., $100; Y. P. C. E. Soc., East Swamp Ch., Quakertown, Pa., $25; First Ch., Upland, Calif., $81.20; Interest, Jacob S. Voth legacy, $22.75; C. E. Soc., First Ch., Newton, Kan., $30; Friends through Rev. and Mrs. P. W. Penner, Hillsboro, Kan., $1250; Marie K. Fast, Mt. Lake, Minn., $70; S. S. Upper Milford Ch., Zionsville, Pa., $50; Interest, Perm. Trust Fd., $47.25; Interest, Temp. Trust Fd., $290; Maria Pauls Pt. Legacy, $1,000; First Ch., Wadsworth, Ohio, $11; Anna F. Ortmann, Ethan, S. D., $5; Menn. Ch., Halstead, Kan., $56.75; S. S. Brudertal Ch., Hillsboro, Kan., $72.84; Menn. Ch., Burrton, Kan., $5.50; J. B. Neufeld, Inman, Kan., $13.10; Alexanderwhol Ch., Goessel, Kan., $210.45; H. N. Harder, Gretna, Man., $7; Tabor Ch., Goessel, Kan., $48.76; Friend, Elbing, Kan., $100; C. E. Soc., Menn. Ch., Rosthern, Sask., $50; Anna Andreas, Beatrice, Neb., $100; Bethanien Ch., Kingman, Kan., $16.15; Hebron Ch., Buhler, Kan., $18.54; S. S. First Ch., Aberdeen, Ida., $131.17; S. S. First Ch., Mt. Lake, Minn., $20; S. S. Eden Ch., Schwenksville, Pa., $100; Bergtal Ch., Corn, Okla., $16.30; First Ch., Madrid, Nebr., $33.77; S. S. Bethany Ch., Quakertown, Pa., $47.92; Emmanuel Ch., Pratum, Ore., $30.67; Ebenezer Ch., Mt. View, Okla., $8; First Ch., Mt. Lake, Minn., $38.95; Sew. Soc., Turpin, Kan., $15; Sis. Emilie Penner, Beatrice, Neb., $10; Bethel Ch., Fortuna, Mo., $23.45; Grace Hill Ch., Whitewater, Kan., $38.07; S. S. Menn. Ch., Avon, S. D., $100; Herold Ch., Bessie, Okla., $10.33; Menn. Ch., Burrton, Kan., $10.60; C. E. Soc., Menn. Ch., Halstead, Kan., $10; Friend, Turpin, Okla., $10; Menn. Ch., Lehigh, Kan., $12.68; Week-Day School of Religion, Greenville, Ohio, $30; S. S. Pleasant Valley Ch. Vona, Colo., $8,80; First Ch., Aberdeen, Ida., $47.63; Hoffnungsau Ch., Inman, Kan., $23.34; C. E. Soc., Kidron Ch., Taloga, Okla., $15; Mr. & Mrs. A. Buhr, Winnipeg, Can., $50.02; Mr. and Mrs. Jacob Meschberger, Calumet, Okla., $150; Ladies Aid Soc., Mennonite Church, Alsen, N. D., $53; C. E. Society, Bethel Ch., Perryton, Tex., $15.64; S. S. Johannestal Ch., Hillsboro, Kan., $29.97; S. S. Class First Ch., Newton, Kan., $17; S. S. Menn. Ch., Blumenort, Sask., $14.50; San Marcos Ch., Paso Robles, Calif., $40.20; Grace Ch., Pandora, Ohio, $41.35; St. John Ch., Pandora, Ohio, $70; S. S. Bethel Ch., Inman, Kan., $24.96; C. A. Krehbiel, Donnellson, Iowa, $30; Bergtal Ch., Pawnee Rock, Kan., $22.79; First Ch., Upland, Calif., $99.96; S. S. Menn. Ch., Deep Run, Pa., $30; Menn. Ch., Pulaski, Ia., $10.70; First Ch., Berne, Ind., $393.10; Y. W. C. A. Bethel College, Newton, Kan., $40; Menn. Ch., Deer Creek, Okla., $8.90; Sichar Ch., Cordell, Okla., $18.85; Mrs. J. H. Tschantz & Family, Bluffton, Ohio, $490; Friends, Hoag, Neb., $10; 5 S. S. Scholars, Brudertal Ch., Hillsboro, Kan., $30; Salem Zion Ch., Marion, S. D., $150; Menn. Ch., Hanston, Kan., $11.55; Menn. Ch., Buhler, Kan., $16.77; New Hopedale Ch., Ringwood, Okla., $12.01; Bethel College Ch., Newton, Kan., $39.91; Ex. Com. Miss. Soc. (Mrs. J. G. Regier, Treas.), $792. Total, $7,191.15.

Balance in bank February 1, 1931		$ 356.02
Gifts for General Fund	$6014.49	
Gifts for Orphans, etc.	816.66	
Interest & Rent	360.00	$7191.15
Balance and Total Receipts		$7547.17
Paid on orders during month	$3810.96	
Paid on debt during month	3500.00	$7310.96
Balance in bank March 1, 1931		$ 236.21

(On March 1, 1931 the Board has a debt of $2,000.00, with unpaid orders in the amount of $5,000.00).

Respectfully,

J. G. Regier, Treas.

JOTTINGS

Missionary and Mrs. P. A. Penner of Champa, India, will return to the United States on an 18 months' furlough.

There is a Mennonite church in Texline, Texas. It has 44 members and a Sunday school with an attendance of from 50 to 100. It has enjoyed the visits from ministers sent to them by the Home Mission Board and hopes soon to have a minister of its own.

Dietrich Rempel, a graduate of Bluffton College, who is making a reputation for himself as a lecturer, and a native of Russia, appeared in Bluffton College last week and gave his lecture narrating his hairbreadth escapes from the Bolsheviks. He is reported drawing large audiences wherever he lectures.

Arrangements have been completed for Dr. E. J. Kaufman to join the Bethel College faculty next year. At present he is a member of the Bluffton College faculty. Dr. Kaufman served for a number of years on our Mission Field in China. He is a graduate of Bethel and received his Ph. D. from Chicago University.

There are 600 Mennonite refugees reported in Harbin, who have escaped from the horrors of Bolshevism but are in a pitiful state, suffering from the hardships and great privation they have had to endure. They are calling for help from their brethren in other countries. The Mennonite Aid Society has recenly received word from Washington that visacs will again be granted to Mennonite immigrants from Manchuria if certain reasonable conditions are complied with. This is good news as the privilege had been withdrawn some time ago. Some additional aid was sent to them last week by the Mennonite Settlers Aid Society.

The following varied activities of the Endeavorers of the First Mennonite church of Aberdeen, Idaho, were appropriately carried out in commemoration of the C. E. Jubilee Week. Sunday, Jan. 25 all four societies joined in a program discussing "My Denomination" during the regular church service hour. There were several other meetings of the societies in private homes during the week when both the regular business and the social features of the evening were profitably enjoyed.

The two Sunday school classes made up of older people who can more readily understand German in the Upland, Calif., church, met for mutual edification some days ago, each bringing his "Gesangbuch mit Noten". The evening was so delightfully spent that other similar meetings are being planned. The Men's Brotherhood had a meeting Feb. 20 when a good program was given with Rev. Bert Foster, rector of St. Mark's P. E. church, the main speaker. The Brotherhood is sponsoring is sponsoring a series of meetings and extended an invitation to Rev. M. M. Horsch of Beatrice, Neb., to be the speaker. The meetings will probably be held April 26th to May 3rd.

The Mennonites who have but recently settled in Paraguay, in South America, have already availed themselves of the use of printer's ink in the shape of a monthly "Menno-Blatt" edited by Nikolai Siemens of Fernheim.

The Pacific District Conference will meet this year in Portland. Representatives from the churches of Oregon and Washington met in the Mission Chapel in Portland to make complete arangements. The time of the Conference has not yet been decided upon.

The Mennonite Central Committee held a meeting in Elkhart some days ago. The work of the committee is a difficult one and has to do with many problems, not the least of which is the matter of caring for the growing numbers of Mennonite refugees who are finding their way out of Russia into Manchuria.

February 19 and 20 the Mennonites of British Columbia met at Yarrow for their first provincial conference. During recent years Mennonites have been settling at Yarrow, Sardes, Pitt, Meadows, Agassiz, etc. The conference was visited by Revs. Toews and Epp.

The funeral services of Noah Oyer, dean of Goshen College, were held February 28. He was dean of Goshen College for six and a half years having served in a similar capacity in Hesston College, Hesston, Kan. He served as chairman of the National Sunday School Board of the (Old) Mennonite church and was a member of the church's Board of Education. Dean Oyer was a graduate of Hesston College and of Princeton Theological Seminary, Princeton, N. J.

In the Hillsboro Bible Academy, Hillsboro, Kan., writes the correspondent of the school, the Devotional Exercises every evening except Friday at 6:45 are led by Miss Frey each Monday and Tuesday while Miss Schmidt leads on Wednesdays and Thursdays. The group also has a short period of worship every morning from 9 to 9:15. In the evening the teachers read the Scriptures and expound them to the students, the students furnish music, readings, stories and poems. In English Bible sketches are written about Bible characters in which their lives and writings are discussed. The text-book is merely an outline used as a guide to the study of the Bible.

The love of Jesus is my sunshine,
  His presence is my joy and song;
His loving kindness floods my being
  And keeps me gladsome all day long;
And so my happy heart is singing—
  For Jesus is my Lord and King;
His peace to me a heaven is bringing,
  And, where He dwells, 'tis always
    spring.

A. B. Simpson

Thomas Individual Communion Service

Used by Over 65,000 Churches in All Parts of the World

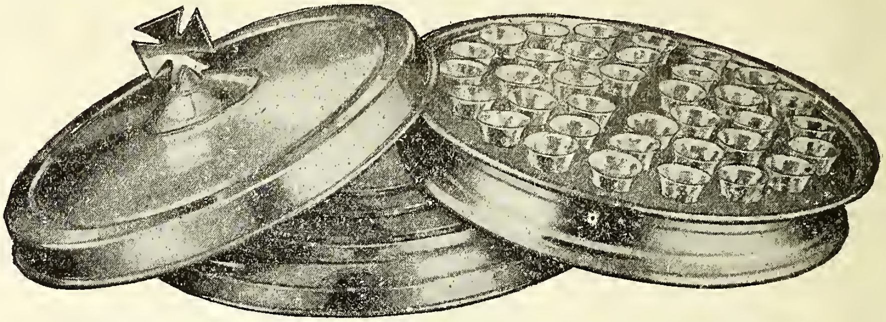
No. 2 Shallow Glass
1¼" High

THOMAS LEAD BLOWN GLASSES

The glasses furnished are best lead blown glasses, (not pressed) and are especially favored by the communicants as it is **not** necessary to throw back the head in drinking. They empty easily, have round bottom inside, being easily cleaned.

Furnished plain or gold band.

Plain Glasses ..**$1.00 doz.**



"IDEAL" Non-Collecting Tray, Cover with Maltese Cross and Base for stacking. Diameter of Tray, 11¾ inches

Noiseless, dust and insect proof, interlocking. Trays can be stacked as many as eight high on one Base, requiring only one Cover. Does not rest on the glasses when stacked. Furnished in two styles,—highly polished Aluminum and in Best Quadruple Silver Plate.

"Ideal" Tray with 36 Plain Crystal Glasses	Aluminum,	**$6.50**	Quad. Silver,	**$18.75**
"Ideal" Tray with 44 Plain Crystal Glasses	Aluminum,	**7.75**	Quad. Silver,	**20.00**
"Base,"	Aluminum,	**2.40**	Quad. Silver,	**12.00**
"Cover,"	Aluminum, not Beaded,	**$2.40**	Quad. Silver, Beaded,	**12.00**
Cover, Quad. Silver, Beaded, Grape Design				**16.25**

Covers are furnished with Knob. Maltese or Greek Cross as desired

"THOMAS SPECIAL" SELF-COLLECTING CUSHIONED TRAY AND COVER WITH GREEK CROSS

Compact, noiseless, dust and insect proof. Interlocking. Does not rest on the glasses when stacked, and is self-collecting. Can be stacked eight high. Used glasses are noiselessly collected in the outside row of cushioned holes. All Churches using these trays are enthusiastic in their praise. No church using same could be induced to change to any other style. Easily handled and attractive in appearance. Best Aluminum and Quadruple Silver Plate. Diameter of Tray 13½ in.

Aluminum Tray, Not Beaded, with 36 Plain Shallow Glasses	**$ 9.45**
Quadruple Silver Tray, Handsomely Beaded, with 36 Plain Shallow Glasses	**22.25**

Covers for above Tray, Aluminum, not beaded, **$2.40**; Quadruple Silver Plate, beaded, **$14.00**
Quadruple Silver Plate, Beaded, Grape Design, **$18.25**; Base. Quadruple Silver Plate **$14.00**

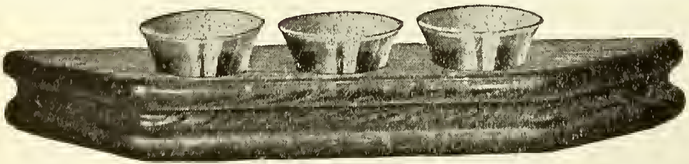
PASTOR'S INDIVIDUAL COMMUNION SERVICE

Black Genuine Leather case, purple lining. Size 5¾" x 8¾". Contains silver plated flagon, silver plated bread or wafer box, and six heavy based plain glass tumblers. Invaluable for use in the sick room, or with shut-ins.

Special price **$12.00.** Delivery prepaid.

Single Filler No. 2

Nickel,	$ 6.00
Quad. Silver	12.00



WOOD PEW RECEPTACLES

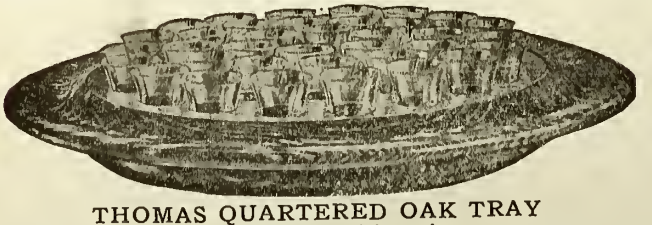
Oak, Walnut or Cherry

Price, 2-hole, each (with screws)	$ .16
3-hole, each (with screws)	.20
Padded with Felt or Rubber Rings, each, extra	.08

DEEP COLLECTION PLATES

10-inch Diameter—(Heavy Felt Mats)

Aluminum	**$1.90**
Quadruple Silver	**9.00**



THOMAS QUARTERED OAK TRAY

Best Finish, 13½ in. Dia.

Tray holding 36 Plain Glasses, **$12.50** Cover, **$5.50**
Furnished also in genuine Walnut or Cherry
(Mahogany made to order)

BREAD PLATES

Narrow Rim, 9 in. Diameter
Wide Rim, 10 in. Diameter

Aluminum	**$1.45**
Quadruple Silver	**7.00**

Order from MENNONITE BOOK CONCERN, Berne, Ind.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI BERNE, INDIANA, MARCH 19, 1931 No. 12

EDITORIAL

Our ex-President, Mr. Calvin Coolidge, writes six short articles comprising from 150 to 200 words for a newspaper syndicate every week, which are appearing in many newspapers all over the country. It is reported that he is paid at the rate of $2.00 a word. We do not know whether he is the highest paid writer in the world but his income, as estimated on the average number of words in his articles that has been figured out at $117,000.00 a year. Quite a substantial sum, we should say. When Henry Longfellow engaged to write a poem at the rate of ten dollars a line quite a considerable comment resulted in the world of literature. When former President Roosevelt contracted to write a book on his African trip at a dollar a word ($ a $ dollar $ a $ word) most of us thought he had what commonly is called a "cinch," but, times have changed and $2.00 seems to be the rate per word for ex-Presidents now. If times were a little better, perhaps the rate might be higher. Well, if people were only to take the platitudes of the man of few words, who once guided the destiny of the nation, and give less attention to the sensational and misleading articles that appear in the tabloid press and propagate so much discontent against the honest enforcement of law it would be better, we venture to remark, for all concerned.

Our Foreign Mission Board has been under the necessity of reducing its Budget by 3% and this follows a reduction of the previous year of 25%. Added to this all building projects have been indefinitely postponed. This is of course a reflection of the hard times through which people everywhere are now passing. Remembering that Mennonites generally are a rural people and that the rural communities are hard hit we can readily understand why a reduction of missionary activities had been necessary. At best Mission Boards have to be exceedingly cautious because their incomes are irregular and uncertain. Depending upon the voluntary generosity of its patrons the Board can only build in faith and the church must see to it that its needs are made known and interest continued. After all, however, there is no good reason why contributions should decline, even in times of financial stress. We are responsible for the work we have undertaken and the missionaries whom we have sent upon the foreign field should not be left in the lurch just because we can less afford to give them what we could a year or five years ago. Nothing worthwhile can be accomplished without sacrifices. This is as true in the Lord's work as in anything else. Compared to the state of our financial abilities the matter of missions is not calling for very unusual hardships. We still have luxuries and we still live in comparative security while millions are without Christ. Responsibilities for the salvation of souls do not lessen for us now any more than responsibility for caring for our dear ones does even though there is no very great surplus in the family treasury.

The Mennonitische Blätter for March contains an interesting account of the journey of some of our Russian Mennonites from Germany to Brazil where they hope to obtain for their children and themselves, not only a temporary refuge, but, a home where they may live in the fear of God and serve Him as their conscience commands. Though so many of our dear brethren are scattered to the ends of the earth because of the godlessness and cruelty of their Russian countrymen we feel that there awaits a glorious future for them in the lands where they have found haven. Particularly striking is a picture carried by the Mennonitische Blätter which shows a little group of brethren and sisters surrounding a crude table in a hut in the wilderness where they observed the celebration of the Lord's Supper. How strikingly different from former days when they assembled in their massive houses of worship in obedience to the Master's command and commemorated His suffering and death together and, yet, how similar to such former events, when they now gathered in obedience to Him and as of old enjoyed the sweet fellowship of brethren as guests at the Lord's table. Things have changed, but God has not changed, neither has the sense of Christian fellowship and duty changed.

Another striking picture showing the deep religious feelings of our unfortunate brethren that appeared in the Mennonite Weekly Review, in a recent issue, takes us to the other side of the world, to Harbin, China, where a large group of the children of Mennonite Refugees is assembled to celebrate Christmas in a manner becoming Christians. Remembering that these people have had to pass through unspeakable privations to get out of Russia one almost wonders how so many children could survive. It is refreshing to know that time and place was found for a temporary rest, but, it should also be recalled that the stay of these in Manchuria cannot continue indefinitely and that a way must be found to secure for them a permanent abiding place. They are without money and without the necessities of life. If they are not toperish, or perhaps be sent back to Russia with all its evils and dangers, they must have the liberal assistance of their brethren the world over.

Advertisers very often are inconsiderate of the sensibilities of the subjects they use for the exploitations of their wares. For example, the name Quaker has been applied to things such as breakfast food, floor coverings etc., which have nothing at all to do with Quakers. The picturesqueness of their dress, perhaps, has been thought striking enough to make the picture of a Quaker adorn the package in which goods is sold. Also the reputation for the Quaker for sincerity and honesty has been commercialized in order to make it appear that the wares offered for sale bear as splendid reputation as that of a Quaker. Now, however, it seems, the advertisers have thought that the historic garb of the Mennonite and the reputation Mennonite housewives have for good housekeeping might be used as an excellent and attractive means to attract patrons. In many magazines of the current month there appears a full-page ad. intended to represent a market scene in Lancaster, Pa., in which Mennonites and Amish are the outstanding figures. Well, we do not doubt that the people portrayed are excellent neighbors and good housekeepers, but, that is no reason why their pictures should be drafted to sell a certain kind of cooking grease, no matter how good it may be. The wearing of a distinctive garb is a matter of conscience with those who are given to it and a sense of courtesy as well as common decency should hinder, even progressive advertisers, from captalizing it for commercial purposes. It may seem to some that using of hooks and eyes instead of buttons may be peculiar, but, after all, it is no more peculiar than it would be for some to wear a dress or coat several seasons out of style, and that should not be made a reason for somebody taking a picture of one so garbed and using it to attract business.

RETREAT ANNOUNCEMENT

Tentative plans have already been made for the seventh Mennonite Young People's Retreat for 1931. Two announcements can be made at this time and they are in regard to dates and place. The Retreat committee has selected Shipshewana Lake, Indiana, the same location as last year. A very courteous reply has been received from the Brethren friends granting us the use of the site again.

Our committee has suggested two dates to the Brethren folks. To date we have not received their preference. The suggested dates are August 3-13 or August 10-20. The Retreat will be held one of those 10-day periods.

MISSION NEWS FROM LAME DEER, MONTANA

The new Government hospital is occupied. The patients were transferred about ten days ago. It was on February 19th, which is an easy date for us to remember, being Mr. Petter's birthday.

We celebrated this family occurrence in appropriate fashion. The Indian Christian women planned a birthday surprise on the evening of the 18th, bringing pies, cakes and other eatables, to which I contributed sandwiches, potato salad, and coffee.

It was a pleasant occasion, because the surprise was so complete. At the close of the feast, Mr. Petter told about his childhood home in Switzerland, and how God called him to the Cheyennes, also something of the experiences of the intervening years. He added that though he had not once been able to return to look into the faces of dear relatives, he rejoiced that God had given him brothers and sisters among the Cheyennes, who had responded to the message of the Cross which he had brought to them.

The 19th, we spent at Ashland, in the home of Valdo and Laura, where a delicious turkey roast, with all the "trimmings" was served. The presence of two darling grandchildren, made this a very pleasant occasion. It happened that in going over, the atmosphere was just right for a magnificent view of the Big Horn range far to the southwest. In referring to this Mr. Petter wrote in one of his letters:— "Just as we reached the top of the divide between the Rosebud and the Tongue River valleys, there in the far distance stood in beautiful array of blue and white, snow mountains like the Alps of my beloved 'Schweizerland.' What could stir my heart deeper than such a sight on this my birthday with all its recollections of past years?"

As for the new hospital, here at Lame Deer, it is a magnificent structure, and represents considerable tax money. The "construction boss" said recently that $125,000 covered everything up to date, though we had rumors of a much larger figure. It is not yet furnished, and an additional item is a bill introduced into Congress by our Montana representative, for a $27,000 light plant, which also is to work the electric elevator and the other electrical appliances.

We had hoped that connection would be made with the Montana Power line at Colestrip, 30 miles distant, where the Northern Pacific Railroad Company operates the largest coal stripping mine in the world by electricity. The immense shovels dip eight tons at once, and operate every few minutes, easily filling a freight car in that length of time.

This coal mine was opened a few years ago, and has attracted world wide attention. Professors have brought their students from Germany, England, Russia and the United States to study conditions, as they made their tours for places of striking interest. Evidently the cost of extending the electric line from Colestrip, across country to Lame Deer, was considered prohibitive. It would have passed our door, and we were already dreaming of electric lights in the house. We have them in the church, getting current from the Agency plant, but at times this is insufficient.

The work on the Government hospital proper began last Good Friday, almost a year ago. Up to thirty men worked steadily throughout the summer and fall months. Lack of funds stopped work for a while after Thanksgiving, but was resumed after the holidays with a smaller force, and pushed to completion.

The "construction boss," expert masons, carpenters, plumbers came from near Superior, Wisconsin, some bringing their families, thus helping to swell the population of Lame Deer. The local hotel and eating places did a paying business during this time. Workmen also came from Miles City, Forsyth and Billings. Indians were employed for such work as they were capable of, and some proved steady and valuable.

Especially the digging of a long trench up a rocky hill to a cement reservoir which receives the water from the new 500-ft. deep well, was extremely hard in the intense heat of last summer. Indians who dug there, or wheeled the barrows of mortar day in and day out, cannot be classed as "lazy". Two white laborers bared their bodies to the waist line while working on the building and their skin browned terribly under the blistering sun, making them look more like "Red Skins" than many of our Indians.

This hospital with its T. B. Annex, and its wing for nurses and helpers, stands in direct line of our view to the Agency, obstructing some of the buildings there, as well as the hills beyond. Though practically finished, the grounds are still in chaotic condition, but work continues to remove rubbish, make walks, etc., etc.

No one seems to know exactly who was responsible for getting this magnificent hospital for the exclusive use of our 1,400 Indians. Long there had been talk that these Northern Cheyennes were the most backward, and had had the fewest advantages because of their isolation, so with one "spudge", it would seem, Uncle Sam tried to redeem himself.

It has room for over sixty beds, but the "boss" told us it could easily accommodate 100 patients. The eye and throat specialist is here just now, on one of his rounds, with wholesale

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb..............................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance..................................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

removal of enlarged diseased tonsils going on daily, which accounts for over thirty patients at this writing, and one baby has already been born in the new hospital.

Thus things seem to be moving, with the local doctor, the specialist, three nurses, cook, three Indian girl assistants, besides a night watchman and Ernest, the faithful janitor and engineer. Ernest has moved back to his house on mission premises, which is just a few steps now from this new hospital.

Ernest, as is generally known, has been our faithful helper in the mission for a longer period of time, having done the printing for two books of Cheyenne Bible translations. We are glad that Ernest can have this fine position at the hospital, which does not hinder him from helping regularly in the pulpit every Sunday.

We have watched the erection of this hospital with interest from the very beginning. First, big trucks hauled material from Colestrip, our present nearest railroad point, all through the winter months, and dumped it on the alfalfa field just south of our small pasture fence. Finally on Good Friday, excavations began, the well having been drilled before so as to furnish water for the mortar.

We were interested one day when the big trucks brought an immense red tank, about the size of a small house, which was laboriously dumped on the ground. There it lay all summer, until finally a large hole was excavated near the building. One day, before we knew it, this tank slipped out of sight and was covered with ground.

We were told it was to hold the crude oil which was to be used for heating purposes in big boilers. With coal mines all around us, and three deep veins right below, as discovered by the well digger, everyone questioned the economy of hauling crude oil thirty miles for such an immense building.

Somehow the plan was changed, and two big coal furnaces, and an incinerator were placed in the furnace room, while the big red tank is quietly resting in the ground. Every morning, considerable black smoke belches from the hospital chimney, and floats over our mission station when the wind or breeze is contrary. This is always an evidence that Ernest is "right on the job."

In view of the fact that when we first came to Montana, we were often without doctors and nurses, with some painful experiences like the death of Vohokass and others, we are indeed grateful for better conditions now. This ought to relieve Mr. Petter more and more from "doling out" medicine, though many still come to him, because of the confidence they have in him.

We are told that the medicine men of the reservation, still numbering over one hundred and fifty, view this new hospital with misgivings, lest their services gradually count for naught. Let us hope so, at least.

Mr. Petter is translating. Having finished the Acts two years ago, and Romans last year, he is working on the epistles to the Corinthians. Of this work, Mr. Petter writes in a personal letter: "This first Epistle to the Corinthians is like a hard rock. Just now I have laboriously picked out nine chapters from it. I wonder what Paul thinks of my job. Well, if he had to translate his epistle into Cheyenne, the thought matter would be comparatively easy for him, but I am sure he would find difficulties in putting it into Cheyenne."

As rapidly as these translations are available for study with our Cheyenne congregation, they are put to use. The study of the Acts translated two years ago, and printed last year, has been fruitful of much good. It has been an eye opener to show how the "true church" started and grew through the work of the apostles and their helpers. We learn that Peter was not the first pope, that Mary is mentioned but once as merely partaking with the women in a general prayer meeting, that Peter had a wife and mother-in-law, that Philip had a wife and daughters, etc., etc. All these facts and others are interesting to some of our Indians who were baptized as Catholics and they are keen to note the true and false teachings through this close study of the Word.

In another personal letter, Mr. Petter writes, "Yesterday we had the 27th chapter of the Acts with our congregation. It was rather difficult reading. Someone wondered why so many nautical details were recorded, which seemed rather unimportant.

"With a cursory reading, all that description of the voyage appears superfluous for the welfare of the Christian Church. And yet a closer study reveals the deep significance of it all. I read of a British sailor who followed the exact course of Paul's voyage, and reported that this description of Luke was marvelous in accuracy. There is not one nautical description in all the books of the ancient world to compare with it.

"Even the Greek terms are rare, and one of them translated by 'fast' is in all probability an ancient nautical term referring to the fall season when storms rage, but not recorded in Greek literature likely because of its special technical meaning. That is, the word itself is on record to mean 'fast', but that Greek fast was held in late November and very likely sailors applied the term to that stormy part of the fall.

"Expert sailors—not theologians—have said that this description is so true and exact that it cannot have been written by anyone except an eye witness of remarkable ability. And now this truth and exactness in the 27th chapter is the character of the man who wrote the 27 other chapters of the Acts. All that is told in all the other chapters must be as exact as what was written in this 27th chapter.—And then so is also the Gospel of Luke. So for me, this sea storm's description was intended by God to confound the stormy assaults of the Higher Critics, besides giving to the church a prophetic meaning of oncoming storms and safe landings on the shore mentioned in Rev. 15:2, 3."

With the continual interruptions of smaller and greater significance in the daily life and activities on our mission station, I find it hard to write even a simple mission letter like this in consecutive time. Thus this conclusion is dated later than above.

Last night we studied the last chapter of the Acts with our Native Workers' Training Class. The individual comments are always interesting. Outspoken Yellowfox expressed keen disappointment in Luke, the writer, for not finishing his account and telling what happened to Paul. "We had the closing scenes in the life of Christ in great detail, and I had so hoped we would find out how Paul died," was his comment.

May we not command anew to your love, interest and intercessory prayers these native preachers of the Word, who have shown such faithfulness to the church and to us, and who give such promise of good among their people. Here are their English names, as you could not pronounce the Cheyenne names: Ernest Cheyenne, Frank Littlewolf, Milton Littlewhiteman, Robert Yellowfox, though there are others, also among the women who are eager students of the Word.

Pray also for us as we daily "receive many who come to us, preaching to them the kingdom of God, and teaching them the things concerning the Lord Jesus Christ, with boldness, none forbidding us."

Sincerely, in His blessed service,

Bertha E. K. Petter.

Lame Deer, Mont., March 4, 1931.

REPORT OF THE PORTLAND, ORE., MISSION

424 Fargo Street,
Portland, Ore.,
Jan, 1931.

Evangelization Committee,
Pacific District Conference.
Dear Brethren:

Greetings in Jesus' name.

Another year has become history for the Portland Mission. We have reason to praise God for His manifold grace and for help and blessing received during the past year.

Not that everything was easy and all "smooth sailing" but perhaps the "rough seas" were blessings in disguise.

On January 1, 1930 we had fifty-three enrolled in our Sunday school, byt the end of December, 1930, we had eighty-six enrolled; not quite as many as we were aiming for. Our aim was one hundred by Christmas. However, our records show that we enrolled seventy-four new members during the year, that would have brought our enrollment above one hundred were it not for the fact that we lost forty-one members during the year; quite a number of these moved away and some dropped out. That makes our gain for the year only thirty-three.

The highest attendance at Sunday school during the year was sixty-one, the lowest was five on January 19th, when we had a big snowstorm. (Some of the big churches here in Portland did not even open up on that Sunday morning. Portlanders surely do not like snow.) (With the exception of a few snow flurries on Christmas day, we have had no snow here this winter. Have had lovely spring weather for about a week. Some wallflowers, violets, roses and primroses are in bloom.) The average attendance was thirty-eight.

The highest attendance at a morning service was on Rally Day in October when over eighty were present for the Rally Day service. We combined the church service that morning with the Rally Day program. The lowest attendance was five, on January 19th, snow storm; the average attendance was eighteen.

The highest attendance at an evening service was on Dec. 21st when we had our Sunday School Christmas Program. I did not try to count them, the church was so crowded, we carried in all the extra chairs we had and even then did not have seats for nearly all the people, the rear of the church was just crowded with people standing. We hope that many of these people will be won for Christ. Pray for them.

The lowest attendance at an evening service was four, twice during the year we had only four, with an average attendance of eleven. I did not include the Easter Evening program service, nor the evening of the Christmas program in getting this average.

The highest attendance at a meeting of the Women's Missionary Society was at our Anniversary Fellowship supper and program, when over seventy folks were present. The lowest attendance was eight, with an average of about ten, not including the anniversary meeting.

The highest attendance at our Girl's Club was twenty-five, the lowest twelve, with an average of about nineteen.

In November we organized a Young People's Christian Endeavor Society. We have a membership of fourteen. Our highest attendance was twenty-four (special) and the lowest was ten, with an average of sixteen.

At our Sunday school picnic in June we had seventy-six present. We had the pleasure of having with us on that day, Rev. C. E. Krehbiel, from Newton, Kansas, and also Rev. S. S. Baumgartner's son and wife from Newton.

We have two Sunday School teachers from the Bible School helping us in Sunday School this year; we have to pay their carfare. They are quite a help to us in the work.

Rev. Mahlon H. Day preached regularly during the year, with the exception of a few Sundays when he was out of the city, or when other speakers were present. On one Sunday he preached at the Grant Park Baptist church here in the city and one of the men from that church preached for us.

It was our privilege to have the following visit us during the year and preach for us: Rev. P. R. Aeschliman, Rev. S. S. Baumgartner, W. E. Garnet, Leonard E. Harms, Rev. Asher, Rev. G. M. Baergen, Rev. J. W. Stockton, Miss Lavina Burkhalter, Rev. J. M. Franz, Rev. I. S. Dolin, Homer Leisy, Miss Minnie Hilty from China and Rev. E. F. Atchley.

Five of our young people have in the past year expressed their decision to follow Christ and accept Him as their Saviour; one mother has also made her decision for Christ; please pray for all these. Let us pray that many more may be saved this year, and many take a more definite stand for Christ and His cause.

May I also ask that you continue to pray for me that I may be kept strong, and true to Christ, that I may have much wisdom in dealing with souls, that many will be won for Christ.

Please pray also for all those who are so willingly helping in the work here, also for Rev. Day as he brings us messages from Sunday to Sunday.

Praying that God may very richly bless you all in your work,

Yours in Christ,
Catherine Niswander.

CORRESPONDENCE

West Swamp Mennonite Church, Milford Square, Pa., Mar. 10, 1931.—In behalf of the members of the West Swamp church I wish to send greetings to all the readers of The Mennonite.

It has been quite some time since you have heard from us in these columns, part of this is due to the negligence of the correspondent and partly to the lack of news. But in order that the readers will not get the idea that West Swamp is going backwards or has gone out of existence altogether, I wish to write a few paragraphs to dispel any such thoughts from your minds, because this is certainly not the case. Our church has been going along nicely under the very able leadership of our pastor, Rev. A. S. Rosenberger.

We had our regular church services every Sunday, at which time very interesting and beneficial sermons were delivered by our pastor. The S. S. has also been held every Sunday with a high per cent. of the members present.

The C. E. work of the Senior, Intermediate and Junior Societies have been enjoying good inspirational meetings every two weeks, topics both of interest and of religious value were discussed at these meetings.

It would be a serious error to omit mention of the Young Women's Missionary Society and the Ladies Aid Society, both of these bodies of women are to be highly complimented for the Missionary work they are doing, both in Foreign and Home Missions.

It may be interesting to know that we have not had a funeral in our church for almost two years, although we have no immediate control of such matters, nevertheless it makes one almost think we are all needed here on earth to carry on the work for which God has created us.

For the past months we had weekly Bible Study meetings, these meetings are held jointly with our sister churches, Bethany and Flatland, these are held in the private homes of the different members during the winter months, alternating from one church to another, we have an average of 45 people present at these meetings. The above named two churches and West Swamp comprise the Swamp Charge and are all served by Rev. Rosenberger.

The choirs of the above named churches are in the midst of an Easter Cantata rehearsal which they will present to the public during the Easter holidays. We are also planning on having special services during the week prior to Easter.

A. C. E. Rally is to be held at our church in the near future, a number of these meetings are held at intervals, the purpose is to promote interest and goodfellowship between the different societies of the Eastern District Conference.

May God richly bless you and make you a blessing.

O. Clark Keiser, Corr.

SINGING SOCIETIES VS. SINGING SCHOOLS

By M. G. Oberholtzer

We know it is the Lord's will, that the singing in churches and Sunday schools should be of a reverent and worshipful nature. Dr. D. B. Towner used to say at the Moody Bible Institute, "Sing in the Spirit and also with the understanding." It is the conscientious opinion of pastors and church officers that music is one of the most essential avenues of church activities. Likewise do also all agree that it is all important, that efforts should be made to improve the singing in church and Sunday school.

It is evident that in order to accomplish this effectively, the young and old must come together occasionally and practice the art of song. It is my recent conviction, that in order to improve on the old method of organizing singing classes (having been engaged in that work 25 years), every church should organize singing societies. These organizations are to adopt a constitution and by-laws. This is a new and advanced plan, which will keep up the song interest, stimulate and improve singing in the churches and community.

Every church can organize a junior and senior singing society; adopting a constitution with strict rules to govern the organization. Electing officers of president, secretary, treasurer, music director and pianist. Provision should be made in the constitution, to have taught occasionally the essential technicalities of music, by an efficient instructor. These societies should meet regularly for practice, at least, eight months in the year.

Young people like to sing if started properly. Through such organizations the valuable talents of thousands of young people could be developed, which would be dormant and often entirely lost. By listening to radios these talents can never be developed. Music must be practiced in order to retain the good instructions received in the public schools. An editorial in the "Pathfinder" will verify this statement no doubt: "One large college has started a class in music with the design of developing and encouraging performers. It wants to offset the very patent fact of present-day life that we are nearly all becoming listeners and think little of trying to play. This condition is largely the effect of the radio by which we can get all the music we want by turning a switch button. No longer do we hear the pounding practice on the pianos by the neighborhood girls and boys, all up and down the street. Of course there is some compensation in that, but it is very undesirable for us to get all of our art produced for us and handed over to us without an effort. It is bad for us, and will soon be bad for art. Only by a general interest and by general trials and efforts can we develop the art genius that is in our people. It bids fair now to lie dormant and undeveloped. A new interest along this line should be awakened."

What is true regarding instrumental music is certainly a more evident fact regarding vocal music. In very few homes today do we find practicing singing of songs, "hymns and spiritual songs, singing and making melody in the heart of the Lord." It is real joy to the one who is singing with others, when the heart of the singers are attuned with the true spirit of the heavenly vision. "Music awakens intellectual and emotional responses as well as evinces intellectual and emotional growth and development."

"LOST"

There is in this world no sadder condition, no more heart-piercing word than to hear somebody crying out "I'm Lost! I'm Lost!" It is sad indeed to have lost something. But to hear those two words I'm Lost—makes our heart go out in sympathy to that soul in so helpless condition, that is groping to save itself only to fall back with the word Lost! once more breaking the stillness of the air.

All human skill and efforts can do is done to rescue the one in so pitiful a condition. Yet the poor soul can not be found, for it must have lost its way and is wandering about, probably half starved for want of food and water but lo—again the cry is heard coming through the air from somewhere, Lost!

Another effort is made to rescue the wandering soul, but with no more result than before.

For the Soul crying out has not lost the natural trail, it is not lacking in food and water for the body.

But, it was carried along with the hurrying crowd beyond—that it might retrace its steps. For there is a line beyond which God Himself hath said that he who goes is lost.

Lost! those golden opportunities.

Lost! time, those precious hours.

Lost! the true way of Salvation.

Lost! Too Late—I'm lost, is re-echoing through the air as the Soul is carried over the Niagara of destruction, and is gone forever.

Dear Reader:

Have you so little appreciation of the value of a single soul? Are you not concerned that they too might be saved? That are thus helplessly crying out to you, will you save them before it is too late? Does their heart-piercing cry not stir your soul to action? The youth of our day is heedlessly drifting along, will you not sound a warning to them today? Tomorrow may be too late.

Arthur F. Ortmann.

GOOD NEWS FOR THE BLIND

The American Bible Society is happy to announce that embossed volumes of the Bible for the blind may now be had in all systems at the special price of twenty-five cents a volume instead of at the former price of fifty cents. Thus the whole Bible in revised Braille, consisting of twenty volumes, may now be secured for $5.00 (the manufacturing cost is $47.00). The fifty-eight volumes of the Bible in Moon, the system used by older persons whose finger tips are losing their sensitiveness, can be purchased for $14.50 (the manufacturing cost is about $225.00). The new price of twenty-five cents a volume applies only where the purchase is made by or for a blind individual.

The difference between the selling price and the substantially greater cost price is met by designated gifts contributed to the American Bible Society. Such offerings enabled the American Bible Society last year to place in the hands of the blind over 4,000 volumes in Braille and other suitable systems.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

A UNITED MENNONITE YOUTH THROUGH CHRIST

Mennonite Young People's Society

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

Sunday, March 29

Why Christ Is a Worthy Master. John 13: 1-11; Phil. 2:5-11.

Self-giving service is the central thought in our study this week. This word "service" has become a rather common term in our civilization today. Almost every aggressive business firm has the slogan of service. Sometime ago a garage used the following advertisement: "We will crawl under more dirty greasy cars and give more extra service than any other garage in town, drive in and be served." The world of business learned the secret of service from Christianity. Most of them know it is good business to give real service. The true Christian serves hoping to receive nothing in return except a strengthened and developed Christian character.

It is absolute essential that each one of us decides as to whom we wish to serve. We have liberty to choose our Master but then having made this decision it will become our sole duty to be servants and to serve. Paul says in Romans 6:16: "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." They who serve Mammon, the god of selfishness and pleasure think they are free, but their loud-voiced freedom simply leads to deceptive but certain death while those who serve Christ will receive an eternal life of happiness. It is no hardship to be a servant of Christ, it is the only life really worth while living.

This meeting should have much of the devotional note in it. There should be sung some of those fine devotional hymns of which we have so many. But let us remember that young people desire to praise their Master by serving Him, so some of the hymns should have the more active note of service.

A good opportunity is offered in the discussion of this topic to spend some unhurried time in sentence prayer period. The leader would do well to suggest some prayers which might be offered. Pray for those who are slaves to intoxicating liquors, to a life of selfishness and worldly pleasure. Pray for those who are under the bondage of other kinds of sin. May they find deliverance by the power of the Gospel of Jesus Christ. And then too many are slaves to prejudices and ignorance. May Jesus Christ be glorified in all of our lives.

In the Scripture portion in the gospel of John we find Jesus washing the Disciples' feet. Ordinarily this was considered a menial service, the task of the slave of the household. But thus far that evening no one had offered to wash feet. The disciples were thinking more along the line of their own advancement. The thought of humble service was far removed in their thinking. Jesus knew this. In order to teach them the much needed lesson of humility, of self-giving service Jesus girded himself with a towel and began to wash the feet of the disciples. Peter objected but the Master said that unless He would wash his feet he could have no part in Him.

Some believers believe Jesus commanded this as a sacrament but others believe it was meant only as an example of humility. But we all agree that the spirit of this act was one of unselfish service. "Follow me" says Jesus. And again He says, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

The real outpouring and giving of self is found in the person of Christ according to Philippians 2:5-11. This is a passage to meditate upon. It has an inexhaustible supply of food for thought. It is often called the Kenosis, that is the self-emptying of Jesus Christ for us and all who are sinners.

"At the name of Jesus every knee shall bow and every tongue shall confess that Jesus Christ is Lord."

THE GOSPEL TO SERVE OUR GENERATION

By Anton S. Richert.

(Concluded.)

In our last week's issue we have considered the diagnosis—It has yielded a rather discouraging spectacle. But is it not true that by placing the finger on the root of the trouble is often 50% of the solution. The pertinent question now is: On what organizing principle can our generation be so organized as to save it from confusion, disorder and indifference?

Our generation turns toward the Gospel for an answer. What interpretation will serve and satisfy? It is one of the deeply significant facts of our time that in their search for spiritual guidance and power the minds and hearts of our younger generation are turning afresh to Jesus of Nazareth. Recently a Cambridge undergraduate declared that his own generation wanted to be very sure that the Christian Church itself with all its traditions, ceremonies and creeds did not get in the way of seeing Jesus. There speaks an authentic voice from the younger generation the world around. It is looking beyond the institutions and creeds that have taken Christ's name—looking through them when it can, past them when it must—for a fresh clear sight of Jesus Himself. There is an open-eyed fearlessness and intellectual courage in this attitude which no one can miss. There is no fear in anything that science, history and philosophy can tell us. Our generation welcomes the clearer light which recent scholarship is giving us, not only on these matters but also on the history of Jesus Himself. Competent authorities tell us that no previous generation has been in so favorable a position as our own to see and understand Him better.

Let us therefore lay aside the traditions and most of all the misconceptions that may have come between Christ and us. It is so easy to lose sight of the spirit of the Gospel and substitute something else. As an illustration, let us note the extremes to which the Scribes went in defining labor on the Sabbath day. No knots dared to be tied on the Sabbath unless it was necessary for women in fastening their garments or provided the knot could be untied with one hand. There was even a serious dispute as to whether a cripple should not be forbidden to go out with his wooden leg since his wooden leg was a burden—and burdens must not be carried on the Sabbath.

We think these constrictions ridiculous. But are we not guilty of similar absurdities? We emphasize science to the exclusion of everything else and conclude we need no God; we stress freedom of thought and forget it must be controlled by One wiser than ourselves; we emphasize individual personality and forget that the background of the arguments involved is fundamentally untrue. H. Kraemer says in the April 1930 issue of the International Review of Missions we must always remember "that even the sublimest thing produced or received by mankind must be regenerated and redeemed in Christ before it can be given its true place and meaning." Let us therefore look past science, freedom of thought, civilization and even sometimes the Church—for all of these only partly deserve His name.—Let us look straight to Jesus Christ Himself.

More specifically, we noted in our diagnosis a prevailing atmosphere of uncertainty. The very laws of Physics and Chemistry seem to wabble; Philosophy and Psychology, instead of offering a solid foundation seem to add to our intellectual confusion until we stand in despair, having lost confidence in nature and mankind. But thank God, our Gospel interpretation offers a solution. Here is Jesus Christ, the Rock of Ages. There is nothing uncertain about Him.

Here is an unfloundering solid base, a certainty among uncertainties. That universal desire in mankind for a Rock of Gibraltar is satisfied only in Christ.

Again we noted in our diagnosis a distinct trend toward drifting and indifference. We let things slide—we act either upon one course or another. Our elections strikingly show this trend toward indifference. In the election of 1922 at least 15 United States senators were elected by less than one-third of the possible votes in their states. Our Gospel presents a definite antidote; it points toward a definite goal—the Kingdom of God—it demands an uncompromising stand on Christ's program. There is no mincing of words in Rev. 3:16: "Because thou art neither hot nor cold I will spew thee out of my mouth."

May we add one other element of interpretation of the Gospel. In giving the needed interpretation in terms of the certainty and the definite program found in Christ we have implied that there is the solution of all our social and spiritual ills. Why then may we ask, has the gospel no larger results to show? Is this gospel after all weak and incapable of meeting the needs of the world? Why do we have so much industrial strife? Why has Christianity not abolished war? There is a tragic failure somewhere. The answer is that the gospel works in men and through men. Unfortunately the gospel has had very unpromising material to work with. Many go part of the way but few go all the way. We have been unwilling to obey Him fully. In a word the fact of the matter is that Christianity has never been really tried. Why not try Christianity? We propose therefore that interpretation of the gospel which aims to try it out in practical life. Christianity is an experience to be felt. Most of us have not availed ourselves of the opportunities of that full experience.

In closing may I pass on the optimistic note struck by Dr. Daniel A. Poling, president of the World's C. E. Convention in Berlin when he said:

"Youth must be served, and religiously. Youth is incurably religious. More young people are taking Jesus Christ seriously throughout the world today than ever before in history. We believe in young people. They need the church and the church needs them. Man's hope for a better world lies not in wealth and armaments but in the character of his sons and daughters.

"Modern youth conditions justify neither extreme optimism nor exaggerated pessimism. Many critics are superficial observers. They do not understand young people. They have short memories. Modern young people are not perfect. They are not angels, good or bad. They have decided defects and urgent needs. But as a generation young men and young women were never more intrinsically fine than they are today."

With this reassuring note of Dr. Poling giving his view of the rising generation in mind we propose a gospel of certainty, a gospel with a definite program and we propose that that gospel be tried out in practical life.

A LENTEN MESSAGE

By Rev. J. E. Kaufman.

This is the season of the year when the minds of all Christendom are turned with especial thoughtfulness toward the things of Christ. The observance of Lent is purely voluntary. There are no laws of the church behind it. When our Lord went out upon the mountain to fast for forty days, he did it voluntarily, of his own will. We observe the forty days preceding Passion Week in the same attitude.

In these busy, hurrying times, we need to be stirred afresh to the blessed exercise of quiet meditation and fellowship with God. We need to take an inventory of our spiritual selves and see wherein we could make ourselves more efficient in the service of our Lord and Master. It is a good time to give the body a rest and the soul an opportunity. We need spiritual retreat and soul refreshment. We need to find time to "Be still, and know that I am God," and to "Wait upon the Lord." This does not mean that we are to serve God for six weeks and the world for forty-six. It means rather that we must have moments of vision if we would have hours of service.

The Lenten season challenges the youth of today to the heroic. A young girl said in a prayer meeting when the topic was, "Cross-Bearing," "I think of the cross as a plus sign. When I bear the cross for Jesus, it adds far more that it takes from my life."

The call for young people to champion the cause of temperance, righteousness, justice, and clean living was never more urgent. I am confident of victory, but the crusade is far from finished. If we have grown careless in matters religous, neglectful of our Christian duties, and indifferent to our spiritual welfare, what a propitious opportunity the Lenten season offers for improvement!

Aberdeen, Idaho.

VALENTINE PARTY ATTRACTS

By Katherine Krehbiel, Lind, Wash.

At the home of Rev. and Mrs. M. J. Galle, in Odessa, Wash., over fifty members of the choir and young people's group were entertained at a long to be remembered valentine party.

The expectations of Cupid inspired the games for the evening. In the spacious living room attractively decorated with colored balloon and valentine motifs, Cupid first had a "dear hunt," in which the boys blind-folded, chose their partners for the games. Following this came "Cupid's ball game," in which the balloons were tossed across the net as in volley ball. This feature was particularly exciting. When Cupid took a drive, three girls participated in a nail driving contest. On this drive Cupid changed a tire, which proved to be "Attire." Three couples in a suit case race performed. Cupid wrote a love letter, had his fortune told, stopped at a filling station and had a romance, all of which were very entertaining. Dainty refreshments suggestive of the occasion were served by the hostess.

Then the crowd suddenly found itself in total darkness. When the light appeared it was streaming from the windows of an elevated miniature church. Leading flown from it were streamers of tinsel attached at the ends to a huge birthday cake, commemorating the recent birthday anniversary of Christian Endeavor. Directly before the cake was a huge taper symbolic of Christ, the nucleus of C. E. and the Church. On both sides were smaller candles, twelve in number, representing the apostles. The crowd supplied with smaller candles circled around the room, took light as they filed by the large candle and joined in singing, "Brighten the Corner," as they received light. Interesting it was to hear the chorus increase in volume. Other choruses were sung; Rev. Galle addressed the group and following a closing prayer, the small individual candles were placed on the birthday cake, a beautiful spectacle in the darkened room!

The impressive, most entertaining party proved definitely that the spiritual, when combined with the social, serves to enhance and not to mar it as is the popular notion. Host and hostess were well repaid for their effort and by the enjoyment it afforded and for the blessing received.

ACTIVITIES OF A YOUNG PEOPLE'S C. E.

By Anna Lichti, Upland, Calif.

The Christian Endeavor topics of "What Is My Ideal of a Young Woman," and "What Is My Ideal of a Young Man," were well treated in the Young People's society. The first Sunday evening the boys had charge of the whole program, with no girls taking part. There was a sort of a contest to see who would present their material in the most interesting way. The boys worked out a regular program with topics. The next Sunday evening the girls gave their program and it really was well executed. They had a skit worked out and six girls presented it, working in the special music and the topics on the Ideal Young Man in their conversation. The judges gave the girls the decision.

The Young People's Society is having a bulletin board put up in the vestibule of the church on which will appear only notices for the young people. The church is generally in use and not available for their notices.

Each Sunday evening immediately following the C. E. meetings, either the choir of the Young People's C. E. society has charge of a 20-30 minute song service.

HOW TO KEEP THE QUIET HOUR

First, set aside a definite time for your devotions and as nearly as possible keep that time each day. Be sure you allow the full fifteen minutes and you'll soon realize that a longer time is easy and a blessed privilege. Second, read your Bible systematically, by books and chapters in order. Do not jump from place to place. Meditate on what you read and if you care to, read some prepared helps or a Quiet Hour book in conjunction.

— Pacific Distr. Exchange.

THE S. S. LESSON

March 29

Review

Golden Text: Jesus of Nazareth—who went about doing good, and healing all that were oppressed of the devil: for God was with him. Acts 10:38.

Lesson I. Birth of John. The lesson shows how prayers are answered. The vision came to Zacharias while engaged in the service of worship. God had a plan for the life of the forerunner of His Son. It called for a consecrated man of clean life. This John has the distinction of having it revealed before he was born that he should be great with God. His greatness consisted in his humility, consecration and service.

Lesson II. Childhood of Jesus. Being one of us He developed as one of us from childhood to maturity. He grew in wisdom—an intellectual development, in favor with God and man—a religious and social development. He was subjected, that is, obedient, to His parents, both earthly and heavenly.

Lesson III. Ministry of John the Baptist. He came with warning and fiery messages. Men had to be made attentive for the time was one of crisis. His was a work of preparation—a preparation for the Messiah of whom the world was not worthy. This preparation, first of all, had of neccessity to be one of individual repentance.

Lesson IV. Jesus Tempted. Being human and like men Jesus had to face temptation continually, but, being the Son of God, the Devil made Him the special mark of his temptations. The appeal was to his hungering and weak body craving food, to the abuse of His miraculous power and to a desire to wordly political power. The answer of Jesus was from the Word of God. One armed with a knowledge of the Bible has a power that can meet successfully the fiery darts of the evil one.

Lesson V. The Great Physician. Jesus had power over the bodies of men and could command cures. We speak of Him as the Great Physician. He wasn't just a great doctor; He was God and as such had power over all creation. Moreover, He was here to combat sin and afflictions of the body are here because of sin. He is not only the cure of the body but of the soul as well. He alone can cure our spiritual ills.

Lesson VI. The World's Greatest Teacher. Jesus was that because He came from the Father to reveal the deep things of God. His is the teaching that the world will always need. The wisdom of man can never be anything like the wisdom of God that men may have through Jesus Christ their Saviour.

Lesson VII. The Friend of Sinners. Jesus came into the world to save sinners. None can be so low in sin but that He can help them. The woman with the alabaster box is typical of the sinner who is conscious of the love of Jesus and spared nothing in order to express gratitude to Him. Simon in contrast with the woman was one who did not appreciate His goodness.

Lesson VIII. Jesus Bearing Good Tidings. A picture of the preaching journey of Jesus through Galilee surrounded by His followers who ministered to Him. The parable of the sower illustrates the results of the sowing of the Word. Sometimes it is not appreciated, sometimes it is choked with wordly cares, sometimes it seems to be wasted but much of it finds good ground and brings forth fruit in abundance.

Lesson IX. Jesus Sending Missionaries. They had a special task to be performed and were not to concern themselves about ordinary cares or customs, knowing that God would care for them. They were to go to those who would receive them and they were to go in peace. The result of the mission was astonishing. God had given them power, as he does to all who obediently set themselves about the tasks He gives them.

Lesson X. The Good Samaritan. Those who knew their duty to God often failed in its performance. This was true of the Pharisee who asked: Who is my neighbor?, of the priest and the Levite. The true neighbor was an unexpected revelation. He recognized his duty to a fellow man and did it. The Samaritan is a type of our Lord who came to save us and spared nothing in doing so.

Lesson XI. Among Friends and Foes. The friends were the little family at Bethany, the place He loved to be, and the place where He spoke with rare frankness. The foes were the Pharisees, the teachers and the lawyers—those who should have recognized His goodness and listened to His teaching. They were the blind who would not see. They were the blind who would not see. They permitted the darkness of their sinful lives not only to shut out Jesus but to set them against Him.

Lesson XII. Temperance Lesson. It is necessary to be temperate in all things for God has given us nothing to be abused. The use of intoxicating liquor has been one of the world's greatest curses and is responsible for crime, poverty, illness and afflictions that cannot be estimated in extent. We owe it to ourselves, our families, our neighbors, our country and our God to oppose and denounce intemperance to the fullest extent of our ability.

WOMAN'S WORK

Avon, S. Dak., Mar. 6, 1931—Dear Readers: Our Mission Sewing Society of Friedensburg church near Avon, S. Dak., sends greetings to readers and other sewing societies.

We have enjoyed another year of Mission work which we feel the Lord has blessed. We are continuing our work again this year with not so much to do as in former years. The reason for this is we could not get the station back for which we had been sewing. This year we sew for a station at Busby, Mont., and the list doesn't call for many articles; they want money to buy goods so the Indian ladies learn how to sew.

Our society is only small. We have sixteen regular members. We meet once a month at the different homes. At our meetings we always open with song, Scripture and prayer. Closing is with song and prayer. We read aloud the Missionary News and Notes, and find them very interesting. Then we proceed with our cutting, sewing, quilting or whatever we have to do.

Last year we sewed 206 garments for a station in India.

In the month of October we had a sale of articles made and donated by the ladies of our society. Also sold lunch. For this we received $146.86. This money was all given to the Mission work. $42.00 went to workers we are supporting and $30.00 went to three stations in the States, namely, Arizona, Oklahoma, and Montana. The remainder of the money was sent to the Treasurer and was to be sent where most needed. Our wish was that one half should go to home missions and the other half to foreign missions. Will close with best wishes to all societies and workers in the Lord's vineyard.

Yours truly, **Mrs. Ben J. Becker,**
Sec'y Mission Sew. Soc.

CONTRIBUTIONS

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR FEBRUARY, 1931

Foreign Mission Gen'l Treas.:

Rosenort Sew. Soc., Laird, Sask., $30; Hebron Sew. Soc., Buhler, Kan., $100; Ladies Aid Soc., Medford, Okla., $80; Bethany Sew. Soc., Quakertown, Pa., $30; Mary Martha Circle, Lehigh, Kan., $10; M. M. Circle, Brudertal, Hillsboro, Kan., $21.08; Sew. Soc., Schoenwieser Ch., Glenlea, Man., $25.

Home Missions Gen'l Treas.:

Rosenort Sew. Soc., Laird, Sask., $20; Hebron Sew. Soc., Buhler, Kan., $50; Bethany Sew. Soc., Quakertown, Pa., $12.50.

"News and Notes" etc.:

Mrs. J. H. Riesen, Watson, Sask., $.25; Ladies Aid Soc., Medford, Okla., $1.80; Mrs. M. J. Galle, Odessa, Wash., $.25; Sew. Soc., Lehigh, Kan., $2.20; Bethany Sew. Soc., Quakertown, Pa., $1.50; Mrs. H. H. Ewert, Gretna, Man., $1.75; Menn. Sew. Soc., Rosthern, Sask., $.50.

For Montana Stations in Place of Sewed Clothing:

Sew. Soc., Paso Robles, Calif., $32.50; Sew. Soc., Onecho, Wash., $10; Sew. Soc., Monroe, Wash., $10; Sew. Soc., Pratum, Ore., $15; Sew. Soc., San Marcos, Paso Robles, Calif., $8; Sew. Soc., Immanuel Ch., Los Angeles, Calif., $10; Miss. Soc., Upland, Calif., $25; Garden Township Sew. Soc., Moundridge, Kan., $10; Christian Menn. Sew. Soc., Moundridge, Kan., $40; First Menn. Miss. Soc., Bluffton, Ohio, $10.

Miscellaneous:

Beacon Light S. S. Class, Gotebo, Okla., Orphan, India, $20; Miss. Soc., Reedley, Calif., Two Orphans, India, $60; Zoar Sew. Soc., Goltry, Okla., Biblewoman, India, $25; Mary Martha Circle, Immanuel Ch., Los Angeles, Calif., Girl, India, $30; Bethany Sew. Soc., Quakertown, Pa., Child, India, $30; Bergtal Sew. Soc., Pawnee Rock, Kan. Widow, India, $20; Do. Evangelist, India, $100; Rosenort Sew. Soc., Laird, Sask., Orphan, India, $30; Do. Korba Station, India, in place of sewed clothing, $10; Menn. Sew. Soc., Rosthern, Sask., $10; Ladies Aid Society, Plum Coulee, Manitoba, Do., $5; First Mennonite Miss. Society, Bluffton, Ohio, Basna Station, India, in place of sewed clothing, $10; Sew. Soc. Deer Creek, Okla., Do., $20; Tabea Sew. Soc., Tampa, Kan., China Missions for Bibles, $10; Christian Menn. Sew. Soc., Moundridge, Kan., Chicago Tract Soc., $5. Total, $937.33.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

Correction: In the January list of gifts, the 6th item from above under "Miscellaneous" should read: **Mennonite** Sew. Soc., Rosthern, Sask., instead of **Eigenheim** Sew. Soc.

Mrs. J. G. Regier, Treas.

JOTTINGS

Dr. Oliver Buswell, president of Wheaton College, Wheaton, Ill., and successor to Dr. Blanchard, preached last Sunday in the Berne, Ind., church.

Services are arranged for the guests of the Old Folks' Home at Frederick, Pa., an institution maintained by the Eastern District Conference. Last Sunday Rev. Elwood Shelly of Pennsburg was the preacher.

The Men's Brotherhood of the Allentown, Pa., church held its Annual Banquet on the evening of March 12, on which occasion Rev. A. S. Rosenberger, of the Swamp charge, Quakertown, was the speaker.

The Flatland, Pa., Sunday school is making preparations for Easter program to be given on the evening of April 12. Bro. Daniel Landis, the deacon of the Flatland church has been confined to his home for some time on account of sickness.

Rev. Earl Salzman, of Topeka, Ind., had charge of the pre-Easter services in Grace Mennonite church, Pandora, Ohio. Daily programs at which Rev. Salzman will speak are to continue until March 22. Mr. Eldon Geiger of Decatur, Ill., is to act as music director.

Passion Week services will be held in the West Swamp and Bethany churches, Quakertown, Pa. Among those to speak are Revs. W. S. Gottshall, pastor of the East Swamp church, Rev. G. T. Soldner of the Souderton church and Prof. A. E. Kreider of Witmarsum Seminary.

Rev. Freeman Schwartz, of Schwenksville, Pa., is preaching a series of sermons on the general theme, "What we believe". The subject for last Sunday, the third of the series, was "What we believe about the church." Bro. Morris Dehaven is conducting an interesting C. E. Expert class in the Schwenksville church.

While we of America are deeply concerned about the problem of week day religious instruction for our children of school going age the brethren in some places of Europe have found a way for meeting the situation, for example, in the large congregation in the Free City of Danzig, a weekly gathering of the children of from 6 to 16 is held every Tuesday in the Church building where instruction in Bible and Catechism is given them.

At the meeting of the Young Women's Missionary Society of the West Swamp, Pa., church, February 28, a very interesting contest, based on information concerning our mission field and missionaries, was conducted by Mrs. Allen Bleam. Judging from remarks of the members of the Society, the greatest benefit derived from the contest was the knowledge that there is much to learn about our mission fields.

The Men's Class of the First Mennonite church, Bluffton, Ohio, held an interesting gathering last week in the church building at which time, besides enjoying splendid refreshments, Coach A. C. Burcky, of Bluffton College, discussed a number of questions that had previously been handed in.

The Ladies' Aid Society of the First church, Philadelphia, Pa., held its Love Feast and Anniversary exercises at which time the address was delivered by Miss Mary E. Blackwell. Miss Blackwell is remembered as having filled the pulpit of the First church during the time the congregation was without a regular pastor.

The Directory of the Wadsworth, Ohio, church contains information concerning the finances and membership of the congregation. The organizations connected with the church, which the Directory notes, are Sunday school, Christian Endeavor, Woman's Missionary Society, Ladies Aid and Fidelity Class. Rev. Wilmer S. Shelly is pastor of the Wadsworth church.

Mennonites of the Mt. Lake, Minn., community raised $753.00 which they forwarded to C. F. Claassen, Treasurer of the General Conference Emergency Relief Board with instruction that the money be used for the purchase of flour by the Red Cross for drought relief. A shipment of 351 barrels was sent to sufferers in the western part of Oklahoma.

Rev. A. M. Eash, secretary of the Congo Inland Mission Board and pastor of a Mennonite church in Chicago visited the Wadsworth, Ohio, church Feb. 19-22. The special reason for his coming to Wadsworth was to consult with Bro. Vernon Sprunger, who is a candidate for the Mission Field of which Bro. Eash is secretary. It was reported that he was to officiate at an ordination service, but this report was a mistake.

An interesting celebration took place in the Heubuden Mennonite church, East Prussia, some weeks ago when special notice was taken of the fact that the day marked the 40th year of the installation of the organ which has been played by the brethren Driedger and Wiebe since that time. The pastor, Rev. Dyck, made special reference in his discourse to the organists who were present and expressed gratitude to them for the sacred melody which they had contributed to the service of the church during all this time.

"Jesus, Refuge of my soul,
Let me, to Thy bosom fly;
While the nearer waters roll,
While the tempest still is high.
Hide me, O my Saviour, hide,
Till the storm of life be past;
Safe into the Haven guide,
Oh, receive my soul at last!

New Books on Archaeology

Biblical Archaeology and research has within recent years become such an important and helpful source of knowledge and illumination of Bible Lands and Bible times that no minister of the Gospel can afford to be without at least an elementary knowledge of this positive and confirmatory science.

VOICES FROM THE ROCKS AND DUST HEAPS OF BIBLE LANDS—Prof. J. A. Huffman, D. D., with an Introduction by Prof. M. G. Kyle, Ph. D. This book is an excellent introduction to the study of Biblical Archaeology. 172 pages, bound in red cloth board binding. Illustrated. **$1.25, postpaid.**

BIBLICAL CONFIRMATIONS FROM ARCHAEOLOGY—Prof. J. A. Huffman. A series of fine lectures to students in such simple but gripping narrative style that even high school students will appreciate it. Paper covers. 60 pages. **35c postpaid.**

UR OF THE CHALDEES—C. Leonard Woolley. A popular account of the romantic and historically important discoveries on the site of the City of Abraham. Illustrated. 210 pages. Cloth bound. **$2.50 postpaid.**

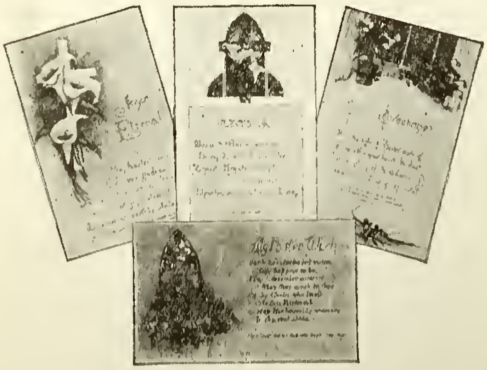
AN INTRODUCTION TO BIBLICAL ARCHAEOLOGY—George S. Duncan, Ph. D. A text book for School and Home. A concise, well-written book. Cloth bound. 175 pages. Original cost **$1.75.** New edition, illustrated, **$1.00.**

DIGGING UP THE PAST—C. Leonard Woolley. A fascinating work of excavation is here described in detail and illustrated by examples drawn from many different fields, each of which presents its own special difficulties and excitements. Illustrated. Cloth bound. 135 pages. **$2.00 postpaid.**

THE LAND OF THE PHARAOHS—Samuel Manning, LL. D. A re-issue of a finely written, vivacious book, full of warmth and color, dealing with an Egypt which, ancient as it is, is rapidly passing away. Illustrated. Cloth bound. 212 pages. **$1.00 postpaid.**

THE NEW ARCHAEOLOGICAL DISCOVERIES—Camden M. Cobern, D. D., Litt. D. A new and revised edition which carefully lists and describes the more important discoveries of the past century and their bearing on the Life and Times of the Primitive Church. This book of 300 or more pages is replete with illustrations that make it valuable to the student of the History of Christianity. Cloth bound. **$4.00 postpaid.**

PETRA—THE SARCOPHAGUS OF AN ANCIENT CIVILIZATION—Prof. G. L. Robinson. This is a scholarly book describing the marvelous ruins of Petra and gives a detailed account of the ancient High Places found there, which are similar to those referred to in the Bible. It throws considerable light on the religious practices of the Israelites and their neighbors, the Edomites. This book will appeal to the more advanced students of Archaeology. Profusely illustrated. Over 700 pages. Well bound. **$7.50 postpaid.**



Easter Postcard Assortment No. 314

A very pretty assortment of twelve dainty postcards that portray the joy and peace of Easter season. Well-chosen Scripture texts that tell of our risen Lord are surrounded with flowers and springtime scenes. The illustration shows the type of card you will receive. Remember your friends at Easter with a Scripture-text card, as well as remembering them on the other holidays.

The 12 pretty Easter cards in an envelope for only 20 cents.
Postage 5 cents extra.

Series 404—Easter Postcards

A very pretty series of four designs. Colorful Easter flowers lithographed in six harmonizing colors. Tinted panels and backgrounds. Remember your friends at Easter with a Scripture-text card. These sentiments and Bible verses tell of our triumphant risen Lord.

20c a dozen; $1.25 a hundred; postage 5 cents extra.

Order from MENNONITE BOOK CONCERN, Berne, Ind.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI BERNE, INDIANA, MARCH 26, 1931 No. 13

EDITORIAL

Perhaps the oldest document in which continued activities of a Mennonite body in America are recorded is the Record of the Eastern District Conference which began October 28, 1857 when a small group of ministers and deacons met in the Skippack, Pa., Meeting House "To consider present circumstances in the Mennonite Church as well as to the demands made by the so called High Council at its last meeting on the 7th day of October, concerning a proposed order (Constitution) for the Mennonite church undersigned by us and to discuss the above names order."

The brethren who gathered had been excluded from the Franconia Conference because John Oberholtzer, a young minister with progressive ideas, had printed a suggestion for a constitution to which several ministers and deacons had attached their names and presented it to the Conference. This orderly procedure was considered a bit of arrogance not in accord with the usages of the church and therefore the persons signing the document found themselves shut out of the brotherhood.

Only a few congregations were involved in the matter. These congregations were in Bucks, Berks, Lehigh, Montgomery, Northampton, and Chester counties. Germantown, in Philadelphia, though a very small meeting, also sympathized with the excluded ones. The result of the action of the Franconia conference was that in some places congregations were divided and in other places the whole congregation sided with the Oberholtzer faction.

From the time of the Skippack meeting to the present day the Eastern District Conference has continued to function. There were difficult times in the beginning which were all the more so because of several divisions that occurred in the early days. First came the Hunsicker separation in which personalities as well as principles were involved, then followed the Johnson division for very much the same reason and this was followed by the Gehman schism, which was the result of over-zealousness on the part of some who made more of emotionalism than the rest. For a time it would have seemed that the little faction under the lead of Oberholtzer would be short-lived, but the earnestness and zeal of the leaders gave to the movement a progressiveness that was reflected in many quarters outside of the Eastern Conference.

One of the evidences of progress in the new movement was the publication of church literature. Three papers followed one another in succession. They were the "Botschafter, the Volksblatt and the Friedensbote." The former two were edited by John Oberholtzer and the latter by Andrew Shelly, two ministers who for many years were chairmen of the Conference. As a result of paper publicity the brethren found contact with brethren in Canada and elsewhere. Then numerous places not in the district called upon Oberholtzer to visit them. This created a wide personal bond with the movement. Correspondence with German Mennonites created an interest in Foreign Mission, something which the American Mennonites had not hitherto concerned themselves about. Oberholtzer's paper having reached other states, in a few years the movement for a General Conference was launched. This was followed by educational interests with the result that the Wadsworth school came into being. English preaching was introduced which opened the doors to persons who otherwise would have been barred from the church by the language barrier. Sunday Schools came into being. Young People's Societies were organized and a Home for the Aged was established. In all these and other forward movements, the Eastern Conference was pioneer.

An examination of the Minutes of the Conference discloses the self-sacrificing efforts of brethren whose only thought was the advancement of the Kingdom of God. The financial struggles with which the Conference had to do, the concern for the prosperity of the individual churches, and its vision concerning missions, charities, education and home missions often were long in realization but with persistent effort and mighty faith the brethren continued in making their visions come true. Today, the Eastern Conference covers a much wider field. Its tasks differ from those the fathers undertook, but it continues in its determination to maintain the priciples for which their sires strove.

It is interesting when looking over the records of this Conference, to note how often in each generation the same family names appear. For example the name of five generations of the writer's family appear on the records of the Conference and its churches and this is not the only family that enjoys the same distinction. Gottshall, Shelly, Moyer, Landis, Stauffer, Oberholtzer, Fretz, Schleifer, Bergey and Geisinger, as well as other names appear on nearly every Conference roll. Again there are new names continually appearing that are not of Mennonite stock, indicating that the church has been reaching out beyond the limits of old family connections.

When the conference came into being there were only a few country congregations, none of them located even in a village. Today we find the churches in villages, towns and cities as well as in country places among the trees and fields. The change in our way of living and the means of transportation now in use make it possible for widely scattered members to be regularly in the services of their churches. It may be that in the future our people will have to spread out farther into many towns and cities if they hope to continue a worth while existence. This will be especially true in the industrial East. It will also mean more churches in the towns.

It is frequently asked why there are no more Correspondences from our churches appearing in The Mennonite. The answer is that no more are sent in, though appeal after appeal is sent out. Many of those who ask for correspondences are from churches whose communications never appear in our columns. Perhaps if a beginning would be made in such quarters it would help matters considerably. For a time the editor sent out requests to individual ministers and correspondents asking for communications that would bring information from their churches to the readers of The Mennonite. For every hundred such requests sent out, the best returns he could expect was five or six within the next month or so. This, to say the least, was hardly encouraging.

We note that in some congregations a correspondent is regularly elected, but, we also note that the correspondent seldom takes his job seriously. As ours is a scattered church and, as many of our people are connected by family as well as church ties, one can readily see how intimate correspondences from other congregations have an unusual interest and are expected. Every time a correspondent falls down on his or her job others are greatly disappointed and wonder what is the matter.

There are some things that an editor cannot do. He is not on the field and so has not the familiarity with conditions as they are in the home churches which would enable him to give the information to others. He must depend upon others having an interest in both the church and the paper and so we are justified in believing that a lack of correspondence simply means that some one in nearly every congregation does not concern himself or herself very much about his home church or the church paper. Let us get more correspondences. Let pastors take it to be their duty to see that information concerning the churches they are shepherding has more than a local interest and that it is up to them to give out such information through the paper. Where correspondents are elected let the congregation sometimes check up to see whether there is any real corresponding. With such little concerns on the part of our people we feel that the matter of getting more correspondents will be easily solved.

MEDICAL WORK AT KAI CHOW, 1930

The medical work of the past year has consisted in the examination and treatment of patients in the daily clinics, and in the care and treatment of those whose diseases made it advisable for them to live in the hospital, with operations and such other treatment as we have been able to do. Following is a summary of the number of patients seen and treated.

Outpatients

Men, Medical New Cases	787	
Total visits		1487
Surgical New Cases	633	
Total visits		1938
Women, Medical New Cases	588	
Total visits		1091
Surgical New Cases	365	
Total visits		995
Total New Cases	2373	
Total visits		5511

Inpatients

Men, Medical	60		
Surgical		77	
Women, Medical	19		
Surgical		18	
Obstetrics			9
Total Medical	79		
Surgical		95	
Obstetrical			9
Total admissions			183

This number of outpatients is over twice the number we had last year and keeps us fairly busy; we usually have now from 30 to 40 a day and these keep us busy for the afternoon. We hope as our student nurses gradually acquire knowledge and proficiency that we will be able to handle more as they come. We have been having from 15 to 20 patients living in the hospital most of the time.

An attempt has been made to present the gospel to all these patients, by means of talks by our evangelist and workers, posters, and tracts. Most of the patients are interested, many of them buy pamphlets and tracts to take home, many of those that live in the hospital have short prayers pasted up by their beds which they learn. Thus the seed is sown, some of which we are sure will bear fruit. At present we are still unable to follow up these patients like we should. We have a card index of the patients which we would be glad to let the evangelistic workers use at any time to look up old patients as they go visiting. It perhaps might be possible to cooperate a little more in that line.

Plans for the Future

I mentioned at the beginning that I had found the reports of 1928 and 1929 interesting. Here is where the interesting feature is found—in making plans for the future. Notice the following statistics showing a comparison of the three years 1928-29-30.

	1928	1929	1930
Inpatients	100	124	183
OPD New Cases	702	1158	2373
OPD Total Visits	3000	2513	5511
Received from Mission	$2609.65	$3750.00	$4375.00
Hospital Receipts	619.96	1494.77	1951.46
Medicines	431.98	926.44	1046.02
Salaries	2383.08	2262.26	2073.16
Nurses Training School			300.00
Hospital Supplies	615.24	534.67	1594.82
Hospital Kitchen	317.27	782.32	1429.06
Total Expenditures	4213.36	5816.76	8632.66

The first three items are the most interesting ones. Although the figures for 1928 are more or less an estimate since foreigners were not here all the time and complete records were not kept, they nevertheless form a basis for calculations. Notice there has been a steady increase in the number of inpatients. The great increase however is in the number of outpatients, here the figures for the number of new patients are accurate since we have records for them—1928 perhaps should be more than recorded. Notice that we have this year twice as many patients as last year and over twice as many total visits as last year.

I. Staff

The question of the number of workers needed as well as the amount of supplies and medicines necessary depends to a large extent on the number of patients we will have to care for. How many shall we plan on for next year? I am sure you will agree that the above statistics indicate a further increase for next year. I venture to suggest that with the clinics Miss Sprunger is now starting we will double this year's attendance next year. The number of inpatients will also increase, even now we could take in many more than we do but we try to limit the patients to those we feel should be given hospital care.

In our plans for the coming year the out-station clinics form a large part. We have been wanting to start out-station clinics for some time. Miss Sprunger has started this work now. She has visited three different places during October all near to Kai Chow. She has been welcomed very heartily into the people's homes and has had a good response from the people

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb..............................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance..................................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

of the places she visited. I have also been out to each place one day shortly before she was ready to leave. I have enjoyed these visits. It is very interesting to get in close contact with the people and to really see how and where they live and to get a closer glimpse of their conditions of life and their difficulties. We have also been able to see some of the former patients in their homes; it is very inspiring to see the joy and thankfulness in their faces as they welcome us and recall their days in the hospital. At these three places Miss Sprunger has had 358 visits. She has given them treatment as she could and has taken in $12.13 in money. She aims to charge them only the cost of the medicine and very few seem to have trouble paying for it. This work requires a little increase in the staff; she has a man and a woman with her who help in making arrangements and in the evangelistic work which she carries on with the same vigor as the medical.

We still look forward to the day when we can have an automobile and hold regular weekly or bi-weekly clinics at some of the outstations. Let us work and pray that this might be accomplished this year.

In addition to the above we may need other additions to the staff. It we can make plans for regular outstation clinics we will need a Chinese nurse to spend most of his or her time in that work. With this we should try to push the teaching of Hygiene and Public Health which is becoming more and more a subject of importance in medical work in this country.

With regard to the regular work of the hospital here at Kai Chow we may need additions to the staff depending upon the increase in our work. If the increase indicated above materializes we may need a few more student helpers. The addition of a Chinese doctor to the staff is still necessary. We have made little progress in finding one this year, but we are still hopeful.

We need some more equipment also; we are quite short in some of our operating instruments. I think the time has now come when we could profitably use a small tablet machine. According to the estimate of the Peking Union Medical College pharmacy, even small hospitals could save up to half the cost of their medicines dispensed in tablet form by having a small tablet machine and making their tablets locally.

II. Foreign Doctor

Finally to carry on the work we have started and to advance, it is essential that we have another foreign doctor. We have asked for one before and now the time has come when we should not wait longer if the work is not to suffer. Since the present doctor will be due to go on furlough in the spring of 1934, a doctor if sent out next fall will have one year to study language, one year to continue language and prepare in medical work and then will be required to take charge. I think this is the very minium preparation that should be expected of a doctor. Let us hope and pray that someone will be found ready and able to come next fall.

Recommendations

I. We recommend that the conference request the mission board to send out another foreign doctor to arrive on the field in the fall of 1931.

II. We recommend that conference advance relief funds of about $500.00 for the assistance of poor patients in the hospital.

III. We recommend that conference consider the best way to meet the deficit in this account.

Respectfuly submitted,
Medical Committee,
C. L. Pannabecker
H. J. Brown
Mrs. P. J. Boehr.

DARE WE BE CHRISTIAN?

St. Peter once said, "I am not." And for centuries, to be Christian was dangerous. But in this day of safety, dare we be Christian? for in any age it is an adventure. Abraham dared, going forth, "not knowing whither he went." St. Paul dared the Damascus mob: even the rope-holders were adventurers. He dared the ocean and was shipwrecked, their very "escape to land" was hazardous,—"some on boards and pieces of the ship." God delivered them, but He quelled no storms, nor smoothed no roads for those early Christians who dared; to have done so would have taken the worth and thrill out of their adventure. King Agrippa was frank enough to locate himself as only an "almost." An honest merchant labeled a brilliant stone—"Almost a Diamond, $3.50." Abraham Lincoln said, "When I went to Washington, I was not a Christian; when I went to Gettysburg I was." Many today would be surprised at their location to the Bible Standard of Christian. Thousands of fine people miss much by not daring to be Christian of the Christ type. Let us notice—

A Modern Brand:— composed of good citizens, but whose religion won't bear transportation. Removing to a new locality, they fail to transfer their religion, ceasing their religious activities. Again they do fairly well at home, but when absent to city or country, they forget whose children they are, whose day it is, and breaking from Sunday mornings, they join the world in joy-rides, picnics, amusement parks, shows, games, eating places, leading their children in a Sunday frolic. What a spectacle! They readily side-track spiritual duties to entertain Sunday visitors, forgetful of their mission to God, their visitors, and to themselves, on the Holy day. Instead of giving strength to the weak, they make them weaker, leading others astray, when they should lure to higher worlds, and lead the way. These are likeable, pleasant folk, but strangers to the Heaven-born life of Power, they win no souls to Christ. They know John's Baptism, but not Christ's Baptism of the Holy Ghost. "If these good were better, would the wicked be so bad?" Why linger in such powerless, unfruitful state? But not all are so, note example of those saints, whom Sunday visitors leave alone, for the reason they will not suspend Sunday duties for visitors. And having to spend a Sunday from home, they are invariably found "about their Father's House." Dear reader, which of these represents your life: the former, who cannot inherit the saint's reward, or the latter, who dare be Christian? How unsatisfactory the one; how full of comfort the other.

Another brand who will not dare is the—**Christian of Custom:**— It is so easy to fall in with; custom takes the adventure out of it; exacts little, if only one just "blends with the herd." No objections, no abstainers, no out-standers; Zacchaeus was a product of custom, of his community, not unlike his fellows. But when he met up with Christ, the contrast was evident. Job was a good citizen till he beheld God, then he said, "I abhor myself and repent." Isaiah rose to honors, but in God's presence he cried out, "I'm a sinful man." Today, many are Christians of custom, who, in the light of Christ or His Word, reveal a humiliating contrast. Whole communities have no religious contacts, seemingly content to remain so. Upon inquiry as to the reason, the reply is, "O it is just the custom here." The need? Out-standing leaders who dare break from custom, and who will love them into the Kingdom. Members of Dr. Sheldon's church, in response to "What would Jesus do?" would demonstrate it in daily life, but were amazed at the adventure of it. One had to close his Sunday News Stand; one his Sunday show; another his Sunday soft drink parlor; one had to cut out golf; another his tobacco; still another his drink; long-standing debts had to be settled; mis-used funds replaced. They must "forgive debtors;" attend church; begin the habit of prayer. It was indeed a daring break from custom, but need one expect to be Christian apart from it. To those bound by custom it seems hard, but it's abundantly worth it, and is the making of a Christian. Heaven knows we are weak, but we need not remain so, with Christ to aid us; will we try it? Well, let's go.—

Dare be Christian:— Millions have dared, and if it meant twice the daring, there would be millions still, you are not alone. To some, influenced by daily press reports, the whole world is adrift, with God powerless to stay the tide. Alas, sin and human weakness are evident on every hand. But be careful, they who oppose Righteousness, also underestimate the forces who make God their Ally. He has reserved unto Himself a mighty host, in whom is suspended the spirit of their leader, and of the early Christians, and which holds back the world from chaos. Thus, two things should decide us to dare be Christian—viz.—it is God's side, and the winning side. The opposers are fighting a losing battle, a cause condemned of God already, and are destined to pull down their house upon their own heads. Beloved, let's be done with the age-old failure of a religion yoked up with the world. Its rewards are disappointing. But disengaging therefrom, and cheered by assurance of a better, lets form a part of the only force to whom the Lord has given promise of victory,—a people who dare be Christian "according to Jesus Christ."

T. Richardson Gray,
Edgewood, Iowa

OUR GENERAL CONFERENCE AND A DECREASING RURAL POPULATION

A. J. Neuenschwander

The 1931 Year Book gives us several articles wherein the writers express their views and impressions concerning the General Conference of Mennonites. These articles are helpful and inspiring and indicate that there is something within the General Conference that augurs for growth and the assumption of an increasing share in the spreading of the Gospel of our Lord and Christ. We wish to offer another approach to our problem.

We are a rural people. True, we have some churches and Missions in cities, but the main field of labor and activity is in the rural sections of America. Sometimes one hears remarks that indicate that the speaker would rather be part of a denomination whose stronghold is in cities, thinking that in the urban population a more fertile field of labor might be found. To conclude, that because we do not have any large metropolitan churches that command wide attention, we are not making any notable contribution to the advancement of religious life, is a grievous error. "Familiarity breeds contempt" is an old proverb but it contains a great truth. We are familiar with our own work, and since there has not been anything startling in our development, we are in danger of overlooking some worthwhile contributions to American religious life.

The rural population in America is decreasing. Up to the 1920 census the population in rural sections was still larger than the urban. In that year the figures showed that the tables had changed. In that census urban population had 51.4% of the entire country. The 1930 figures show the rural sections to have 43.3% while the urban has climbed to 56.2%. This evident march from the farm and small town to the large cities is seen in many ways. Schools have become centralized and the little red school at the country cross roads is in many instances becoming a relic of the past. Church life is affected by this change as well as our social life.

What about our General Conference churches in this changing condition? Must we move into cities? Is there ground for continuing in the rural districts without facing defeat? Are our Mennonites staying on the farm and in the smaller towns or are they also found to follow the general trend? Surely if a situation presents itself where a nucleus of our people settle in a large city, we ought to be ready to minister to them, and make them the basis for a church ministering to the community wherein they live. In order not to convey the idea that we as a denomination are tied to the soil, it is well to note that our city missions and churches are doing very commendable work. Statistics to show the number of Mennonites who have changed from the rural to the urban in the last ten years are not to be had, but observation shows that rural churches have an increasing number of their members living in scattered places, a goodly number drifting toward the metropolitan centers. One thing becomes very evident; we must consciously and definitely seek to minister more to non-Mennonites than has been the practice in many of our churches in the past. This will naturally bring with it many problems, but it will do us good to face and solve them.

Let us see what has been the effect of the past seven years. We have made a study of the five District Conferences in the United States. The Canadian District is not included because of an influx from Russia during these years. We have selected the data from the statistician's report to the 1923 General Conference, and the latest available figures are found in the 1931 Year Book.

Eastern Dist. Conf., Jan. 1, 1923, 2,812; Jan. 1, 1930, 3,245; Gain, 433; 15.4 per cent.

Middle Dist. Conf., Jan. 1, 1923, 4,257; Jan. 1, 1930, 4,888; Gain, 631; 14.8 per cent.

Northern Dist. Conf., Jan. 1, 1923, 2,969; Jan. 1, 1930, 3,679; Gain, 728; 24.5 per cent.

Western Dist. Conf., Jan. 1, 1923, 8,113; Jan. 1, 1930, 9,179 (Jan. 1, 1929); Gain, 1,006; 13.1 per cent.

Pacific Dist. Con., Jan. 1, 1923, 1,406; Jan. 1, 1930, 1,856; Gain, 450; 32 per cent.

Total gain, 3,248; 19.96 per cent.

Does this seem that the church was affected by the shift in population? It might be if one or the other of our Conferences would have suffered a loss, but the figures show a growth in the old Eastern section as well as in the more open agricultural sections. It is evident that some of the increase has come from such churches who have joined the General Conference, but the growth cannot be attributed to that fact.

What are some of the contributions that we have made to the religious life of our country?

By maintaining a virile religious life and growing churches, in a declining rural population, we are supplying those things of God that make for comfort of soul, contentment of spirit, stability in values, hope and salvation. In doing this the Mennonite church can truly be considered a national benefactor.

Another contribution our church is making is the sending forth of a larger proportion of well trained, Christian men and women into the teaching field, than is sent into this field by larger denomination. The reason is easy to find. Our young people go to College but knowing that they cannot all go into their father's businesses or manufacturing plants, they turn to other fields of labor. Teaching is considered an altruistic vocation, and the Christian spirit of service as emphasized in our churches and colleges naturally leads many into this great field of service. From many places the call is coming for clean, able Christian men to lead the youth of our schools. The high school period is one of the most vital formative periods in life. In the last few years our own denominational colleges have sent scores of men and women into this field. I am not underestimating the helpful influence of women, but since our elementary school system is almost entirely "manned" by women, it is a distinct contribution of our churches to send forth many young men into this vital field of labor. What an opportunity for our Mennonite young men to inspire hundreds and thousands of our American youth in the ideals of simplicity, and love of peace as taught by our Master!

A third contribution we can make is to give a greater amount of effort to the building up of churches among our scattered rural groups. I firmly believe in Foreign Missions, and to enlarge our resources for that work, and because of the good we can do to and for our scattered rural groups I believe we ought to support the Home Mission work more than we have in the past. If we would give our Home Mission Board more adequate support, I firmly believe that they could enlarge the rural phase of our work in such a way that in a few years we would be able to show even a more substantial increase in the growth of our Conferences.

The writer doubts if he can ever forget the transactions at a District Conference when the Evangelization (Home Mission) Committee reported a substantial amount of an income from **interest** of a sum at their disposal, and at that same Conference session a mission effort was finally closed, another field (x) reported on, but not taken up. It was only a short time afterwards that another denomination opened the field (x) and a goodly number of Mennonites made up the group! Investment of interest, both commercial and spiritual at that time, it seems, would have opened a fertile field. We are a rural people, the record of the past seven years shows that we can carry on our church work so that we can increase in a decreasing rural population, then shall we not stay by our last? Let us not give less for Foreign work, but more for our Home work.

THE FAMINE IN CHINA

Facing the problems created by drought and business recession in the United States, Dr. David A. Brown, Chairman of the Board, China Famine Relief U. S. A., says, "We of China Famine Relief U. S. A. recognize the needs of our own country at this period of depression. Practically every member of our Board of Directors and of our National Committee is playing an important part in relieving this distress. Yet we can not, we must not, forsake those unfortunates in China who have suffered from famine and revolution these past years."

Dr. S. Parkes Cadman, with the same thought in mind writes, "America is facing a new era in social progress. At no time in its previous history have the leaders of its commerce and the makers of its laws shown so great a concern in the well being of their fellow men as now. A great and much to be desired change is rapidly taking place. In addition to the caring for our own, those of our people who can will respond to the cry of need of lesser privileged peoples. The aftermath of famine and war in China creates a situation without a parallel in all the rest of the world. It is entitled to every possible consideration, and I appeal to the generous-hearted souls over all this country to respond to the limit of their ability for the relief of the suffering, helpless human beings in China."

In 1930 around thirteen thousand churches and Sunday schools sent in contributions for the relief of famine. Already this year many pastors have put the need in China before their congregations and their Sunday schools and have been gratified at the results. The life saving program for China adopted meets with general approval for, besides its humanitarianism, it vitally strengthens the Christian movement in that country. It includes:

Food to the starving.

Exchange food for labor that will serve to prevent future famines.

The development of home industries among the villagers and farmers in famine areas.

This will help the Chinese to help themselves.

There are other practical things in the plan that have been worked out by famine relief specialists and missionaries on the ground. The Christians of America can afford to divide with the Chinese, and their leader will doubtless lay before them the opportunity for this expression of Christian charity.

ENJOYING HIS RELIGION

Recently a traveling salesman was talking with his pastor. His work carried him through many of the states of the union and takes him away from home for long periods of time. He meets many types of people in the course of the day's work. During the conversation with the minister this layman said, "There are two ways in which I get a kick out of my religion." Of course the pastor was alert at once to find what it was that afforded this man so much pleasure in spiritual things.

The traveler proceeded by saying that the first thing that meant so much to him was the use of the Gideon Bible found in practically every hotel room today. When the day's work is done, the traveling man has a good deal of spare time on his hands. He does not care to spend that time loitering about the hotel lobby. One soon tires of going to the movies. It is something of a problem to know how to spend these off hours profitably and even safely. This man says he first read the Bible in his room just to pass the time. He read it wherever it happened to open. A little later he became interested in reading it more carefully, reading it by books or along certain lines of teaching. In fact, he found himself greatly interested and doing some connected reading that amounted to serious study.

The other thing that gives him "a kick" out of his religion is the opportunity which comes to him, and which he seizes upon daily, to talk about Christ to those with whom he is doing business. He is not a man who would use the language of the schools. His terminology would be purely that of the salesman, but he says that in the course of a conversation it is comparatively easy to turn it to things of the spiritual life. His enjoyment is obtained not only in telling the story but in seeing its visible effect on the one to whom he is talking. He likes to watch, as he says, the young man to whom he is speaking slowly but surely straighten up a little, and to see the other man's backbone stiffen a little against the temptations of the day, as he is brought face to face with the Christ who loves him and who died for him and who believes in him.

The preacher's heart sang as he listened to this statement. It was only a few years ago that this man stood before the altar to profess his faith in Jesus Christ as his own Lord. Now, he is working for his Lord as well as for his own firm wherever he goes. His pastor thinks of it as a worthy representation of his church and a means of extending the gospel of Jesus Christ. May his tribe increase!—Ex.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

A UNITED MENNONITE YOUTH THROUGH CHRIST

Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC
Sunday, April 5

Easter Messages in Literature. Col. 3:1-4.
The Scripture Lesson:

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with Him in glory."

Easter-time! Jesus is risen! Spring is here! How these thoughts revive hope. Life seems to take on a new lease after the dull drab winter has been with us for some time. How fitting it seems that Easter should come when all nature is taking on a newness of life. The message of Easter would not seem nearly the same if it came at a time when leaves are falling and all nature is gradually losing the freshness of life.

Agnostics and would-be unbelievers try to explain away the Resurrection. They would have us believe that the appearances of Jesus were results of overstrung nerves, and were not real. The only real scientific proof of the dying and resurrection consists in a person actually dying and experiencing the life everlasting of the soul. But we know that when one dies then there is no real value for that life cannot then testify as to the hereafter.

Consequently our sole and only proof of immortality lies in the realm of faith. We have some proofs by deduction which seem plausible but the outstanding proof will always be that of faith. Faith is the only proof we have in many values of life and they are real, so why should we not trust our Master in respect to Life Eternal? Is there any authority whom you would rather believe than Jesus Christ? Has He not been true to us where we have tried Him? He said "I am the resurrection and the life, whosoever believeth in me shall never die." Do you believe this? You may.

Men have always believed that there is a future life. Our Indian settlers in America buried their favorite ponies along with their dead, the Egyptians buried furniture, food, etc., with their dead. Take that hope away from man, he cannot help but be a pessimist. What does he have to live for? But help him to believe that life here is just a beginning of the kind of life he will live for a long eternity then life will take on meaning. That will be reason for us to take on an optimistic frame of mind. Add to that the thought that life consisteth more than in the possessing of things, then the individual who is right with God is standing on high ground, what more can he desire. He is a prince, he has divine company. John says in his epistle that such a one shall be called one of the sons of God.

Note the triumph in the words of an old man who has this faith; "Nevertheless I am not ashamed; for I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." A man with a young faith like that will not fight and carry on when the hour of death comes. There is usually an eagerness to pass on into that other land across the harbor where there are no bodily pains.

Prayer

Dear Lord, help me to feel the thrill and power of the Easter message in my life. Give me a clear vision of things eternal, and a willingness to lay aside the things which so easily beset us. Help our Christian Endeavor Society to feel Thee walking by our side. We thank Thee for Thy undying love expressed in the crucified but ever-living Savior. Amen.

LEGEND OF THE ROBIN

A beautiful legend comes down to us through the Greek Church telling how when Jesus was a boy the robins used to play around His mother's door. And later when Jesus was being crucified the robins followed Him while He was carrying the cross to Calvary singing as they went. One of the robins is said to have plucked a thorn from His crown causing the blood to flow, some of which colored the breast of the bird and ever since the robins have a redbreast as a token of that deed of sympathy.

EASTER POETRY

"Christ the Lord is risen today, Hallelujah!
Sons of men and angels say: Hallelujah!
Raise your joys and triumphs high, Hallelujah!
Sing ye heavens and earth reply, Hallelujah!"

From "In Memoriam" by Tennyson

Oh yet we trust that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt, and taints of blood.

Behold we know not anything;
I can but trust that good shall fall
At last—far off—at last to all,
And every winter change to spring.

I stretch lame hands of faith, and grope,
And gather dust and chaff, and call
To what I feel is Lord of all,
And fainty trust the larger hope.

From "Thanatopsis" by Bryant

"So live that when thy summons comes to join
The innumerable caravan that moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

"Thou wilt not leave us in the dust;
Thou madest man, he knows not why;
He thinks he was not made to die;
And thou has made him: thou art just."
—Alfred Tennyson.

"The strife is o'er, the battle done;!
The victory of life is won;
The song of triumph has begun.
Alleluia!"
—Anon. Translated from Latin by
Francis Pott, 1861.

ARE YOU UNEMPLOYED?

Mennonites, as a rule, are thrifty, hard-working people. By far the greatest majority are agriculturists and as such have plenty of work even in these days of unemployment, financial depression, low prices, and hard times. Yet, from what we know and read there is some unemployment even among the Mennonites. Young fellows just out of high school or college are lying around at home with little or nothing to do except a few chores. It is up to Dad to keep the wolf from the door, for, try as they like, son and daughter are unable to locate jobs. Such cases are not common, but they exist and we sympathize with the young man or woman who is prepared and eager to work but can find no employment.

Last Sunday's issue of the Chicago Herald and Examiner contained an article by Rupert Hughes which I wish would find its way into the hands of every unemployed or idle person. After stating that panics will always recur he suggests that each period of enforced idleness is an opportunity for profitable self-improvement, as a result of which we may return to our duties better and wiser men and women. He further suggests that reading good books is one of the most profitable forms of self-improvement, for while panics and hard times may sweep away our physical possessions, they cannot rob us of our mental and spiritual pleasures and our knowledge gained from the reading of good books. After pointing out that so few people read, he goes on to tell why he thinks reading is the most profitable of all forms of recreation during hours of idleness. These are his words:

"Millions of jobless people are sitting about now all day long who used to sit about only of evenings, twiddling their thumbs, moping, chattering, dozing, when they might be reading, investigating, seeking problems to solve, for their own mental exercise and health.

"I have no harsh word for card games . . . . yet one may play a thousand games of cards in succession and be just where one started, except that a thousand hours of useful possibility have been wasted.

"Just as much mental energy can be expended on debating what card to play or what bid to make as would be required to master some intellectual difficulty that would be of life-long value.

"The public libraries are everywhere, and the smallest of them contains more books than the average citizen reads in a lifetime.

"The number of books taken out is flattering to our pride only when we ignore the small portion of our populace that ever goes to a library. Yet on these shelves are treasures of wit, wisdom, delight, that can hardly be surpassed. . . . The man who can read can earn more than the man who cannot. The man who reads much and wisely can earn still more money, prestige, and power. . . . There is a delight in poetry, in fine prose, in printed drama, essays, philosophy, that only those know who have acquired the thirst for books.

"There are many who read much but without profit. They stick to fiction or cheap gossip. Those who read only one sort of book miss not merely the profit of the others, but ecstasies, excitements, thrills, that cannot be described to the illiterate any more than the rainbow can be pictured to those born blind."

Mr. Hughes then describes at some length the advantages of reading science and history; of learning astronomy, languages, or even English grammar. Among the closing paragraphs of his somewhat lengthy but very readable article are the following:

"Many brilliant minds have been cruelly handicapped by a denial of early advantages. But they have the whole day now, and the long nights to spend in school.

"The wise soul somehow manages to turn every adversity to profit. This period of privation and hardship could be turned into a vast national blessing if the populace would devote itself to self-improvement. . . . Pity it is that so much suffering has been endured and is still to be endured, but if this magnificent chance is utterly wasted, it is not a pity but a shame."

So much for Mr. Hughes. He has given us some sound advice from which we might all profit. Books are undoubtedly our best friends in hours of idleness. I remember with a great deal of pleasure the many hours I spent in reading books on a variety of subjects during an enforced period of idleness due to ill health. As I lay in bed I forgot my unpleasant situation by wandering 'round the world, seeing through the eyes of the authors many strange and interesting scenes and people. Books on travel, missions, religion, history, philosophy, science, astronomy, and archaeology are more plentiful than ever before. You cannot fully appreciate the world you live in unless you read the biographies of its greatest characters, study the beautiful symmetry of the forces that work in God's great out-of-doors, or feel the pulse of the momentous events that have shaped the destiny of humanity.

In closing I would like to point out the fact that many of our best books which formerly sold for $5.00 or more are now available in $1.00 and 75c editions. Dollar editions of non-fiction books are becoming more and more numerous. This is a healthy tendency and should encourage reading. The next time you find yourself idle, borrow a worth-while book, or buy one. You will never regret the time you spent thus, while you wait for an opportunity to work.

F. J. Wiens.

THE VALUE OF A CHRISTIAN COLLEGE EDUCATION

By Warren Weiss

What is the peculiar value of a Christian college education? That is a difficult question for an undergraduate, in the midst of collegiate life, to answer in a really intelligent and unprejudiced manner. To say that such value is always apparent to the student, or never subject to his doubt, would be stating the case untruthfully. I rather suspect that ten years after graduating I would be better qualified to do justice to this problem. And yet, from the vantage point of three and one-half years spent as a Blufftonite, certain fairly definite opinions and convictions should be outstanding in one's thinking. These I shall briefly try to review.

In the first place, what is the purpose of a college education of any kind? I would say that it is to aid the individual to a better understanding of the environment, physical, social and spiritual, in which he finds himself, whether this be accomplished on a broad scale, as in the liberal arts courses, or, in a narrower, more specialized way, in the courses for vocational and professional training. Notice the word aid. After all, education is a matter of personal experience, which must be real to the learner and which can in no possible way be compressed into four years spent in an institution of higher education. It is a life-long process—is bound to be such even if we would have it otherwise. The college serves as an ideal environment, in which the student may have access to the accumulated knowledge and experience of the race, and in which his mind may be trained in the ways of meeting the complex situations of the modern world. If the college has done this it has played its role in the individual's life and has played it well.

But let us not forget that it is not necessarily the most highly trained individual who is of the most benefit to society. He may be just the opposite. Knowledge and efficiency give to their possessor the possibilities of great power, either for good or for evil, for construction or destruction. This fact is too well known to require illustration. Nevertheless we need to remind ourselves of it occasionally. The pages of history are full of the records of brilliant, efficient men, who used their power for retarding or destructive purposes. Fortunately for society their deeds have been outweighed by men of like calibre who used their power in the interests of constructive progress.

It is with this thought in mind that I wish to submit what I consider to be the destructive value of a Christian college education. Jesus said that he lived and worked that men might have life and have it more abundantly. It seems to me that the only reason for the existence of Christian colleges is to send forth men and women, not only possessed of knowledge and trained minds, but imbued also with the Christlike passion for the "abundant life".

Not only is this a value—it is an essential value, which dare not be omitted from education if society is to assure itself of progress and prevent catastrophe.

If a Christian College education contributes, and I feel sure that it does, to the construction of a society in which the "abundant life" is possible it is worth immeasurably more than the time, energy, and money that has been or will be expended on it, and it is this contribution which gives it its outstanding value.

NO COMPANY WANTED

"Well, I hope we don't have any more company this summer! I'm tired out, and I know Mother is, too," said Masie March to her chum, Olive Moore.

"I guess we're all a little tired of company," said Mr. March looking up from his evening paper.

Just then Alma burst into the room waving a letter in the air. "It was stuck in the mail box! I just happened to see it peeking out. It's from Carol. She says her mother and father are going away for two weeks and she wants to know if it will be all right for her to stay with us!"

"Carol, hooray!" Fred said, looking up from his geometry.

"You must write her tonight and tell her we'll be glad to have her," said Mrs. March.

'I thought you just said—" began Olive.

"Oh, but Carol's different!" said Masie.

"Carol made me some doll dresses! Beautiful doll dresses," said small Betty contentedly.

"And she doesn't holler if I show her a new kind of bug," said Bobby. "And she came out and helped me put the goldfish back into the pond I'd made and she didn't mind it a bit that she got her hands muddy."

"And one morning when my stenographer was sick she came down and wrote some letters for me. She isn't a professional but it helped a lot!" declared Mr. March.

"And she was always helping me with the cooking and even the mending!" contributed Mrs. March.

"She's a regular kind of girl!" declared Fred. "She watered the lawn for me so I could play ball one day, and once when I took her to a party and it rained and we got stuck in the mud coming home she took it goodnaturedly. And the next day she came out and offered to help me wash the car!'

"Carol's like one of the family," said Masie.

"Only more agreeable," laughed Alma.

Olive went home thoughtfully. "I never realized before that being agreeable meant so much!" she said.—Neola Tracy Lane, in Girls Weekly.

THE S. S. LESSON

April 5

Jesus Teacheth Humility. Luke 14:7-14; 18:15-17.

Golden Text:— Every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted. Luke 14:11.

The Oriental is fond of giving feasts and on such occasions a fine line of social distinction is drawn. People are placed according to their distinction and honors. Perhaps it was such a feast that led Jesus to make the observations he did. Pride and self-seeking have no place in the life of a truly honorable person. Jesus, by His humility, set an example for all who would be worthy of His association for "He made no reputation for Himself." He came as the lowliest of the low and remained in that station so long as He was here among men.

In the lesson two things are emphasized with reference to self-seeking. (1) Seeking the highest place for self is a kind of action that may lead to ones shame and does not mark a decent kind of conduct. (2) Self-seeking by catering to the appreciation of those who may well reward one has in it nothing to indicate a loveliness of character. It is just the way of the world.

Instead of such self-seeking Jesus outlines two other lines of conduct. (1) One should be content to take the lowest place and leave it to others to determine whether one is worthy of a higher place. (2) One's service should be for those who are in no position to repay it. We owe it to ourselves to be humble and not to merit the contempt of the world for seeking a place or honor to which we have no right. The truly deserving will let others exalt them, if exaltation is to be theirs. The truly humble will think of the humble, the needy and the distressed and find happiness and greatest joy in ministering to their needs. The selfishness of the world leads it to ignore and neglect the lowly but needy whom we meet at every turn. The follower of Jesus has no interest in the worldly honor so many seek. He honors his Christ by remaining as lowly as his Christ was.

God has His own standard of greatness that does not consist in wealth, social distinction or power. With God the greatest is the humblest, for we have nothing in ourselves, or of ourselves, of which we may boast. What we are we are by the grace of God and not by our own achievements.

The man who took the lowly place was rewarded because he waited for recognition rather than force himself to a place of which he was not worthy. God who gives us our places in the work we have to do will not unjustly suppress us. He delights to honor those who show the right spirit. The man who will not have sufficient vision to seek happiness in making the poor, maimed, lame and blind happy misses the chance to bring joy to those who are Christ's "little ones" and betrays a character that is unworthy of honor or esteem by either his fellowmen or his God.

Yet, even though it is showing a splendid trait of human character, when one does not impose self upon others or seek honor or rewards of which one is not worthy, Christian character looks farther than the things of earth for its true reward, it is sure that the pathway of humility and the service of love leads to a heavenly recompense.

The way of humility is to be sought diligently because it leads to honor. The one who is called higher is honored. When God calls us to higher places it is to higher responsibility, but faithfulness in our lowly places is a condition for advancing to the higher ones.

The path of the lowly leads to blessedness. Jesus took the lowly place that he might help the lowly. It is in humble walks of life that there is always opportunity to serve. Serving is more blessed than being served.

Seeking distinction for distinction's sake is never satisfactory, often it is humiliating. The pride and self-love that leads men to seek the high places also leads them to suffer ridicule, shame, humiliation and disappointment. One should make something more staple than that the chief aim of life. If we seek first the Kingdom of God and His righteousness nothing else matters.

Jesus always delighted to illustrate His teaching and He used familiar objects in doing so. When He wanted to show His idea of true humility—the most natural picture of it, He chose a little child. Having been children themselves the disciples could well understand the application.

The second part of the lesson presents to us the picture of mothers bringing their children to Jesus. That is the way so many of us came to Him and came to love Him. The disciples standing between the mothers with their children and Jesus were another example of pride and self-seeking. They wanted all the attention themselves and thought they were of greater importance than mere babes. They had to learn that they must become "babes in Christ." It yet remained for them to know that their faith must be like the faith of children. Trust, freedom from the pride that causes so much misery, confidence that takes Christ at His word and a love that delights to be near Him are some of the childlike virtues we all must cultivate.

SUPREME COURT DECISION

Decision of the Supreme Court of the United States reversing the decision of Judge Clark on the validity of the eighteenth amendment occasioned no surprise in temperance circles, says Dr. Ernest H. Cherrington, general secretary of the World League Against Alcoholism.

"The Supreme Court pronouncement," Dr. Cherrington continued, "is strictly in line with all previous pronouncements by that tribunal. From the first the Supreme Court has held to the validity of the amendment and of laws enacted in pursuance of the amendment. There has never been a grain of comfort for the foes of prohibition in any Supreme Court decision.

"The principle of national constitutional prohibition is firmly implanted in our government. There is no loophole, no legal evasion, no juggling of the meaning of the amendment, which was designed to prohibit the beverage alcohol traffic.

"If those who oppose prohibition and who assert that they believe it is wrong in principle or impossible of enforcement wish to get rid of it, the way is clear. That way is the repeal of the amendment by the submission and ratification of a contra amendment. If they can muster sufficient strength in Congress to submit a repealer, and then persuade the requisite number of states to ratify that repealer, they would succeed in abolishing constitutional prohibition.

"Seeing the apparent hopelessness of such a course, they have hoped against hope that at this late day they might find a vulnerable point of legal attack heretofore unsuspected by the courts that have passed upon the regularity and validity of the amendment and the national laws supporting it.

"This decision, of course, will not stop the wets in their efforts to get rid of prohibition or to make it of no effect, through court decisions, adverse legislation, the destruction of enforcement efforts and every other possible means. It may be that, after years of unsuccessful efforts on their part they may accept prohibition as a fact."

DEATHS

Graber.—Edna Helen Graber, daughter of John P. and Anna Graber, was born at Pretty Prairie, Kansas, on January 24, 1918, and died at Moundridge, Kansas, on March 11, 1931, at the age of 13 years, 1 month and 18 days.

From the parental home she visited the district school where she was an able pupil and she was a diligent member of the Sunday school of the First Mennonite Church of Christian at Moundridge, Kansas.

Her early departure is mourned by her parents, three sisters, three brothers and many other relatives and friends.

Funeral services were held from the First Mennonite Church of Christian on March 13. The pastor, Rev. P. P. Wedel, was assisted by Rev. Philip Wedel in these services.

Blough.—Pleasant Anne Plank, daughter of Jeptha and Fannie Plank, was born February 28, 1850, in Lee county, Iowa, near West Point, and departed this life at her home in Pulaski, Iowa, on March 5, 1931, aged 81 years and 6 days. Her long and useful life was spent in this community. She early in life confessed her faith in Jesus Christ, her Saviour, and united with the Pulaski Mennonite church, remaining a faithful member to the end. She was united in marriage to Joseph Blough of Elkhart county, Indiana, February 8, 1872. To them were born four children, one of whom passed in infancy. Lilly May died August 21, 1930. Guy died many years ago. Clay, a son, of Oakland, Calif., three granddaughters, two sisters and four brothers remain to mourn their loss. Funeral services were held March 10 at the home, conducted by her pastor, Rev. W. W. Miller. Mrs. Blough was of a quiet and gentle nature, loved by all who knew her. Many friends were gathered at that last service, in token of their love and sympathy.

Lantz.—Joseph Wesley Lantz was born in Williams county, Ohio, May 21, 1867. In 1873, when only five years of age, he moved with his parents to the present home near Pulaski, Iowa. The end of a useful life came Friday, February 13, 1931. He leaves to mourn his going four sisters and many friends and relatives. He united with the Pulaski Mennonite church at the age of 16, and remained a consistent member until he crossed the River. Funeral services were held at the home and also at the church, conducted by W. W. Miller, his pastor, assisted by Rev. M. A. Niswander. A large gathering filled the house to pay the last tribute of respect to one that will be greatly missed. The singing was congregational, led by a male quartet.

JOTTINGS

Rev. C. E. Krehbiel writes informing us that he neither has received nor accepted a call of the Home Mission Board to succeed Rev. Arnold Funk as pastor of the Wichita, Kan., Mission as was reported.

The Intermediate Christian Endeavor Choir of the Hereford church, Bally, Pa., will present a cantata under the direction of Mrs. Russell Bechtel, entitled, "Christ Victorious", by Roy E. Nolte on Easter Sunday evening, April 5.

The financial report of the Second Mennonite church of Beatrice, Nebr., brings some very interesting items. The total income for the year was $8,541.60; of this amount the largest items were: $1,160.30 for Foreign Missions and $3,055.92 for remodeling the church building.

First Church, Philadelphia, is planning special services for Passion Week on which occasion the guest preacher will be Prof. Kreider of Witmarsum Seminary. The choir gives two cantatas this year, one on the evening of Palm Sunday and the other on Tuesday evening of Passion Week.

An interest in a local institution was recently shown by the Sunshine Class of the Bethany Mennonite Sunday school of Quakertown when it paid for a bassinette to be used in the Quakertown community hospital. The hospital authorities expressed their gratitude for this gift and the show of interest it portrayed.

Rev. P. H. Unruh of the Alexanderwohl, Kan., church, met with an appreciative response when he gave a week's series of addresses in the Oklahoma Bible Academy at Meno, Okla. Besides these addresses the evenings were given over by him to discussions on the Russian situation.

Bro. Samuel Landis, one of the oldest members of the First Church, Philadelphia, celebrated his 84th birthday by attending and thoroughly enjoying the Anniversary and Love Feast of the Ladies Aid Society of the First Church. Another guest of the evening, who enjoyed the festivities, was Rev. N. B. Grubb, pastor emeritus of the congregation, now in his 81st year.

The Adult Class of the East Swamp, Pa., church, Rev. W. S. Gottshall, pastor, has been enjoying treats of good things recently offered them by visiting ministers. At last month's special meeting Rev. B. B. Yerger of the Trinity Lutheran church, Quakertown, gave an inspiring address. At the meeting arranged for this month the speaker was the popular Rev. E. H. Musselman of the Mennonite Brethren church of Allentown, Pa.

Years ago there was a small Mennonite congregation in Pottstown in charge of the then minister of the Eden church, Schwenksville, Pa., Rev. William Gottshall. The congregation passed out of existence years ago and the building came into possession of the Holiness Association. Some Sundays ago Br. Gottshall had the privilege of accepting an invitation from these brethren and preaching in the church where he once served as the beloved pastor.

The Pacific District Conference covers the largest field of any of our District Conferences extending along the coast from Washington to California and east for a considerable distance. The meeting of the Conference, March 13, brought delegates together from widely scattered points.

Plans for the twenty-fourth session of the Bethel College summer school are about completed. Sessions are to begin June 6 and continue for eight weeks. Dr. J. R. Thierstein is the director of the summer session and prospects for a good attendance are encouraging.

Rev. W. W. Miller, pastor of the Pulaski, Iowa, church, will conduct a series of meetings in the Sugar Creek church of which Rev. Lester Hostetler is pastor. The meetings are to be of an evangelistic nature and will begin March 29. Rev. Miller has had a long experience as pastor and city missionary and helpful meetings are anticipated. Special Easter services are being arranged for the Sugar Creek church in which the Young People's Choir will render the cantata, Calvary.

The Longdale church, a part of the Cantonment District of our mission field in Oklahoma, holds regular prayer meetings led by the Christian Indians. Those having charge of the meeting for February were: Harvery Whiteshield, Redbird Black, Ross Redcloud, and Frank Pawpaw. The Messenger, the little paper which the missionaries print for the benefit of the Indian Christians, is chuck full of information about persons, activities and things of human interest as they concern these people.

The Freeman, S. D., Courier prints the following extract from a letter received by a resident of that town from his mother in Russia which gives a slight idea of the horrors through which our brethren remaining in that unfortunate country are passing: "We are in an awful condition here in Russia. The Government takes our farm products away in the fall and when we need something we must buy it back at a much higher price. When we took in our potatoes they paid 50 cents a bushel and now we are compelled to pay $6.00 a bushel. Rye they took from us for 80 cents; now they sell it for $7.00 a bushel, and with other kinds of grain it is the same way. The government claims it takes the grain to protect it from fire and other dangers. But that is not all. Before you get any grain back again, even at that high price, you are asked to give up your church services. One of our neighbors was sent to Siberia for seven years and one for three years because they refused to give up their church services.

CHRISTIAN HERO SERIES

FOR YOUNG PEOPLE

These Are Life Stories of world-renowned religious leaders, men of purpose, ideals, and vision—mighty testimonies to Christian power! They appeal to young and old alike.

Gripping and Educational—Here are Thrilling Tales of Heroism, Adventure, Love, Triumph, and Dangers at Home and in Many Foreign Lands.

Twelve Books Containing 128 or More Pages Each

HENRY MARTYN
APOSTLE TO THE MOHAMMEDANS
ADONIRAM JUDSON
APOSTLE of BURMA
JAMES HUDSON TAYLOR
PIONEER MISSIONARY of INLAND CHINA
JOHN G. PATON
HERO of the SOUTH SEAS
DAVID LIVINGSTONE
MISSIONARY-EXPLORER of AFRICA
WILLIAM CAREY
PROPHET TO INDIA

SIX ABOUT GREAT MISSIONARIES—

HENRY MARTYN, Apostle to the Mohammedans—Lopez

Henry Martyn lived a strenuous life. On his tombstone the epitaph is rightly inscribed to him—"A flame of fire." An inspiration to youth, his life lends itself to inspirational biographical material for youth. The author is an able scholar and teacher of youth. Cloth bound. 129 pages.

ADONIRAM JUDSON, Apostle of Burma—Percy

The author has written that something into this great book which almost makes the characters live over again their famous experiences. Judson as a boy had great ambitions. How he chanced to meet the curly-seaded, black-eyed Ann Hasseltine and won this charming girl who also had a desire for adventure is told early in the story. How they together faced a foreign mission field, hand in hand, daring by sheer courage and an indomitable faith in God to carry the Gospel message into the dangerous land of Burma is also related. Cloth bound. 128 pages.

JAMES HUDSON TAYLOR, Pioneer Missionary of Inland China—Hunnex

Written by a missionary to the same country where Taylor acquired his fame. The author is particularly fitted to make the story interesting and accurate because of her experiences. Chinese life, manners, and customs are charming, and this story of Taylor is one of unusual interest Cloth bound. 154 pages.

JOHN G. PATON, Hero of the South Seas—Byrum

It is difficult to find a good place to stop reading until you turn the last page of this book. Much of the story is in the form of a dialog. A very good account of the life of this famous missionary to the cannibals. Cloth bound. 127 pages.

DAVID LIVINGSTONE, Missionary-Explorer of Africa—Kleeberger

Livingstone went right into the jungles of Africa where wild animals abounded on every side. Many thrilling encounters did he meet. He taught the simple Gospel story to the wild natives and won many to Christ. The natives loved him and the deeds of valor and loyalty shown him make a beautiful story. Cloth. 128 pages.

WILLIAM CAREY, Prophet to India—Russell Olt.

William Carey, is sometimes called the father of modern missions. This book is a brief biography written in a popular style which makes it readable for both young and old. The author pictures Carey's early life in England, his conversion, and the years immediately following when he was growing in grace and God was showing him the need of the whole world for the Gospel. The difficulties attending the sending of missionaries in that day and the starting of a work in a heathen country are all clearly set forth. His discouragements, heart-aches, and triumphs on the field, and the prodigious amount of work he accomplished in translating and printing the Scriptures into many of the languages of India are also brought out. Cloth. 128 pages.

SIX ABOUT GREAT PREACHERS—

JOHN WESLEY, The Christian Hero—Egermeier

The life of the great Wesley, preacher and reformer, is well told. His life was full of events—gripping ones. He loved God, and dared to do God's bidding. Inspiring and uplifting. Cloth bound. 128 pages.

CHARLES H. SPURGEON, Prince of Preachers—Adcock

It has been prophesied that Spurgeon would become a great preacher when he was yet a lad. The prophecy came true. Before he was twenty years old he had achieved great popularity. Will inspire Christian principles in all who read the book. Illustrated. 116 pages.

DWIGHT L. MOODY, The Soul-Winner—Rowe

Young people will be inspired to bigger, better things after reading of this great man. Moody was original, dashing, and possessed of uncommon tact. Many are the thrilling and humorous events pictured in the story. His experiences in the great Chicago fire, his travels abroad, several pages of anecdotes that only Moody could produce, and one of Moody's best sermons are a few of the things you will appreciate this book for. Cloth bound. 128 pages

JOHN BUNYAN, The Immortal Dreamer—McCreary

You know Bunyan wrote the famous book—**Pilgrim's Progress**, but do you know he was one of the greatest preachers of his day? Do you know he wrote over sixty other books?

The author tells you about the **Holy War**; **Life and Death of Mr. Badman**; Bunyan's poetry; and of his long, tedious twelve years' imprisonment because of his strong religious convictions. Illustrated by a noted artist. 128 pages.

JOHN WESLEY
The CHRISTIAN HERO
CHARLES H. SPURGEON
PRINCE of PREACHERS
D. L. MOODY
the SOUL WINNER
JOHN BUNYAN
the IMMORTAL DREAMER
MARTIN LUTHER
The LION HEARTED REFORMER
GEORGE WHITEFIELD
PREACHER TO MILLIONS

MARTIN LUTHER, The Lion-Hearted Reformer—Morrison

It required a man of iron nerve and courage to do what Luther did. How he fearlessly took his stand against the corruption of the Roman Church and in the face of losing his life, is a most absorbing story. Cloth bound. 125 pages.

GEORGE WHITEFIELD, Preacher to Millions—Caldwell

Whitefield's whole unusual life story of the rise from bartender to one of the world's most influential evangelists is related. His burning passion was to win souls for whom Christ died and in order to do that he averaged ten sermons a week for a period of thirty-four years. This absorbing biography will inspire and encourage all who read it. 128 pages.

Bright Colored Jackets—Cloth Bound—**75 Cents Each**
Complete Set of 12 Volumes—**Only $8.25 Postpaid**

Order from **MENNONITE BOOK CONCERN, Berne, Ind.**

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI BERNE, INDIANA, APRIL 2, 1931 No. 14

EDITORIAL

The Easter season not only emphasizes the fact that we have a risen Lord but also reminds us that we are living in a time when men without the love of God in their hearts are doing their utmost to undermine the faith of Christians in this vital fact of religion. We hear much of Russia and its systematic effort to break down the palaces of faith without even giving a hut in exchange. The following from The United Free Church Record of Scotland illustrates the fact that while men may go to great lengths to undermine faith there still remains within many the feeling that truth is not blotted out:

"In a large public assembly hall in Moscow a public lecture was given by Comrade Lunatscharsky, the Bolshevist commissary for public education, attacking the 'obsolete faith,' 'This faith' he said, 'was a product of the capitalist class, but was now completely overthrown; its nullity was easy to prove.' "

The address seemed successful, and the lecturer was so pleased with his own eloquence that, feeling complete confidence in himself, he brought it to an end by inviting a discussion on his theme, but with the stipulation that no speaker was to occupy more than five minutes. Anyone who wished to address the meeting was to give his name.

There came forward a young priest with a close-cropped beard, of homely appearance, shy and awkward—a typical village priest. Lunatscharsky looked down at him scornfully.

"Remember, not more than five minutes!"

"Yes, certainly, I shall not take long."

The priest thein mounted the platform, turned to the audience and said: Brothers and Sisters, Christos Woskresse—Christ is risen!

This is the solemn Easter greeting exchanged by Russians on Easter night.

As one man the great audience answered: "Woistinu Workresse! Verily He is risen." (The usual reply.)

"I have finished. I have no more to say."

The meeting was at once closed. All Comrade Lanatscharsky's flowery eloquence availed him nothing.

The whole structure of our faith stands or falls with the doctrine of the resurrection. "If Christ be not risen, then is our preaching vain and your faith is vain," writes the Apostle Paul. During all the ages the essential fact of the resurrection has been maintained against unbelief everywhere. No one, who felt the power of the living Christ, can so much as permit the least doubt concerning Him trouble him for the living personal Christ is continually giving us the witness within of His loving and ever present self.

In this critical age, when even the sacred and holy things are not respected by those who make human judgment their final court of appeals, we as Christians assert the right to go higher than the things of sense and reason to establish what we know to be true.

There were many witnesses to the resurrection. The testimonies and lives of these witnesses can only be explained in the light of their being certain of a real and material resurrection from the dead. There were as many as five hundred persons who saw the living Lord after His death at one time and place. An abnormal person may sometimes imagine curious things, but, five hundred persons never have been hallucinated in the same way and at the same time. The women and the disciples saw the Lord and spake with Him on several occasions after He came from the grave under circumstances in which they could neither be deceived by others or be self-deceived. There was Thomas the doubter. One may almost exclaim, Thank God for doubting Thomas!, for, if one with such a cast of mind as was his, could permit his human doubts to stand in the way of accepting the fact of a Christ again appearing alive after His death.

We owe our knowledge of the resurrection of Jesus to the reliable witnesses who wrote the Gospels. They were, in fact, so reliable that they did not spare themselves and recorded their own short-comings and the rebukes that Jesus gave them as conscientiously as they did the other facts of the Gospel. They were so much in earnest about the resurrection that they spent their lives telling about it and enduring persecution on account of their witness, and they readily laid down their lives in proof of their sincerity. Such men could not have been imposters. They were too open and honest and it is not in accord with human nature for men to die for a lie.

The objection brought forth by the enemies of Jesus that the disciples came and stole away the body while the guards placed around the were asleep was impossible on its very face. Disciplined Roman guards, ths best disciplined soldiers in the world, did not sleep at their posts. Disciplined Roman guards, the best disciplined surely not compromise themselves by having a dead body on their hands, which, at any rate, they must hurriedly hide from sight again. With their Lord dead they were believing, for the time being that all was lost. At any rate the soldiers were paid to say that while they slept the body was stolen. Men are generally bribed to lie, not to tell the truth.

Were we without a risen Christ we could in no wise account for our Lord's Day and the change the early Christians made from the Jewish Sabbath to the First Day of the Week. Every week Christians the world over, since that eventful First Day morning, have come together in commemoration of something that would mean nothing had their Christ not come forth alive from the tomb.

Our whole civilization rests with confidence upon the facts concerning our Christ as set forth in the Gospels. If there were but the slightest shadow of a possibility that Christianity was built upon an imposition our civilization could neither develope or survive. The deep impression that the resurrected Christ has made upon lives that influenced mankind for good is the secret of our civilization. Those who endeavor to break down belief in the resurrection are the dangerous enemies of God and man who are gnawing at the very vitals of truth.

The transforming power of a faith in a living Christ has been apparent in every age. It changed the Disciples and transformed them from mere fisherfolk to powers that shook the world for all time. The power of that faith continues and will continue to the end of time. If the world is to be saved it will be through the instrumentality of the men and women who believe that "Christ is risen indeed."

There is within the breast of every person the hope of an immortality. To know Christ is to have that hope become a reality. Nothing can rob us of this assurance which says "Christ is risen indeed."

THE VALUE OF SUNDAY SCHOOLS

Walter Temple.

A Judge recently stated that of the 4000 boys under 21 years of age convicted of crime before him in his 23 years service, only three of them belonged to a sabbath-school. He also stated that there are in this country at the present time over 17,000,000 boys and girls that are not receiving religious training.

We are responsible for the spreading of Christ's message to all corners of the world, and therefore we have a real duty to perform in striving to bring the Gospel to this large group of young people. It is not very much to our credit if we do not strive to reach them and give them the message and instruction that will aid them in living an honorable and upright life. When we read of a young fellow in our neighborhood who has been found guilty of a crime, we should examine ourselves to see that we have done our best to create in him a desire to live as our Leader would want him to.

We give a lot of time to the discussion of the "Crime Wave" but what do we do to stop it or cause a reduction in the number of arrests. The police only take action after the crime has been committed. It is our duty to take action before the crime, by bringing the instructions to them. We hear many sources blamed for the increase in crime, but I am convinced that we are not entirely cleared of responsibility unless we have done our best to reach those who do not attend religious services or receive instructions on proper living.

There are those in every community who do not attend service or learn of Christ and His principles. The Sunday School has a wonderful opportunity to reach them and help them. We as Sunday School workers can and should be active in striving to reach these young folks. Do we go out actively to reach them or do we sit back and wait for them to come to us or get into trouble? We have a wonderful opportunity to serve our Christ, but are we doing it now?

TWO LETTERS FROM BASNA, INDIA

I. From an Indian Youth.

The following is from a young man, a Shepherd or Pastor (unordained) who is in charge of one of the five church circles in this station area. He reports to the undersigned,

"Dear Sir:—

The chota jalsa (preparatory Christmas festival) of the Baitari circle met yesterday and was full of blessings. 71 seers of dhan, one seer dal and some fruits were offered. The Christians from Saraipoli, Jaramura, Rajpur and Baitari were present.

The Rajpur folks came first in singing contest, Jaramura second, and Baitari third. Arkhito from Jaramura stood first in story telling. Palau from Bhikhapali was weeping yesterday, and after the jalsa he took me aside and confessed his sins and wept very much. I saw plainly the Holy Spirit was working in his heart. Today I am going to his house to see his wife.

Sunadher is suffering very much from tooth ache. Due to that he cannot eat. He is very much leaned, and so weak that he cannot walk. He drinks only rice water. He begs hard that his teeth should be picked off. Will you please tell the doctor to come one day and make him whole.

The Baitari mandli (church) wants to observe Christmas in Rajpur. I want to celebrate it with them. I calculated the expenses. It comes to Rs. 6-8-0. I want that I should invite all the Christians of Saraipoli, Mohogaon, Jaramura, Baitari, Tilakpur and Rajpur and teach them more about Christianity after our meal. The expenses would be lessened if I could get any wild animal such as deer or boar which are in abundance in Rajpur jungle.

I will be in to the Station on 26th evening, or on the 27th morning.

We are all well by the grace of God, and hope the same for you all.

My salaams to you, Mrs. Moyer, and to all.

Yours obediently,"

The letter speaks for itself. Further comment is not necessary.

Samuel T. Moyer.

(To be continued.)

REPORT OF THE EDUCATIONAL COMMITTEE, CHINA

(By Aganetha Fast.)

This report is supposed to cover two things according to the suggestion of the Educational committee members. Namely, a survey of the year's work done by the educational department of our field, and a summing up of the problems confronting the educational work with some possible suggestions as to the solution of these problems.

The educational work has been carried on much as in the previous years. Conditions in some instances were rather abnormal. Schools for certain lengths of time had to close down, because of war conditions, moving troops occupying school premises; dropping of bombs, etc.

All the village schools had been closed in the previous year due to conditions explained in last year's report. Only the schools in the larger centers remained and here too a number of schools dropped the Higher Primary classes. At present we have only three Higher Primary classes in our whole school, with a total of fifty pupils; twelve in the schools at Tung Ming Hsien and Thirty-one in the Kaichow suburb co-educational school.

The Bible has been taught as before. The government is still stressing registration and the discontinuance of religious instruction in schools, but although our students are at liberty to choose religious subjects, if the parents object, no objection has so far been raised by either parent or pupil.

It might be interesting to know that our mission has at present a couple of co-educational schools running. Two co-educational schools are in Tamingfu. The Girls' school, which is in the suburbs has the little boys come there, because it is nearer and so the Boys' school,

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb..............................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance..................................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

which is in the city, has some little girls go there. The Kaichow suburb school has had now one year of experience and has found it quite satisfactory, although at the first there was some hesitancy as to sending the bigger girls. But now in fall they report that of the 106 pupils registered one-third are girls.

This summer again, as usual, we had our Annual Summer Institute for the benefit of the evangelists, colporters, Biblewomen and teachers. In all there were 62 regular students and eight who attended classes. The summer school was in charge of Rev. Mr. Brown. There were ten subjects offered for study, from which the students could take their choice of five subjects. Subjects taught were Old and New Testament, S. S. Methods, arithmetic, hygiene, etc. The participants felt well paid for having had the privilege of attending the summer school.

As concerning the orphans. The co-worker will remember that the mission supported five. The oldest of them has not received support for the last five years. The two younger boys finished Junior Middle school this last spring and they are expected to make their own way after this. The older of the two has a request in to attend the short course in bee and poultry raising and the younger is helping Mr. Goering. This leaves only the two girls, who at present are at Shuntefu attending the Industrial school of the Presbyterian mission. What can be done for them next year will be the problem of the Educational Committee.

Students on Loan. At present there are four students at Teng Hsien Seminary. Three are on mission support and one is on private support. Another student is at the Cheloo Medical school at Tsinan. The hospital had two students on support at Techow, one of them graduated last spring from the nurses' course; and another one of the nurses is receiving support from the mission at Tientsin. One was at Hankow getting training in pharmacy and laboratory work for nine months.

Just this fall a **Bible School** was opened at Tamingfu in charge of Rev. Boehr. It is just in its beginning and so little can be said. There are eleven students and one regular teacher with others as assistants.

"HUMAN ENGINEERING"

The head-line is borrowed from the "Pathfinders of America," an organization whose aim is to build moral character in children and youth in public schools. It is being specially tried in the schools of Detroit, and they hope thus to change for the better, the destiny of America. Rightly sensing a growing tendency to out-of-control and lawlessness that menaces the peace and safety of the world, they would forestall a possible chaos by instilling in the young, higher moral standards of self-government. This is commendable, for the insistent need is morals, character, spiritual ideals and living! They would link learning with life, to quote them,—"We decry emphasis on grades and diplomas, education is not to know what we do not know, but how to live, to behave, to conduct ourselves." With their plan we agree in part only. For years I have advocated with both tongue and pen, the pressing need of moral training in public schools, by religious teachers, but backed by Divine Authority. And for years I have addressed schools, and in written articles have urged other ministers to do likewise. My claim has been, that an educational system that trains the head to outstrip the heart, is faulty—dangerously so. The school slogan "More Pep," has been at the expense of restraints. Organized crime has amazed authorities by the brains put into it by educated men who lack character, but reveal cunning of highly developed mental acumen. I heartily approve of the efforts to reach the public schools, but we shy at "Human Engineering." We are afraid of too much Humanism, that this worthy society may unwittingly commit the error of numerous others who in effect **Bowed God out of His World**:— This is fore-shadowed by the Pathfinders' attempt to bar morals from their moral source, to quote—"No religious reference is made; it would be not only unconstitutional but fatal to mention the Bible; we draw the line between religious doctrine and conduct." Personally I shrink from any suspicion of morbid fault-finding, only we fear that the Pathfinders' plan, like many others, is weakened by ignoring, or by not giving prominence to Divine Authority. To quote again,—"The art of living can fall back on no final authority: science alone can form a basis for the conduct of life." But in dealing with the age-old problem of sin and its results, from the very first, it called for more than human wisdom. In the following quotation, one deplores their failure to reckon with the in-born religious soul-instinct,—"In the conduct of life, we cannot trust religion, for the sentiment of fear, awe, and reverence is sadly mangled by superstition." Knowing too, the tendency of children to take the line of least resistance, we think they will welcome the following as an encouragement to do so,—"We use no commands or rules: children are asked to follow their own reason, based on facts we give them." Far be it from me to throw a straw in the way of any good movement however feeble it be, and I hope the Pathfinders will have a great measure of success. However, many have set forth on the worthy purpose of redeeming the nation from an intolerable condition, only to join the long list of partial failures, by attempting a super-human task through purely human agencies; when the cure, once for all provided in the mission of Christ and His Gospel as the one panacea for the ills of earth, is at hand, but which the world still refuses to take seriously.

Conversion of the Heart:—The world knows, better than it does. True education reckons with character: The Heart keep pace with the Head. We often wonder at the intelligence displayed by young folk on Biblical and religious subjects, but whose hearts are as often far a-field. Mid the present absorbing economic strain, the world's greatest need,—that of Righteousness, remains the same. The future will affect most seriously, children and youth, for they must meet it. Yet students themselves confess to a growing disinterest in religion, and are not, as a rule, under church influences. Hence the Pathfinders wisely seek the schools in order to reach them. Should the present "Hard-times" duplicate that of 1857, which brought the nation to its knees, and turned on the greatest revival of religion in history, then it will not have proved an unmixed evil. Meanwhile, to cope with the critical conditions now upon us, we would insist on the teaching of Bible religion in Public Schools, with special reference to the laws of God: the selection of Christian teachers only: and a provision made, other than now exists, whereby students would be under church and Gospel restraints and inspirations.

T. Richardson Gray.
Edgewood, Ia.

"ELIAS WAS A MAN SUBJECT TO PASSIONS AS WE ARE..."

(James 5:17.)

This is not supposed to be an exegetical treatise nor anything else in the line of theological essays, so to say, although the heading does indicate something of this kind. It is simply a short communication out of the life of a worker on God's vast harvest field, illuminated by light coming from the Word of God, the Bible. And he who communicates begs the dear readers to accept it as such.

(NB. Some of the readers, I presume, do know us—that is, my wife and me—personally, but most of them, no doubt, are acquainted with us through the work we once had the privilege and the pleasure to perform in supervising the Mennonite Girls' Home in Winnipeg, Manitoba. At present we are living in Toronto, Ontario, (60 Rose Ave.) studying "Bible" and Christian "strategy," waiting for further orders from our Lord, that is, if He once again is going to need us on His harvest field.)

Recently a very good lecturer, whom I do have the privilege to hear very often, spoke on the prophet of Elijah. From various angles we tried to get after the secret of the life of this remarkable man. And we did find him a great and godly man in Israel's darkest days, of whom the significant words are spoken: "My father, my father, the chariot of Israel, and the horsemen thereof." I must confess that I never before was arrested by the story of the prophet Elijah in such a measure as it was the case this time' It was shedding light on the roads we do have to walk and struggle forward in a most remarkable way. I do not want to say by this that we rank ourselves with Elijah the prophet, but—notice what the heading of this article says:—without underestimating the prophet or over-estimating ourselves we may compare the lives of men and women in our days with the lives of Biblical men or women in a way as St. James did.

What we did learn especially, because it conformed so well with experiences of our own, can be expressed as follows:

A deep mental depression and a physical over-straining as a reaction after a contest, loneliness and lack of sympathy, a sense of failure and out of all of this, a loss of vision of God.

Notice the words of the prophet which do, so to say, express the summary of his downhearted disposition: "It is enough, now, O Lord, take away my life; for I am not better than my fathers," and "I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, slain thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away."

It may be that among our co-workers there are some who by the grace of God never have had to walk throught such "deep waters of affliction," but I am inclined to believe, that these never do experience the joy of Job, as an example, which is expressed in the following words: "...the Lord gave Job twice as much as he had before."

More or less, but the experiences of Elijah are the experiences of many Christian men and women, who are standing in the front lines of the Christian crusaders against the enemies of God.

But let us turn once again to the prophet Elijah, and see how he got cured after all from his downheartedness: He went into the wilderness, led by the Spirit of God, and there he got rest and refreshment for body and soul, and a new revelation containing a new vision of God and a new calling into work again, and also the assurance of ultimate success. In the whole chapter nineteen of the first book of Kings we have many verses which tell us of the restoration of the prophet, and then we find him at work again. "And Elijah departed thence..." so, we read, ended Elijah's time of deep depression and began his last successful term of service and ministry. He went to do as the Lord had told him.

We are so glad, that we, after having been forced to go through valleys of shadows we are brought again on the highways of light, if we but can trust and obey, and wait patiently upon the Lord.

The story of the life of Elijah is given unto us in order to correct us and to inspire us for service under whatsoever conditions.

Elijah performed great things for the Lord, and do not forget, "Elijah was a man subject to passions as we are..."

G. A. Peters.

Toronto, Ontario.

A TWO-WEEK'S SCHOOL FOR PEACE MAKERS

"Blessed are the peace-makers" was the word of Christ, a word which should be more than ever remembered in these troublous days. But in these times of weighty and complicated international problems, we need accurate knowledge of these problems in order to best make peace, best apply the spirit of Christ. An institute of International Relations, conducted for the purpose of giving this knowledge, and seeking to apply this spirit, will be held by the American Friends' Service Committee, from June 8th to 20th, 1931, at Haverford College, Haverford, Pa.

There will be three basic courses offered, with classes each day, on the Economic, Political, and Spiritual Aspects of the struggle for World Peace. Herbert F. Fraser, Professor of Economics at Swarthmore College, will give the first course; Edward W. Evans, instructor in International Law at the University of Pennsylvania, the second; while the spiritual aspects will be presented by Leyton Richards, pastor of the Carr's Lane Church, Birmingham, England, and Henry J. Cadbury, professor of Biblical Literature at Bryn Mawr College. The courses are concentrated, but complete, and of college grade.

Besides these courses, there will be a special course in the technique of creating attitudes of good-will in local groups, communities, etc. Current international issues will be discussed, and the effects of Military Training on World Peace. Tucker Smith, Secretary of the Committee on Militarism in Education, and Dr. A. C. Goddard, Executive Secretary of the World Peace Commission of the Methodist Episcopal Church, will be among the leaders on these subjects.

Here is a real opportunity for the peace people of a community to develop trained leadership among themselves, by sending a student, minister, club leader, or other interested person to the Institute. Such a one would bring back a clearer understanding of the problems of today, and how to approach them in the spirit of Christ.

The plan of the Institute will be the usual one of classes in the morning, recreation and fellowship in the afternoon, lectures in the evening. Among the evening speakers will be James G. MacDonald, chairman of the Foreign Policy Association; Frederick J. Libby, Executive Secretary of the National Council for Prevention of War; Norman Thomas, Executive Secretary of the League for Industrial Democracy; William I. Hull, Professor of History at Swarthmore College, and well-known writer on world peace and arbitration; and Rabbi Fineshriber, whose topic will be "Religion's Stake in World Peace."

The rates for the Institute will compare favorably with those of other institutes and summer schools. For further information, write to The American Friends Service Committee, 20 South Twelfth St., Philadelphia, Pa.

CORRESPONDENCE

Dallas, Oregon, March 23, 1931. Dear Readers:— We have had a very pleasant winter with no snow and not even as much rain as usual, though we had foggy and frosty weather. The March showers came last week.

Early flowers are blooming and the early garden is up.

Held our Annual meeting of the church and Sunday School Jan. 2nd, and lined out a program for the coming year.

The Lord's Supper was also commemorated in the month of January and one new member received by letter.

Our attendance at Sunday School is at the seventy mark, with Bro. John Rupp as superintendent. One new baby girl has been added to the cradle roll since the first of the year. The parents are Bro. and Sister Nick Neufeld.

A Teachers' Training class was organized last fall and met every Thursday evening, until two weeks ago, when it was discontinued for the present. Our pastor, Rev. G. M. Baergen, was the teacher.

Our C. E. has organized a program committee and we are hoping for better work in the future. Bro. John Neufeld is the president.

A Ladies' Aid was organized in the fall, it meets twice a month, with Sister Mrs. G. M. Baergen as president.

Rev. P. R. Aeschliman of Wash., was in our midst March 15th, and preached German in the forenoon and English in the evening.

We are hoping and praying that the dear Lord will bless everything that is done in His name.

Elisabeth Rempel.

REPORT TAMING CITY EVANGELISTIC WORK

Sam J. Goering

We have just closed the most encouraging quarter of work that we have had since we are back in China. The Taming city church which was without a preacher for almost a year succeeded in getting Chang Ching, one of our most prominent evangelists. He came here about the middle of November and is well liked by the people. Our instruction class had close to one hundred enquirers and the attendance throughout the whole period was very good. Although we did not have baptism now we felt that some were really ready for it. One woman, who was very anxious to get baptized, wept when told that there would be no baptism and then smiled through her tears when we told that Jesus is her Saviour if she has really accepted him whether she gets baptized now or not. Mrs. Goering organized a class for women who learn to read and study the gospel and some twenty have enrolled. And so the work goes on giving us many reasons to be thankful.

Our Boys' Day school here in the city is doing its work very much like it did before the government decided that all schools should be registered and that religion must not be taught in primary schools. The government schools have been friendly to us even though they knew that we teach Bible in our Mission schools. The government schools have their New Year vacation now instead of as formerly at Chinese new year and so have we. We are trying to fall in line with the regulations of the government as much as possible. Miss Ewald who has a girls' school on the old Houlding farm says she is doing the same in order that she might not unnecessarily antagonize. We hope that the government will change its attitude toward mission schools as things become more settled because they are a very important phase of our work. Pray for this work.

STATISTICS FOR 1930

Oklahoma Stations:

Cantonment, established 1883; Fonda, established 1907; 2 missionaries, 2 native helpers, average attendance of 27 and 26, respectively; baptized, 91 living, 107 dead.

Hammon, established 1898; Clinton, established 1894; 2 missionaries, 1 native helper, average attendance of 26 and 34, respectively; baptized, 41 and 57 living, respectively.

Canton, established 1883, Deer Creek, established 1924; 2 missionaries, 1 native helper, average attendance of 15 and 50 respectively; baptized, 87 and 13 living, respectively.

Arizona Stations:

Tuba, established 1905, no missionaries, 2 native helpers, average attendance of 27.

Hotevilla and Pakavi, established 1914; 1 missionary, no native helpers, average attendance of 8.

Oraibi, established 1893; 2 missionaries, 1 native helper, average attendance of 50; baptized, 40 (including dead and out of fellowship).

Montana Stations:

Lame Deer, established 1908; 2 missionaries, 2 native helpers, average attendance of 60; baptized, 136 living, 40 dead.

Busby, established 1904; 2 missionaries, no native helpers, average attendance of 60; baptized, 102 living.

Birney, established 1908; no missionaries, 1 native helper, average attendance of 50; baptized, 48 living, 7 dead.

Ashland, established 1917; 2 missionaries, 1 native helper, average attendance of 20; baptized, 2 living.

India Stations:

Champa, established 1901; Medical Station, established 1927; 6 missionaries, 68 native helpers, enrollment of 539, baptized, 165 living, 3,857 patients.

Janjgir, established 1901; 4 missionaries, 71 native helpers, enrollment of 600, baptized, 136 living, 837 patients.

Birra, established 1911; 4 missionaries, 70 native helpers, enrollment of 493, baptized, 113 living, 1,791 patients.

Korba, established 1915; 4 missionaries, 53 native helpers, enrollment of 240, baptized, 139 living, 1,905 patients.

Basna, established 1924; 7 missionaries, 92 native helpers, enrollment of 303, baptized, 305 living, 3,800 patients.

Leper Asylum, established 1901; baptized, 390 living, 500 patients.
patients.

China:

Four stations established in 1911; 15 missionaries, 122 native helpers, enrollment of 800 (?), baptized, approximately 900 living, approximately 3,200 patients.

Total—57 missionaries, 477 native helpers, enrollment of 3,428, baptized, 2,815 living, 15,890 patients.

When Cardinal Mercier was asked if in using the Lord's Prayer he included Belgium's war enemies, he replied:

"The Lord does not appear to have made any distinction. He simply says: 'As we forgive those who trespass against us.' Yes, I am sure that includes our late enemies."

CHRISTOPHER DOCK

While reading the account of the death of Christopher Dock, the pioneer teacher who died while on his knees in prayer as described in a circular sent out by Rev. Landes, pastor of the Germantown church, Bro. G. A. Peters of Toronto, Canada, was moved to write the following tribute;

ON CHRISTOPHER DOCK

They did find him dead
in his school on his knees,
Their teacher and friend;
It was his final release.

For so many a year
their children he had taught,
And a teacher's repute
he had faithfully wrought.

Once his pupils—then friends
laid him calmly to rest.
And their gratefulness was
of the èloges' the best.

Working on! Praying through!
was the zest of his life.
And his Master's "Well done!"
ended blissfully his strife.

The Glee Club of Bluffton is on a tour through the Middle West which began on March 29. Arrangements have been made to broadcast one of the club's concerts from a Chicago station. Dean and Mrs. Byers of the College, who has been spending a year in Europe, are on their way home, having sailed from Naples.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work
by the
Young People's Committee of the General Conference

A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST

Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

April 12

How Far Dare We Practice the Brotherhood of Man? Mt. 23:8-12.

There is considerable confusion in our thinking as well as ethical snobbishness in our relationship to our fellowmen. Sad to say, but true, some church groups "lead all the rest". Some time ago a scholar visited the noted Thorwaldsen statue of Christ where He is in the attitude of giving the invitation, "Come unto me all ye who are weary and heavy laden", and after looking he walked away disappointed. But a lad nearby, seeing his disappointed look, said, "Sir, you must come closer and bow so that you can look into His face." And as he returned and reverently knelt he saw a gentle but strong and sympathetic expression he had not seen before. So in respect to our fellowmen we dare not spend so much time looking at the differences, we must come closer and bowing, look into the loving face of Christ. We will never settle racial and social differences except through the principles and teachings of Jesus Christ.

We have spent too much time thinking about the differences of groups of men and not enough about the likeness. After all, men are very much alike. The colored man and the "Honky" are just as eager to get back to their wives and children at the end of the day as we are. They appreciate a word of kindness as much as we do. Christians in a Methodist or Congregational Church will rise to high spiritual ideals just as readily as those in a Mennonite Church. Is it not true that oftentimes the factors which make men think themselves superior to their neighbors like a preponderance of money, of prestige and color of family blood become the very things which are the greatest hindrance to their growth in Christian character?

The saying has come down to us through the centuries that "we are our brother's keeper". Sometimes when we ask a brother to help those who need assistance we are told that people in this day and age no longer want "to be kept". And that is true. That was a partial reason for the revolution in China, that is the reason for India getting into unrest at the present time. We often felt and heard the same thing when we tried to dole out to the poor this past winter, especially when it was done in a condescending manner. We are not supposed to be our brother's keeper but we need to be our brother's brother and he usually is willing to be "brothered". Religion, like charity and knowledge, is not diminished but multiplied by dividing.

> "Not what we give but what we share,
> For the gift without the giver is bare;
> Who gives himself with his alms feeds three:
> Himself, his hungry neighbor and Me."
> —Lowell.

The church is a corporate body. It is based on the principle of cooperation. The church may be defined as a fellowship of individuals seeking to know the divine will better, to live more Christlike lives and through His power to do His work. And all this they believe can be done more effectively when working with others like themselves. Two eyes must be focussed on the same object and two feet must travel in the same direction and likewise when all men live and work like brothers we may expect one large family with God as the Father. God is potential Father to all men and actual Father to all who choose to be His children.

Found in the Scripture Text:

The committee which planned this topic and its Scripture portion chose the text out of that harsh and almost biting criticism of the Pharisees of Jesus' time and for all time to come. The terms "Pharisee" and "hypocrite" became almost synonymous. The hypocrite is one who professes to be that which he is not, usually trying to make believe that he is far superior to his actual character. When we cease to be our own best selves, less than that which we profess to be we have done ourselves the greatest harm.

"To thine own self be true
And it shall follow as night the day
Thou can'st not be false to any man."

Jesus Christ is our Master, all men are to be brothers, none is to assume the role of Master, for Christ must hold that place and none other dare assume it. Likewise God is Father and none of the sons of men dare call himself father upon the earth. He who is willing to be servant will be master inasfar as any human may be superior over his fellows. Truly the worldly and spiritual values are reversed. As we consider the worth of such values like success, happiness, wealth, in fact whatever we may choose as the summum bonum we will find that there is a real conflict. God uses the seemingly little and insignificant things to bring about the truly great and worthwhile accomplishments of life.

So often we are like the officers in an army tank who stopped at a certain point and were asked why they did not continue, replied that they had come to the end of their map. We need to come closer to Jesus Christ and a true understanding of Him in order that our map may include our fellowmen. "We cannot go farther until we go deeper."

"Christ for the world we sing;
The world to Christ we bring
With loving zeal;
The poor and them that mourn,
The faint and overborne
Sin-sick and sorrow worn
Whom Christ doth heal.

"Christ for the world we sing;
The world to Christ we bring
With joyful song;
The new-born souls, whose days
Reclaimed from error's ways,
Inspired with hope and praise,
To Christ belong."

—Samuel Wolcott.

HAVE YOU HAD YOUR "CALL"?

What is meant by a call? In the past it has been thought of sometimes as a long-distance message from a far-distant and terrible God, and from thenceforth it meant a gloomy, sober life of duty. The schoolboy who would draw pictures and print names and sentences on his slate used to be punished. Today we encourage our boys and girls to do those things which they like to do and can do well. Our vocational departments are often quite helpful. We encourage the boy who hates Latin to use his hands in woodwork or mechanics.

Have you heard your call? If not, keep your ear close to the phone, silence the outside world so that you can hear. Muffled piano strings can not produce a sound. Pampering habits often muffle the calls as they come to our young people. Everybody sooner or later is called to something. A call is something outside of us calling to something inside of us. If your call is along work mechanical then it will be mechanical interests that will call you. If your work is to lie along the line of music then your greatest interest will be in the hearing and producing of music. Music will be your call. Sometime ago a mother was complaining to a musician that her son was always tinkering with his old violin, often stealing away in order that he might play. "Now tell me," said the mother, "will he ever become a great musician or will he ever be able to make much money by playing; if so, we will try to give him lessons, and if not, he will have to throw that 'cantankerous' thing away." The musician replied, "I do not know whether he will ever be a great musician or earn a fortune but evidently that is his vocation even if he will have to work on the farm to earn a living."

Benjamin Franklin's father took him to visit many factories in order to help him to determine his life-calling. But it was not until they visited his brother's printing press that there was a sympathetic chord for him. Experiments show that a certain pitch of the human voice cause the corresponding strings of the piano sound. So we are not surprised that there is a sympathetic response between the things we like and can do and our actual life call.

Study hard the courses you like, if you like mathematics, study hard and avail yourself of all the algebra, trigonometry, geometry and calculus you can get. And as to the courses you do not like, study them as hard as your teachers and course say you must. But remember we must do many things we do not like in order to get to do the things we like to do. Above all let us not fill our day by hiccoughing jazz if we may have the high privilege of playing in a full symphony.

"Wist ye not that I must be about my Father's business," thus spoke a young man who had found His calling and was following it up. Follow your call, it will ever lead upward, the weak and evil impulses will pull downward but your natural tendency will be upward. Henry Ford followed the lead of his call and he achieved much. He has been able to accumulate great wealth but had he aimed at gaining wealth he would not have attained, he aimed to give service to the world and his millions were a part of his reward. With Samuel let us say, "Speak Lord, for thy servant heareth."

EASTER—ITS SIGNIFICANCE

By Delvin Kirchhofer

During the course of the year there are two days which are of special significance to the Christian; both are days of life and rejoicing. Too often the religion of Jesus has been represented as a religion of deprivation, gloom, repression and denial. It is interesting to note that the chief places among our days of commemoration should be occupied not by fasts, but by feasts; not by the remembrance of sorrow, but by the remembrance of happiness; not by thoughts of sacrifice and death, but by thoughts of birth and resurrection.

Christmas, with its cradle of Bethlehem, introduces to us a character whose fitting climax is reached at the empty tomb on that first Easter morning. Easter is chief of our special days because it gives significance to all the other days. Without Easter there could be no Christmas, no Good Friday. "Easter does not signify merely a faith in the survival of bodily death," says Ernest H. Abbot. "Easter is the symbol of faith in the ultimate rightness of life. It is confidence in the reality and permanence of that which was embodied in Him who came not to be ministered unto but to minister. It is not a dogma to be recited, nor a mere feeling to be fostered and enjoyed. It is a kind of life. As a recent writer who employs the pen name of James Priceman has said: 'Jesus would today be lying sealed within the tomb of oblivion if his first followers had sought to win credence by what they said, rather than by what they were.'"

Easter is chief of our special days, for it represents not merely life, but life victorious; not merely joy, but joy that has been tested and yet endures. The happiness of Christmas is the happiness of the child. The happiness of Easter is the happiness of maturity. Christmas represents the faith that faces life like the happy warrior. Easter represents faith that has been through the battle like a veteran. Those who have suffered most are the ones who see most clearly that truth and right and happiness are ultimately dominant.

The commemoration of Christmas and Easter, however, will not insure, for us, a spiritual blessing. What Easter means to us, as individuals, some nineteen hundred years after the Man of Galilee made life victorious, depends upon our personal relationship with the Master of the universe, the Giver of all good and perfect gifts.

COST OF ALCOHOL DRINKING

The drink bill of the American people prior to 1920 reached a very large figure. All of the Government figures on this subject come from the Internal Revenue Bureau's reports and give the value of liquor in wholesale figures, which does not represent the amount that came out of the pocket of the consumer.

It may be said that the consensus of expert opinion is that the American people were spending $2,000,000,000 a year for their beer, wine, and distilled spirits in 1914 to 1919.

When the national prohibition act was passed a certain proportion of this amount was diverted to other channels, and it may be stated without fear of controversy that the value of observance of the Volstead law from a dollars and cents point of view has been undoubtedly great, when this diversion from a wealth-consuming commodity was made to commodities, which, from an economic point of view, increased the wealth of the nation.

In much of the literature which may be classed as strictly propaganda, both for and against prohibition, claims are made by both sides that are extravagant. It is not claimed here, nor intimated that all of the benefits accruing to the American people since the passage of the national prohibition act are due to prohibition but it is maintained that a part of the benefits are undoubtedly due to a readjustment of industrial and social life brought about by the national prohibition act.

That the observance of the prohibition law has led to a trend of increased thrift is probably a statement that can be made without contradiction. Some of the figures which show this trend are increased savings bank accounts.

LENT

The annual season of fasting, preparatory for the great feast of Easter and as a period of special penitence, is known as Lent in the Christian Church. The original fast of spring which preceded Easter was of 40 hours' duration, this being the number of hours that intervened between the death and resurrection of Christ. In the Western Church since the early Middle Ages the period has been fixed as the 40 week days preceding Easter, the first being Ash Wednesday.

The observance of Lent is purely voluntary, yet at this season the minds of all Christiandom are turned toward our Lord. We realize that compulsion was omitted when Christ fasted the forty-day period on the mountain and that He did this voluntarily; just so do we observe the forty days preceding Passion Week in the same attitude. To really take an inventory of ourselves to see wherein we have so miserably failed in serving our Lord and Master; to give us an opportunity for rest and quiet whereby we can hear Christ speaking to us—all this challenges us anew to a life of service.

Instead of serving Christ only six weeks of the year, (as is especially noticeable during this period) through special Lenten meditations, by prohibiting certain measures, as going to certain kinds of entertainments, etc., by contributing to specified causes, and numerous other deeds, we must learn to associate these acts with our Christ-like living the remaining 46 weeks of the year. As we seek fellowship with Him may the Cross of Jesus rekindle our faiths anew in the ultimate meaning of life in that we have been taught life's supreme lesson which leads to sacrificial love: "the love that succeeds even in failure, is victorious even in defeat, and lives through death." Only by observing the Lenten period idea throughout the whole year will we succeed in fulfilling Christ's great mission of love and service.—Witmarsum.

THRIFT FIGURES

In the American Bankers' Association's annual report recording the savings in private savings banks, the number of depositors during the period 1912-1916 is listed as 12,378,909; during the period 1922-1926 the number of depositors is listed as 39,155,499, culminating in the year 1926 with 46,762,240 depositors.

The per capita savings for the years 1912-1916 was $90; as compared with $188 for the years 1921 to 1925. The increase in industrial insurance shows a like ratio.

Industrial insurance in the period 1914-1919 was about $5,250,000,000. From 1920 to 1925 it had increased to almost $12,000,000,000, or an increase of almost 250 per cent.

A similar increase is shown in assets of building-and-loan societies, and the number of individuals owning homes in the country.

I see the wrong that round me lies,
  I feel the guilt within;
I hear, with groan and travail cries,
  The world confess its sin.

Yet in the maddening maze of things,
  And tossed by storm and flood,
To one fixed trust my spirit clings—
  I know that God is good.

And if my heart and flesh are weak
  To bear an untried pain,
The bruised heed He will not break,
  But strengthen and sustain.

No offering of my own I have,
  Nor works my faith to prove;
I can but give the gifts He gave,
  And plead His love for love.

THE S. S. LESSON

April 12

The Prodigal Son. Luke 15:11-24.

Golden Text: There is joy in the presence of the angels of God over one sinner that repenteth. Luke 15:10.

In the fifteenth chapter of Luke we find one parable composed of three parables. The account is the reply of Jesus to His critics who charged that he was associating with publicans and sinners. The final application of the parable is that the critics of Jesus were like the elder brother who, instead of rejoicing in the saving of the brother, who had gone off into sin and returned again, complained that he was not justly treated. The coin was lost because it was an inanimate thing and could not help being lost. It was lost because of the carelessness of others. The sheep was lost because of its own stupidity. Sheep have not sense enough to keep from dangerous places and when they are lost they must be sought or they will remain lost. If there is joy in the presence of the angels of God over the lost who are lost by neglect or the lost who are so because there is stupidity there certainly should be joy on earth over the one who deliberately wanders from the straight path and then comes to himself and returns penitent acknowledging the error of his way.

The son, whom we speak of as the Prodigal, had everything to be desired, a good father, a comfortable home and the luxuries of life possible to one of a well-to-do family, yet he was dissatisfied. He knew nothing of the world except that he thought he would be happier out there in it than at home. Things far off always seem the more attractive to the inexperienced. Good things that come without effort are often not at all appreciated by those who have the privilege of possessing them. Then again, the restraint that belongs to a well ordered family is irksome to just those persons who for their own good should be subject to restraint and discipline. The impatience of youth with things as they are was not alone characteristic of the Prodigal. It is the sin of youth in every age and time. People must ever learn that the best thing for them is to wait upon God and not try to hasten time. As Christians, we, too, often fall into the sin of impatience with our heavenly Father. We get the feeling that we are being deprived of something that would contribute to our happiness. We have ever to learn that things are best in God's hands.

The demand for his share of goods was, to say the least, a deliberate hurt to the father's heart. In the original text we get the sense that he was continually asking for his portion. It was a resort to nagging, one of the meanest instruments that may be used against any one, particularly a dear one. Finally, the father yielded. Often God lets us have our own ways so that we may find out how really weak and foolish we really are. It is a dangerous chance we take when we ask for that which is not for our best and insist upon having it. Usually such a chance leads to disaster.

Again, we note the impatience of the lad when he hastened to leave his father's house as soon as possible. Old associations had no attraction for him. He longed for adventure and hastened to meet it. There is enough adventure coming to us that is not the best for us, why then, seek it in other places? But, then, such is human nature. When we do not listen to innate sense hard experiences must be our lot.

The Prodigal spent not only his money but body and soul as well. He gave himself over to moral abandonment, if the elder brother's word is to be taken. An impure life always spells misery in the end. We have sound healthy bodies and we owe it to ourselves to society and to God to take the best care of them. A misused body is always a crime against God and man.

Like the Prodigal, the world is full of those who never think that the morrow with its day of reckoning will certainly come. They forget the law of harvest that says that what one sows that shall he reap. The loss of money meant the loss of everything. Those who depend for their happiness on the money they have to spend soon find that money is the most unsatisfactory means of insuring happiness. The prodigal had not figured on poverty and famine and consequent helplessness. With all of us a righteous life and a dependence upon God are essential to our happiness in no matter what kind of conditions we have to confront.

The hopeful thing about the Prodigal is that he came to himself. That is the hope we have for every sinner. He not only realized his condition but he determined to do the only thing open for him. He could still go to his father. God does not bar the way of any sinner who seeks His face in penitence asking forgiveness. Indeed, we do not notice that the Prodigal's father did anything to win him back, but, the whole scheme of redemption shows us that God is doing everything to bring the sinner back, sharing not even His only Son. Our heavenly Father is infinitely better to us than any earthly father can be.

Upon his return the Prodigal found a welcome, a forgiving father and a happy home. The joy of the returning sinner is a joy that makes heaven ring with gladness. The best things were again the right of the restored child. The father remembered only his precious boy and forgot all that was unlovely in his life. God says our sins, when we return to Him: "I will remember them against thee no more."

The elder brother lost nothing by the brother's return but he did lose the esteem that might have been his. In the great family there is always enough and to spare and those who stand in right relation with their Father are always happy with the angels over the return of the wanderer.

"I will study and prepare myself, and then some day, my chance will come."—Lincoln.

JOTTINGS

Last Sunday Rev. Edgar Toevs, who has lately been called to the pastorate of St. John church, near Bluffton, Ohio, was ordained to the ministry. Mr. Toevs hails from Kansas and one of the guests at the ordination was his father, who made the trip to Bluffton in order to be present.

Rev. and Mrs. P. W. Penner, our missionaries on furlough, are in California renewing acquaintances with friends whom they knew while making their last furlough some years ago. Recently they visited the church at Reedley and gave informative and inspiring addresses.

Bethel College, Newton, Kansas, is appealing to its friends for offerings for the Current Expense Fund. So many appeals have had to be made for the assistance of our needy Russian brethren and for the College endowment fund that the regular current needs of the College stand in need of more help. Hard times hit colleges and churches as much as they hit other things and they need the loyal assistance of their friends in hard times as in better times.

HOME MISSION TREASURY REPORT FOR JANUARY AND FEBRUARY

General Fund:

Immanuel Ch., Los Angeles, Cal., $100; First Menn. Ch., Mt. Lake, Minn., $22; A Friend, Newton, Kan., $50; A Friend, Donnellson, Ia., $3; Calvary Ch., Quarryville, Pa., $56.25; Bethel College Ch., Newton, Kan., $22.46; Immigrant Group, Springridge, Alta., $14; Ebenezer S. S., Bluffton, Ohio, $100; Royal Rock S. S. Class, Donnellson, Ia., $2.80; St. John S. S., Pandora, O., $50.70; Salem Zion S. S., Marion, S. D., $20.97; Garden Twp., Kan., Ch., $8.80; E. Swamp Ch., Quakertown, Pa., $25; First Menn. Ch., Newton, Kan., $4.58; Bethesda Ch., Henderson, Neb., $121.72; Butterfield, Minn., Ch., $3.50; Emmanuel Ch., Noble, Ia., $34.45; Monroe, Wash., S. S., $34.65; S. S. No. 44, Berne, Ind., $25; Hillsboro, Kan., Ch., $50; Ex. Com. of Mission Societies, $76.58; West Zion S. S. Class No. 2, Moundridge, Kan., $2; Grace Missionary Society, Pandora, O., $48.04; Salem Ch., Dalton, O., $29.09; Immigrant group Sewing Circle, Niverville, Man., $15; Rosenort Ch., Rosthern, Sask., $147; H. Krehbiel, Flint, Mich., $5; Halstead, Kan., Ch., $72.02; Friedensberg Ch., Avon, S. D., $40; Brudertal S. S., Hillsboro, Kan., $56.98; John W. Tschetter, Freeman, S. D., $10; Zion S. S., Donnelson, Ia., $8.03; Johannestal S. S., Hillsboro, Kan., $15.82; Hoffnungsau Ch., Inman, Kan., $23.48; Swiss Ch., Alsen, N. D., $23.04; First Menn. Ch., Reedley, Cal., $76.02; Pulaski, Ia., Ch., $9.50; Christian Ch., Moundridge, Kan., $129.90; First Menn. Ch., Upland, Cal., $52.12; Helena Neufeld, Chicago, Ill., $5; Bethel Ch., Mt. Lake, Minn., $40; Zion S. S., Dallas, Ore., $25.49; S. S. Class No. 25, $17; First Menn. Ch., Berne, Ind., $92.58; Gnadenberg Ch., Whitewater, Kan., $22.71; Grace Ch., Pandora, O., $17.06; Immanuel Adult C. E., Los Angeles, Cal., $4.25; First Menn. S. S., Bluffton, Ohio, $5.35; Emmanuel Ch., Pratum, Ore., $58.70; Upper Milford S. S., Zionsville, Pa., $20; First Menn. S. S., Aberdeen, Ida., $65.55; A Friend in Okla., $10; West Zion Ch., Moundridge, Kan., $26; New Hopedale Ch., Meno, Okla., $21; First Menn. Ch., Aberdeen, Idaho, $30.71; First Menn. Ch., Geary, Okla., $12.91; Bergtal Ch., Pawnee Rock, Kan., $20.92; Avon, S. D., S. S., $50.

Special Gifts:

Butterfield, Minn. Ch., (poor children), $12.67; Bethlehem S. S., Bloomfield, Mont., (ditto), $20.27; First Menn. S. S., Reedley, Cal., (Winnipeg), $4; Ex. Com. of Mission Societies, (ditto), $50; Ebenfeld Ch., Herschel, Sask., (interest on Ch. Bldg. Loan), $32; E. Dist. S. S. Conference, (Immigrant Ministers), $159.71; S. S. Class No. 33, Berne, Ind., (Needy Immigrants), $11.66; First Menn. S. S., Bluffton, Ohio, (Mechanics Grove), $26.25.

Total receipts	$2800.07
Bank balance, Jan. 1	1547.43
Total disbursements	4057.19
Bank balance, March 1	290.31
Total indebtedness	7500.00

Gratefully acknowledged,
J. E. Amstutz, Treas. Trenton, Ohio.

JOTTINGS

Dr. A. C. Gaebelein, noted Bible teacher and editor of "Our Hope", has been engaged to conduct a week's series of meetings in the Berne, Ind., church.

The young people of Freeman College, Freeman, S. D., are actively interested in Christian work as well as in their studies. A recent evidence of this was a program of music and talks given in Bethesda church.

The brethren of the Trenton, Ohio, church are happy to report that the series of meetings conducted by Prof. Kreider of Witmarsum seminary were very helpful and Prof. Kreider's efforts are greatly appreciated.

The Intermediate Choir of the Hereford church, Bally, Pa., will contribute its part toward the Easter festivities by rendering the beautiful cantata, "Christ Victorious", on Easter Sunday evening.

The ministers of the Western District Conference will hold their spring meeting in Hillsboro, Kansas, Tuesday, April 14. The committee making arrangements for this meeting is composed of Revs. A. Warkentin, P. P. Wedel, J. H. Epp and P. K. Regier.

The Bluffton, Ohio, church is in the midst of its Passion Week services. The pastor, Rev. S. M. Musselman, and neighboring Mennonite ministers, Revs. Detweiler, Toevs and Kliewer, are participating in the services. A class was received into church membership last Sunday through the rite of baptism.

The Mennonite church of Hutchinson, Kansas, finds itself in need of more room and has therefore planned to enlarge its building. It was in Hutchinson that the last session of the General Conference was held in the City Auditorium. Many of our people are moving from the country into the cities and the need of more city churches is being felt continually, even in Kansas.

The Souderton, Pa., church precedes its Easter Service with Passion Week services. Its regular Spring Communion will be celebrated on Easter Sunday. It is expected that twenty persons will unite with the church at that time. The March meeting of the Men's Brotherhood was addressed by Mr. Goldbacher, who has a long record as a radio speaker. He is also a regular lecturer to the boys of the schools of Philadelphia.

The North Star church near Drake, Saskatchewan, celebrated its 25th anniversary with appropriate exercises. The congregation began its existence when a delegation of six brethren visited the locality in search of land. The church was formally organized with 20 members in the house of Peter D. Schroeder, February 12, 1906. The first communion was celebrated in the barn of Bro. Gerbrandt, the first baptism took place in the home of Elder H. H. Bartel. During the 25 years of the existence of this congregation 349 persons have been members of the congregation. Of these 29 have died, 26 have been excluded and 37 withdrew. The present membership is composed of 142 brethren and 135 sisters. Together with the children in the congregation there are 480 persons.

The singers in the Flatland, Quakertown and East Swamp, Pa., churches, which go to make up the charge of Rev. A. S. Rosenberger, have combined in a chorus which will render an Easter program in the West Swamp and Bethany churches. Russell Boorse is directing.

Plans are being made for the holding of another Young People's Retreat at Bethel College. The date is to be August 18 to 28, 1931. The following persons are the committee making the arrangements: Rev. J. J. Plenert, Rev. Abr. Warkentin, Miss Helen Riesen, Rev. P. K. Regier, Mrs. Willis Rich and Rev. Phil. Wedel.

The Ladies Aid Society of the Second church, Philadelphia, celebrated its anniversary on the evening of the 26th. Rev. Carl Landes, of the First church, brought the message. An interesting class of young people will receive baptism and admittance into church membership on Easter Sunday morning when there will also be held an appropriate Easter service.

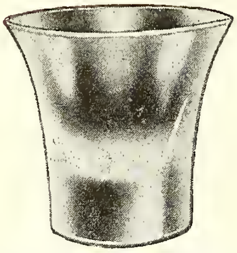
The choir of the Ebenezer Mennonite church, Pandora, Ohio, was the guest of the First Baptist church, Lima, Ohio, when it rendered a cantata. Passion Week services are in progress. Rev. Edgar Toevs of the St. John church was the guest preacher on Wednesday evening. There was a baptismal service held on Palm Sunday.

The Fellowship Class of the Sunday School of the First church, Philadelphia, Pa., celebrated a very delightful 10th anniversary in the church house on the evening of March 25th. Jack Hart presented the outstanding features of the evening. The anniversary of the Ladies Aid Society which was celebrated last week was a success in every way. The speaker, Miss Blackwell, gave the audience something to think about in her address. She is no stranger to the First Church, having acceptably filled the pulpit during the time the church was without a pastor.

Walter Temple, Field Secretary of the Sunday School Association of the Eastern District Conference visited the Eden Sunday School, Schwenksville, Pa., last Sunday and brought a message from the Association. Brother Temple visits all the schools of the Eastern District annually and so keeps them in touch with the work and interests of the Association. Rev. Schwartz of the Schwenksville church preached one of his striking sermons on the theme: "What We Believe About the Future". This was one of a series he is giving on the general theme, "What We Believe".

Thomas Individual Communion Service

Used by Over 65,000 Churches in All Parts of the World



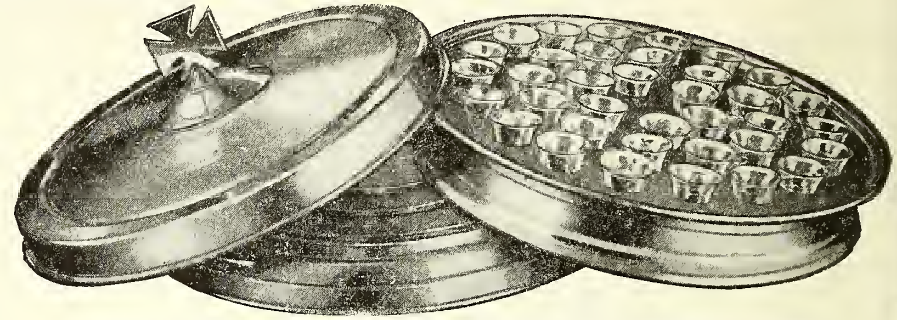
No. 2 Shallow Glass
1¼" High

THOMAS LEAD BLOWN GLASSES

The glasses furnished are best lead blown glasses, (not pressed) and are especially favored by the communicants as it is **not** necessary to throw back the head in drinking. They empty easily, have round bottom inside, being easily cleaned.

Furnished plain or gold band.

Plain Glasses ..$1.00 doz.



"IDEAL" Non-Collecting Tray, Cover with Maltese Cross and Base for stacking. Diameter of Tray, 11¾ inches

Noiseless, dust and insect proof, interlocking. Trays can be stacked as many as eight high on one Base, requiring only one Cover. Does not rest on the glasses when stacked. Furnished in two styles,—highly polished Aluminum and in Best Quadruple Silver Plate.

"Ideal" Tray with 36 Plain Crystal Glasses	Aluminum, $6.50	Quad. Silver, $18.75
"Ideal" Tray with 44 Plain Crystal Glasses	Aluminum, 7.75	Quad. Silver, 20.00
"Base,"	Aluminum, 2.40	Quad. Silver, 12.00
"Cover,"	Aluminum, not Beaded, $2.40	Quad. Silver, Beaded, 12.00
Cover, Quad. Silver, Beaded, Grape Design		16.25

Covers are furnished with Knob, Maltese or Greek Cross as desired

"THOMAS SPECIAL" SELF-COLLECTING CUSHIONED TRAY AND COVER WITH GREEK CROSS

Compact, noiseless, dust and insect proof. Interlocking. Does not rest on the glasses when stacked, and is self-collecting. Can be stacked eight high. Used glasses are noiselessly collected in the outside row of cushioned holes. All Churches using these trays are enthusiastic in their praise. No church using same could be induced to change to any ther style. Easily handled and attractive in appearance. Best Aluminum and Quadruple Silver Plate. Diameter of Tray 13½ in.

Aluminum Tray, Not Beaded, with 36 Plain Shallow Glasses	$ 9.45
Quadruple Silver Tray, Handsomely Beaded, with 36 Plain Shallow Glasses	22.25

Covers for above Tray, Aluminum, not beaded, **$2.40**; Quadruple Silver Plate, beaded, **$14.00**
Quadruple Silver Plate, Beaded, Grape Design,**$18.25**; Base, Quadruple Silver Plate **$14.00**

Single Filler No. 2

Nickel,	$ 6.00
Quad. Silver	12.00

PASTOR'S INDIVIDUAL COMMUNION SERVICE

Black Genuine Leather case, purple lining. Size 5¾" x 8¾". Contains silver plated flagon, silver plated bread or wafer box, and six heavy based plain glass tumblers. Invaluable for use in the sick room, or with shut-ins.

Special price **$12.00.** Delivery prepaid.

WOOD PEW RECEPTACLES

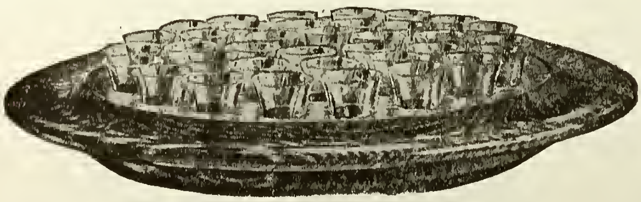
Oak, Walnut or Cherry

Price, 2-hole, each (with screws)	$ .16
3-hole, each (with screws)	.20
Padded with Felt or Rubber Rings, each, extra	.08

DEEP COLLECTION PLATES

10-inch Diameter—(Heavy Felt Mats)

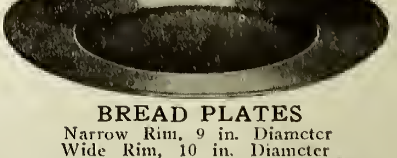
Aluminum	$1.90
Quadruple Silver	9.00



THOMAS QUARTERED OAK TRAY

Best Finish, 13½ in. Dia.

Tray holding 36 Plain Glasses, **$12.50** Cover, **$5.50**
Furnished also in genuine Walnut or Cherry
(Mahogany made to order)



BREAD PLATES

Narrow Rim, 9 in. Diameter
Wide Rim, 10 in. Diameter

Aluminum	$1.45
Quadruple Silver	7.00

Order from MENNONITE BOOK CONCERN, Berne, Ind.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI BERNE, INDIANA, APRIL 9, 1931 No. 15

EDITORIAL

An airship mobilization is scheduled by the military authorities to take place in the East this summer and some localities are sufficiently interested to appeal to Washington to so arrange this show that the people of their particular sections may enjoy the thrill of seeing a great army of air crafts maneuver over them. This is of course an encouragement to those military minds who are always seeing red and who pretend to think that the only way to assure peace is by the making of the greatest display possible of military preparedness. The argument that war cannot be ended and the only way to keep it from disturbing us is to make so great a show of armed power that other nations will be afraid of us is an old and dangerous one. They want peace, they say, because it is respectable to say so, but they are doing all in their power to resist peace mindedness. An attitude like that of a character in Mark Twain who would have peace if he had to send every man home on a shutter only tends to create suspicion and hatred that at some time or other is bound to end in a fight to suppress the bully.

It was to our disappointment that we read that a commission of the Federal Council of Churches had taken upon itself the responsibility of making an utterance, though a cautious one, concerning birth control and the spacing of children. It is a matter not to be considered at all by any who would speak in the name of Protestant churches. It would seem to us that such expressions, to say the least, would be an encouragement to immorality. Granting that such an expression is within the province of ecclesiastical organizations, which we insist it is not, the very fact that information, such as must be given out in such cases, could not be limited to those in the marriage state and must surely lead to an immorality that would gnaw the very vitals of matrimony. One thing we notice as a consequence of the utterance of this Commission appointed by the Federal Council, those who speak for the Roman Catholic church have seized upon it as an argument against Protestantism. However, all those connected with churches in the Federal Council of churches do not agree with the commission. Perhaps there are only a comparative few who do so and the opinions of a Commission simply presented as something to be discussed or argued about is a great deal less than an action formally adopted by the representatives of the churches in assembly acting for and in the name of their churches. Much as we regretted the withdrawal of the General Conference of Mennonites from the Federal Council some years ago we may feel ourselves fortunate that we are not now members of that body when it is so permitting itself to be discredited.

Workmen were sent to the roof of a large manufacturing plant to enclose a large tank. When they began to work they discovered that under the tank, just out of the reach of the carpenters, several pigeons were sitting on their nests and would not be driven out. The workmen went into the office and informed their employers that they would not board in the tank so long as the birds were there. They in no wise would be guilty of such cruelty. The firm sent for the police to dislodge the birds. The police came but could do nothing, but they had an idea. They would inform the Society for the Protection of Animals and see what they could do in the matter. An agent from the society came. He was a little fellow and by an unusual squeeze managed to reach the birds and capture them. They were then taken out and set free and the carpenters proceeded with the job they had to do. It does seem that, with all the selfishness of humanity, there is still a little concern for God's creatures left even, as in the this case, when a large concern suspended operations, workmen halted on their jobs, the police lent a hand and finally the professsional friends of animals interested themselves. We wonder why there is not also so much concern sometimes shown for human beings when there are starving, cold and friendless men, women and children hidden away in miserable hovels from which the rich are gaining a profit.

MISSIONARY NOTES

As Seen Through the Eyes of India.

It was in the fall of 1930. We were riding through the jungle some seventy miles from the nearest railroad station. We were admiring the beautiful jungle scenery, and as experience had led us to do, were keeping a close lookout for jungle animals, such as deer, wild hog, pea fowl, blue bull and tiger. Lo and behold, what did we see? Three men, dark colored, with ropes about their necks, hanging to a tree, as I remember, it was a tree. Where did this jungle dweller, our traveling companion, get that picture, for it could be nothing other than the picture of the Marion, Indiana, lynching.

The inroads of science and invention have not materially affected the simple jungle folks, but they are not entirely in the dark as to what is going on in the world.

H. E. Dester, M. D.

March 10, 1931.

A Mission Auto for Dr. C. L. Pannabecker

becomes more and more a necessity as his medical work expands, especially the work in the country, which requires much traveling. Who can spare something for this special need without hurting too much the general treasury? Gifts should be sent to our treasurer J. G. Regier, Newton, Kans.

P. H. Richert, Secr.

"More Valuable than a Thousand Rupees"

Open Letter No. II.

Dear Sir:—

I offer Mrs. Moyer and you my best thanks for your good wishes for the Christmas and for the present of a copy of the Holy Bible. Nothing could have been so valuable a present to me, as for the first time after a long time I was able to go over a chapter of it. The copy I had was of too small a type for me to read.

Your Doctor and his lady visited Deori, the other day and they had a very successful lantern lecture, although I was not personally able to attend them owing to other urgent and unavoidable business.

The copy of the Bible which you have so kindly presented me is delivered to me by the teacher at Sukhri, who informs me that the attendance at his school is the best it has ever been by two more villages, viz., Chandan and Amarwa joining it. I am extremely gratified at this. I hope you will soon open the school at Belari, which you are contemplating. Mr. Somaya was telling me that this cannot be done for financial reasons so far.

I wish Mrs. Moyer and you a merry Christmas. I also wish the same to Rev. and Mrs. Wenger, your Doctor and his lady, Mr. and Mrs. Somaya, and the whole mission. I also wish you the happiness in the coming new year.

Again thanking you for the kind present of the copy of the Holy Bible which is more valuable to me than a purse of even a thousand rupees,

I remain,
Yours most truly,
R. C. L. Dubey,
Manager at Deori.

The writer of the above is a Brahmin in government service as Manager of Deori Zemindary. He has jurisdiction over about 45 different villages, is keenly interested in Jesus Christ. Every time I have visited him, he has a copy of the N. T. on his office desk. Pray for him and us. "My word shall not return void" saith the Lord.

Samuel T. Moyer.

Basna, C. P., India, 19th February, 1931.

Champa, C. P. India, February 18th, 1931.

His name is Samaru. He has been an inmate of this Leper Home since May 23rd, 1918. He belonged to the outcasts. But like many of his kind, he was a good man. Trouble, he gave us none and because he had leadership qualities in him, he was elected to the office of Mukardam. He was one of five men who assist the Superintendent in his manifold duties connected with the Home. Practically all matters of order and discipline are in the hands of these five men. Of course, subject to confirmation by the Superintendent.

On Dec. 16th, 1930, he was baptized on the confession of his faith in the Lord Jesus Christ, and judging by his life and testimony he knows his Lord. This is not always the case with such who are baptized neither here nor in so-called Christian countries. One missionary is to have said: "Some people were absent when they were baptized." Samaru was present.

Although Samaru enjoyed good health as a whole, yet leprosy had not run its course and his left foot began to ulcerate. The wounds were carefully attended to by our medical staff, but they refused to heal. Leprosy in certain stages is extremely painful, so that the sufferer has little or no rest day or night. There are always such in Leper Homes. Samaru often complained to me of having severe pains and was at times very much discouraged. I visited him almost daily in his room, but all that I could do was to endeavor to comfort him.

One evening I received a note from the Caretaker of the Home requesting me to come to the Leper Home immediately. The reason was not stated but I feared a case of suicide. Some lepers become so despondent that they apparently do not have the courage to live. In 30 years we have had only three cases of suicide, however. Upon reaching the home, I was conducted to Samaru's room. I found him sitting on his bed and a bloody razor on the ground near it. The poor man told me that he could bear the pain no longer and hence had decided to stop it by severing his ulcerated foot from the leg. He had made a fairly good job of it, but did not succeed in cutting it off entirely. That almost immediate amputation right below the knee was imperative I hardly need mention. Though I told him that he had acted foolishly, I could not help but admire his courage. He was certainly taking the word of our Lord too literally: "If thy foot causeth thee to stumble, cut it off." Samaru is now well and he is using a wooden leg made by an inmate of the Home. His smile indicates that he is happier without than with his foot. The only trouble with the wooden leg is that it is just a little bit heavy and clumsy. I asked him yesterday how he managed to scratch his foot if it itched. He grinned. I hope that no other inmates will try to imitate Samaru.

P. A. Penner.

RELIEF NOTES

By Levi Mumaw

A cable received under date of March 15, from Bro. T. K. Hershey, advises us of his safe return to his home at Trenque Lauquen, Argentina, S. A., from his extended trip to visit the Russian Mennonite colony in Paraguay. He stated that he was ending a report of his trip by mail to the Executive Committee of the Mennonite Central Committee. Further information concerning the work in Paraguay will be given upon receipt of this report.

Bro. O. O. Miller reports that an effort is being made by the Russian Mennonite immigrants in this country to raise enough funds to build a small hospital in Paraguay for the benefit of the Russian Mennonite colony located there. The original estimate of the cost of such a building was placed at $600.00 which estimate included some other items needed and with the understanding that the local people in the colony would furnish the necessary labor for erecting the building and also supply the necessary timber for the building. The amount on hand for this purpose under date of March 17, 1931, was $120.00 which was provided by the following:

Gerhard Wiens, Newton, Kans.	$50.00
Jacob Hiebert, N. Lima, Ohio	10.00
Waldemar Wiens, Whitewater, Kans.	5.00
Herman Rempel, Fresno, Calif.	10.00
Gerhard Lepp, 10300 Carnegie Ave., Cleveland, Ohio	10.00
Russian Mennonites in Detroit, Mich.	30.00
Jean Thiessen, 2451 Spaulding Ave., Chicago, Ill.	5.00
Total	$120.00

A brother from Hutchinson, Kans., writes us as follows:

"Have seen and read the conditions and hardships in other countries and believe it is our duty to help the needy. As Christ said work with your hands that you have to give to the needy. Probably the Lord is testing us whether or not we help the poor. The condition in our land is better. Enclosed find check. Send it where most needed either in South America or the refugees in Harbin, China."

This expression from our brother is very practical. Many reports are being published

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb.............................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance.................................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

concerning the condition of Christians in Russia. Many hardships are being endured by those who are seeking another country in the hope of escaping the terror thrust upon them in that country. The task of becoming self-supporting in the new country is very difficult and requires many privations but the thought of maintaining their religious freedom and opportunity of providing for their own impels them to fight on against the many difficulties in their way.

In a recent report from Paraguay we have a bit of very encouraging news showing that even with al the hardships that accompany pioneer work in a new country, there are times of special rejoicing and especially so when the Christmas season makes its annual visit. The report states that in every village a Christmas program was observed with their young people. Bro. Hiebert writes: "It seems strange to celebrate Christmas and New Year in the middle of the summer, but that is what we have done a short time ago. We had bought a little candy and some nuts for the children, and they were every bit as happy as our children in the United States. They received much less (very little), but they appreciated it that much the more since they had not had any candy or nuts since they left Germany, or the ship."

A meeting of the Executive Committee of the Mennonite Central Committee was held in Philadelphia March 21, 1931. Bro. David Toews of Rosthern, Sask., Chairman of the Canadian Colonization Board, and Jacob H. Janzen of Waterloo, Ont., bishop and leader in the Russian Mennonite Church in Ontario, met with the committee. The problems confronting the Russian Mennonites in Russia were carefully considered. Ways and means were sought to bring relief and further efforts along this line will be made. It is hoped that there may be a united effort by all the different organizations in this country who are interested in bringing relief to their constituencies in that country. The problems concerning our own organization were also carefully considered and it is hoped that further relief can be brought to those who are calling for help. Contributions have been coming in rather slowly during the past few months but encouraging reports are reaching us advising that special efforts are being made to keep our treasuries supplied with the necessary funds. If all our cooperating groups will act along this line and do it promptly, much can be accomplished and our needy brethren will be supplied. It is advisable that the funds be sent as much as possible for general relief and then our relief organizations can meet the needs when and where they arise. May we depend on you?

Scottdale, Pa., March 27, 1931.

CORRESPONDENCE

Butterfield, Minn., March 23, 1931. Mennonite Book Concern., Berne, Ind.—Since I am supposed to give a report of our church affairs of the last three months passed I shall do so.

First of all we as a congregation have many reasons to be thankful to our Father in heaven for all the blessings He has given us in this year.

We have a great opportunity to attend services every Sunday morninig, our minister Rev. L. H. Linscheid, speaks in both languages, English and German, alternately. In Feb. we had the pleasure of having Rev. J. Esau with us two weeks, holding revival meetings. Mr. Esau is physically blind but spiritually he is full of spirit. There were no converts but the Christians were very much blest through these meetings.

We have Sunday School every Sunday morning before services; there are 91 members enrolled—no one too young or too old to attend.

We have had Christian Endeavor for some time, but never organized before, until a few weeks ago we did so, with Rev. L. H. Linscheid as president, E. J. Linscheid vice-president, and

Mrs. Elizabeth Friesen as Sec. and Treas. We have twenty-eight members at present but expect some more. We render a program every first Sunday evening of the month in the English language.

Our Ladies' Aid Society meets every first Thursday afternoon of each month. We have Scripture reading, songs and prayer, after the business meeting we all partake of a lunch. We meet at the various homes or at the church basement. Every Friday evening we attend the prayer meetings, held at the homes during winter months; in the summer we meet in the church. I am sorry to say there are not many taking part in this meeting.

Albert Linscheid from El Monte, Cal., is here visiting his parents, Mr. and Mrs. Jacob Linscheid. His mother is in poor health so he came to see her, although she is improving some lately. Mr. Linscheid was our former Sunday school superintendent. He encouraged the pupils, last Sunday when he spoke after Sunday school to us all, we were all glad to have him with us again.

In January we sent new and worn clothes, amounting to one hundred and seventy dollars worth to Canada to support the poor.

We have had a wonderful winter, no snow to speak of and now the Lord has given us much rain so the Lord provides for all our needs. We give Him all the honor and glory.

Mrs. Gust Miller.

Ebenezer Church, Bluffton, Ohio. — God's richest blessings have been bestowed upon this church in many different ways. Although there has been much sickness among the members of the church, yet in nearly every case, the Lord has restored the sick back to health again.

We regret that Bro. P. B. Amstutz, who has been confined to his bed for nearly a year, is not yet able to go to the house of worship, as he so much longs to do. Although he is not suffering now, still he must stay in his room.

One of the young men of the catechetical class, Milo Basinger, was lifted to higher realms a few weeks before his baptism was to take place. The Lord saw fit to take him unto Himself in the prime of health at the age of 14 years. Yes, the Lord's ways are not our ways, and His thoughts are not our thoughts. He knows what's best and He never makes a mistake. Praise be to His name.

At our annual meeting the pastor, Rev. P. A. Kliewer, was called to serve the Ebenezer church for the three following years.

During the past year 25 young souls accepted the Lord Jesus as their personal Savior and united with the church and 16 members were received into the church through letters.

The Ebenezer church chorus is practising a cantata which they expect to render on Easter Sunday evening.

The weather conditions are pleasing to the farmers. We have had quite a lot of rain and some snow in the last few weeks. Still they say it is not enough, we want more moisture yet. God is Lord over the weather also.

First Church, Philadelphia.—The Men's Bible Class of the First Mennonite Church of Philadelphia celebrated their 25th anniversary on February 28th, by a most interesting program.

The many former members of the class were invited to attend, as well as the present members and friends. When the evening of the 28th arrived, there was quite a crowd of members, past and present, on hand, with their families and friends. It was a real joy to renew friendships with folks one had not seen for years, because of distance and circumstances.

Because of the illness of Mr. D. M. Landis, the organizer and first teacher of the class, Mr. Erwin S. Weiss presided at the meeting.

The program began at 8:30 with Rev. Carl Landis reading the 103rd Psalm. Mr. John Wieand then sang "Davey Jones Locker" and "Gray Days." Next Erwin Weiss indulged in some reminiscences, and he further mentioned that Arthur Bergey, the first president of the class, was present.

Mr. Wm. Seigley, a former member sang, "Where you walk," next, Mr. Ralph Gibbons, one of the speakers of the evening, spoke on "Twenty-five years ago and today."

Miss Gertrude Temple rendered "Ah, Sweet Mystery of Life of Life" and "When Irish Eyes Are Smiling." Mr. Ralph Rosenberger then gave several readings "Girls and Boys in Church" and "First Class in Reading." After this Mr. Irwin Moyer, another former member, and Miss Jennie Sweigart sang a duet. Miss Eleanor Temple gave a reading "The Answer of the Leper to

Jesus," and was followed by Miss Margaret Hazleton singing "When Blossoms Love."

Rev. Reed F. Landis then spoke of the help and comfort he had from the Men's Class in the days when he was preparing for the ministry. He delivered a splendid address using as his theme, "The Victorious Christian."

Mr. Nelson S. Weiss next introduced the new permanent teacher of the class, Miss Alice Schuler, who showed in a few words that she was much in sympathy with the aims and spirit of the class, and also brought out the fact that there was still plenty of work to be done.

Letters of congratulation were received from Rev. Mr. A. B. Bechtel, Rev. Mr. A. J. Neuenschwander, Rev. Mr. S. M. Rosenberger and Dr. J. A. Weierbach.

Mr. Seigley sang, "The Road to Mandalay."

After this long and varied program everyone went downstairs where refreshments were served. The room was decorated with some interesting mementoes and pictures of the early days of the class and these brought up new "Do you remembers?" from one or the other of the members. This period of sociability was also much enjoyed.

It was almost Sunday morning when the last guest started for home, because the evening had been so crowded with pleasant things.

We pray for the class a continuance of God's blessing that we may go on to do even more for the Master in the coming 25 years.

Committee.

Upland, Calif., R. R. 1, March 24, 1931. Greetings to the Editor and Readers:—It has been a long time since a correspondence from the Upland church has appeared in the columns of the Mennonite. We trust, however, that the readers have not drawn the conclusion from this fact that the Upland church has gone to sleep, for this would be far from right. Our pastor, Rev. A. J. Neuenschwander is working hard with the help of God to keep the church spiritually wide awake. In the Sunday morning worship we have had messages from the Psalms brought to us. We have seen the blessedness of the man that standeth not in the way of sinners, the delights that come to him who follows the leading of the Good Shepherd, the glory of Jehovah entering through the everlasting doors, the folly of trying to hide sin and the blessing that comes upon confession and forgiveness, etc. The thoughts of the evening messages have gathered around the last days of the Saviour before His crucifixion.

On Wednesday evening, the regular weekly prayer meeting and Bible study hour takes place. For the Bible study the gathering is divided into two groups, one for the older and one for the younger members. The former is led by the pastor and the latter by brother L. J. Horsch. At this time various books of the Bible are studied chapter by chapter.

The Sunday school is divided into cradle roll, primary, Junior, Intermediate and the young people's and adult departments. The latter meet in the main auditorium for the opening, the others meet in the separate groups. All classes gather for the closing exercises. Once a quarter the officers and teachers of the Sunday school are to meet for a round table discussion. This is a new undertaking and the first meeting is to take place April 21.

The four Christian Endeavor societies meet regularly every Sunday evening. Once a quarter a union missionary meeting is held. The four societies take turn in rendering the missionary program for this union meeting. Some weeks ago the young people had made arrangements with Mr. Dietrich Rempel, a young man who fled from Russia via Constantinople a few years ago and with his brother made his way to his relatives at Reedley, California. In his deep melodious voice he sang a number of Russian folk song in the Russian tongue and then told of some of the trying and exciting and horrible experiences he had to go through from the time of the beginning of the Russian revolution until he finally succeeded to reach America.

On February 1st we had Rev. J. M. Regier and Mr C. F. Mueller, both from Reedley with us. The former brought us the morning message and the latter spoke in the evening when the Golden Jubilee of Christian Endeavor was observed.

It was decided at the annual business meeting of the Church on the last evening of the old year to use the duplex envelope system for our Sunday offerings again as we did last year. For the sake of some that might not be familiar with this offering envelope I might say, that the envelope is divided into halves. On the one side is put the offering for the home church while the other side is for benevolences. Each user of the envelopes pledges a stated amount both for the home church and also for benevolences. The amount given for the latter cause is divided according to a definite percentage for the various treasuries of the district conference and of the General Conference. This system has many advantages although as most things in this world it is not perfect.

During the last few weeks the flu has caused a good deal of illness in this community though mostly not of a serious nature. There are, however, several of our members, both old and young who have suffered for a long period of time with various afflictions. Such a lingering sickness is very trying both for the afflicted as well as for their loved ones, yet James tells us to count it all joy when such testings come, because of the fruit they by the grace of God will help to ripen.

We are looking forward to seasons of special blessings in the near future. On Good Friday a union service is to be held at which the various churches of Upland unite. Dr. William Evans, the well known Bible lecturer is to bring the Good Friday message.

On the tenth, eleventh and twelfth of next month the Sunday School and Christian Endeavor convention of the Mennonite churches of the state is to convene at our church. On Friday evening Dr. Louis Evans, son of Dr. William Evans and pastor of the First Presbyterian Church, Pomona is to address the convention and on Saturday there is to be an illustrated lecture on the Passion Play by Dr. Fox of Pasadena.

Then from April 26th to May 3rd, a series of meetings is to be held, sponsored by the Brotherhood of the church. The speaker who was unanimously agreed upon is our former pastor, Rev. M. M. Horsch of Beatrice, Nebraska. We shall be very glad to have him in our midst once more and we are looking forward to and are praying for God's richest blessings upon the speaker and his messages.

With best wishes to the editor and readers,

Alfred Wiebe, Corr.

First Mennonite Church, Mt. Lake, Minnesota, March 29, 1931.—Pioneers of this section of the state claim that this is the most lenient winter since 1878. We have had little snow, not even a severe cold spell.

The leniency of the weather has had a great influence on the Sunday church attendance. Practically every Sunday the church has been filled with people,—people hungry for the Word of Life.

After Easter, God willing, the annual catechism instruction will again be offered to the young people, upon their request and upon their faith they will be baptized and added unto the church on Pentecost Sunday.

Twelve years have passed since the First Mennonite Church northeast of Butterfield separated from this church and formed an independent congregation. Since their former minister has left that congregation and joined another, movement again is on foot to once more unite the two groups and become one congregation as before, the ministers of this congregation serving at both places. A special church meeting was called for on the 17th of March, and at this meeting the pros and cons, to the unification of the two congregations were discussed. May God send His blessing to the whole movement, and endow the leaders with wisdom from on high so that they may be able to do the right thing.

The church choir has been busy practising Easter songs for Easter Sunday, and in the evening of the same day the Ladies' Choir will render an Easter Cantata under the direction of D. S. Schroeder.

We were pleased to have Rev. P. J. Friesen, from the Bethel Church with us this morning in our morning services. This being Palm Sunday he delivered a wonderful sermon on the Triumphal Entry of Jesus into Jerusalem, pointing out particularly that Jesus even today desires to enter into our hearts as King and Savior, but sad as it was then that Jerusalem did not heed His saving gospel, but brought worldly things into the temple, so it is with many of us today, when Jesus desires entry, for we have brought thoughts about our daily work into church and He has to put those away first before He finds an attentive heart. How woeful to the one who hardens his heart to the knocking hand of Jesus and causes Him to turn away in sorrow.

Henry M. Harder, Corr.

"I had been asking God to help me in my work, now I let Him pick me up and use me for His work. Everything was now changed."

D. D. EITZEN,
Pres.
MARIAM PENNER
Vice Pres.
EMMA RUTH
Sec.-Treas.
C. D. PENNER
A. R. KEISER
MARY BORNEMAN

The YPS Work

by the
Young People's Committee of the General Conference

A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST

Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

April 19

How Can Churches Work Together?

Acts 2:36-42, 47.

To a stranger this topic might insinuate that churches do not always work together. Surely if any group of organizations would be expected to work together in loving co-operation one would surely expect it to be the churches of Jesus Christ. The church should stand for love, tolerance, sympathy and cooperation for surely that is the spirit of Christ her Master. And yet such has not always been the case. To what extent should churches be united? Should there be organic unity? Or are denominations of some use? Wherein has our present denominationalism failed, and why? These and kindred subjects are some of the questions which are to be discussed in this topic.

The Scripture portion takes us to the Pentecost experience in the history of the early Christian Church. Peter is trying to turn the minds of the people to that same Jesus whom the Jews crucified, and whom God has made to be Lord and Christ. It is this same Jesus, this same Christ whom all Christians worship and profess to follow. The same condition of "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins", holds for all Christians today. The same promise to us, to our children, to all that are afar off to even as many as the Lord our God will call still holds true for all Christian denominations. So it seems we must all stand together or we are liable to all fall together.

Unity at Pentecost

In those wonderful days there was a true unity of the Spirit. No doubt that is an important prerequisite of a spiritual experience as was enjoyed at Pentecost. We read, "When the day of Pentecost was fully come they were all with one accord in one place." "They continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread and in prayers. All that believed were together and had all things common. They did eat with gladness and singleness of heart. When men are single-minded, thinking only on Christ and the furtherance of His Kingdom there is no time to see and fuss over the differences. And the Lord blessed them and added to the church daily.

It is true, the Jerusalem Church seems not to have prospered on the principle of having all things in common for we read that some years later Paul was collecting money from the Asiatic churches to help the mother church at Jerusalem. Poverty had no doubt come in the wake of this economic communism. But on the other hand we have not proven to the world that our capitalistic system is very satisfactory. Oftentimes it has made us paupers spiritually, we have at least not been Christian in our business. Russia is today defying some of the fundamental principles of God and no nation or individual can long continue to so do and yet perhaps God is working His way out through the Russia of today. Perhaps Christian America has yet some lessons to learn from Communistic Russia helping us to be Christian in our monetary matters.

Surely there is need for some unity. Protestant Christianity has 215 denominations. That is altogether too many. It is a question in the minds of most church leaders as to whether organic unity would be desirable, so that all would be united into one organic Protestant church. As long as temperaments differ so widely it would seem almost foolhardy for a form-loving Episcopal Church to unite with the Mennonite Church which loves simplicity. But surely Mennonites are not so much different from some of those other 214 but that there could be organic unity among them. Above all our 17 varieties ought to be able to reduce that number considerably. And wherever organic unity is not possible then surely all churches ought to be able to cooperate on some common tasks in a spirit of love and brotherhood.

There is one heaven and one earth. We believe those who will enjoy the bliss of the heavenly home will consist of one large family, a brotherhood of love. Many of us here on the earth act as though our heavenly reward will consist of many water-tight compartments, one for each group differing in history, orthodoxy and creed. Some believe that but few will be found in heaven, literally only one hundred and forty-four thousand and the interesting fact in connection with this ignorance is the bigotry of those holding such views in believing themselves one of that small number. How God must pity such intolerance.

In the past decade or two we have found only too often that beliefs are often set ahead of Christ. The result will then be a foolish, useless, self-destroying struggle between Fundamentalists and Modernists. There is a good deal of misunderstanding and intolerance in both groups toward the other. If each group would give Jesus Christ a supreme loyalty instead of their pet prejudices and notions there would be very little difference between these two camps. Someone has described their difference thus: "Fundamentalism uses God as a means to an end they have in view, as the sender of a divine relief expedition to clean up a hopeless world situation; while modernism thinks of religion as a means for producing, through the power and guidance of the Holy Spirit by slow and gradual processes, a new and better social order." Both of these groups have their weaknesses. The former is often pessimistic, self-righteous and destructive while the latter has too often spent too much time with analysis and not enough with synthesis. In respect to the Scripture, we dare not spend all our time tearing apart to find the glosses, etc., but we must see the Spirit of God running throughout the whole Bible forming a one unified whole by means of which God is trying to bring all mankind into a loving relationship with Him.

The writer of these lines saw a cartoon entitled, "Cooperation", which was quite to the point and serves as a good conclusion to this topic. The cartoon pictures a donkey in his sometimes characteristic pose of stubbornness, refusing to move forward. Two men are trying to get the animal to move, the one is by the head pulling on the halter strap while the other is in the rear of the animal, pushing with all his might. That is cooperation, and is a lesson for denominationalism of today.

"Rather it is the law of this life beatific
To keep ourselves within the will divine,
So that our several wills shall make but one.
And so, being as we are, from sphere to sphere
Throughout this realm, gives joy to all the realm,
And to our King, who makes our wills like His,
And His will is our peace."

—Dante.

PROPOSED CONSTITUTION OF THE Y. P. DIVISION OF THE MIDDLE DISTRICT CONFERENCE

I. Purpose.

The purpose of this constitution shall be to more closely unite the various young people's societies of our conference, to further adopt a standard of business procedures, of fixing responsibilities, and of establishing a plan whereby our activities may be directed in support of the Constitution of the Middle District Conference.

The principles of this constitution shall in all cases conform to the principles of the constitution of the Middle District Conference.

II. Officers.

To insure continuity of the work, an executive secretary shall be appointed by the executive committee of the Young People's organization and the chairman of the Middle District Conference. This Secretary shall serve for a period of three years from the time of adoption of this constitution. No executive secretary shall hold more than two consecutive terms of three years each.

The officers of this organization shall be a president, vice-president, and secretary-treasurer.

The election of the officers shall be by ballot and shall take place in the afternoon session of Young People's day.

The duties of the officers shall be those usually pertaining to the respective offices.

The new officers shall take office one month from the closing day of the conference and shall continue in office for a term of one year.

III. Committees.

The permanent committees shall consist of the Executive, Program, Mission and Peace committees.

Temporary committees consisting of Nominating, Resolutions and Recommendation shall be appointed by the president at the opening session of the Y. P. Day.

Executive control of the activities of this organization shall be vested in the Executive Committee consisting of the Executive Secretary and the officers of this organization. The president shall be chairman of this committee.

The Program Committee, in conjunction with the Executive Secretary, shall arrange the necessary programs for each session.

The Mission committee shall promote and direct Home and Foreign missionary interests among the societies of the Conference.

The Peace Committee shall endeavor to promote and promulgate World Peace.

The nominating committee shall name the permanent committees and also submit two candidates for each office.

The committee on Resolutions and Recommendations will have the duties usually vested in said committee.

IV. Representation of Societies.

The C. E. Societies of every congregation belonging to the conference shall have the right to be represented by one vote for every twenty members or fractional part thereof.

The Executive Committee must approve the representation of societies voting by proxy.

V. Amendments.

Amendments may be made to the constitution at any time by a two-thirds majority of all the votes of the societies of the conference.

VI. Recommendation for adoption:

We recommend the adopting of this constitution with such amendments as may seem feasible.

Constitutional Committee: Lilly Bachmann, Adeline Neuenschwander, Delvin Kirchhofer, LaVerne Basinger, Chm.

WHY SPREAD THE GOOD NEWS?

The situation of the Foreign and Home Mission Boards is most distressing. As we all know both the work of Foreign and Home Mission Boards is greatly hindered by lack of funds. This is not only true in our denomination but in practically all. On account of this situation it behooves us to remind ourselves of the reasons for spreading the good news.

The question might arise in our minds, Who is to spread Good News? Many people have an idea that the missionaries and the ministers are alone responsible to spread the Gospel. However, every Christian must necessarily be a Missionary. Every Christian is a disciple of Christ. Christ's last command to his disciples was, "Go ye therefore and teach all nations, baptizing them in the name of the Father, Son and the Holy Ghost."

Undoubtedly the business depression has something to do with the lack of funds. But this does not hinder us in spreading the Good News in our own community. Christ's command to His disciples was, "Ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth."

The disciples had learned to know Christ, living with Him for three years. They had not had much opportunity to witness for Christ up to the time of the command given above. Now Christ told them to start to witness for Him. They were to start at Jerusalem, the center of Christianity for the Jews. Then they were to extend their work.

This same command applies to us. We cannot all go on the foreign field to witness for Christ, but each one of us can witness for Him where we are. If we get a letter in the post-office which is intended for someone else we are indeed negligent if we do not hand it to the party for whom it is intended. God, however, sent a letter through the Word of God to all mankind, and those who receive it are responsible to deliver it to those who have never heard it. Paul wrote to the church at Corinth, "Ye are ambassadors for Christ." We should also be ambassadors for our Lord and Saviour Jesus Christ.

Some people say that they believe in Home missions but not in Foreign missions. This is a very foolish assertion, for one cannot be a Christian and not believe in Foreign missions.. This is a pretty broad statement, but Christ's command was that we should spread the good news to the uttermost part of the earth. Had Paul not obeyed the heavenly vision and gone into Macedonia, we might still be in darkness today. We should be so happy that we have the Good News that we would be eager to tell others about Christ.

Why is it that a person who is brought up in darkness and superstition and later becomes a Christian is many times more eager to tell others about the Good News of his Saviour than a person who is brought up in the Church? We who know Christ should do our part in telling the world about Him.

The question might be asked, Where shall we witness for Christ? The times when we might think there isn't any chance to win somebody to Christ is the time when we should witness for Him. This is brought out in the life of Paul. When he was in prison with Silas we might think there was no chance to witness for Christ. However, they prayed and sang praises to God and before he left the prison the jailer and his entire family became Christians. When he was on the ship on the way to Rome we also find that he won the entire crew to Christ.

A certain man became a Christian on his deathbed. Sometime later he cried, "Lost, lost." His friends asked him, "Aren't you a Christian?" "Yes," he said, "but my life is lost for service." Let us witness for Christ, NOW.

Paul R. Shelly.

JUBILEE C. E. CONVENTION

Fifty years of Christian Endeavor will be celebrated at the Golden Jubilee Convention by the Golden Gate of San Francisco, Calif., Saturday, July 11th to Thursday, July 16th.

The Golden Gate C. E. Union of San Francisco assisted by the various San Francisco Bay County Unions, and every C. E. Union in California, are making elaborate preparations for the reception and entertainment of the thousands of Christian Endeavorers who will attend the Convention. Paul Shoup, President of the Southern Pacific Railroad, and Fred D. Parr, President of the Parr Terminals, are Chairman and Associate Chairman, respectively, of a strong convention which includes leaders of Christian Endeavor work and a number of San Francisco's outstanding citizens.

Fifty-four hotels will be used to house state delegations. The convention will be held in the great Exposition Auditorium seating 14,000 people. In the same building are fourteen other halls in which meetings of various sizes can be held. There will be an exhibit display in the Larkin Hall; the registrations will be made in the great lobby; there will be a fully equipped emergency hospital; a choir of 800 or more is being organized; pages and guides will be available for the various state groups; railroads will have their ticket validating offices in the Auditorium lobby, and everything is being done looking to the comfort and convenience of those who attend.

EFFECTS OF PROHIBITION ON INDUSTRIAL PRODUCTION

The value of law observance in this particular field seems to go unchallenged. While undoubtedly the increase of wealth in the decade from 1920 to 1930 is dependent upon a number of causes—increased mass production, improvement in business management—nevertheless, sobriety and the facts that workers were spending their leisure time in the movies, riding in their cars, listening to their radios, rather than in the saloons and drinking, have an effect upon the wealth of this decade.

Every large industrial group of workers has been constantly for the last 40 years trying to discipline its members in the matter of temperance. Fewer employees are discharged for drunkenness today than were subject to this discipline 10, 15, and 20 years ago.

Probably one bit of understanding evidence of the value of prohibition law observance to industry is the situation confronting the American manufacturer generally on Monday morning.

Twenty-five or thirty years ago Monday morning was always referred to as "Blue Monday," due to the fact that a large percentage of workers would not report for work after a Sunday holiday spent largely in the consumption of liquor. Statistical proof of this fact is hard to arrive at.—Colonel Woodcock.

THE S. S. LESSON

April 19

The Rich Man and Lazarus. Luke 16:19-31.

Golden Text:—Lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through and steal. Matt. 6:20.

We have vividly pictured in this parable, human society with its luxuries, on the one hand, and the terrible miseries, on the other. Conditions, such as these, will no doubt continue so long as the world stands. There is, and always has been, because of sin, an unequal division of the good and the evil things of life. This unequal condition will only be righted in eternity. Dives had money, Lazarus had none; one was clothed in fine linen and the other in rags; one feasted, the other starved; one was healthy and the other sick. We find such conditions everywhere. No one envies the state of the beggar while many would like to fill the rich man's shoes, but the purpose of the lesson story is to show that, in spite of the distress of Lazarus and the luxury of Dives, the place of Lazarus was in the end the only one of enduring happiness and blessing.

The great lesson to be learned from the condition of these two men after their death is that future happiness is conditioned by the way we live here. Here in this life, there is always opportunity to change one's ways and turn to God. In the life to come there will be no chance of one's ways changing his eternal condition. The lesson also teaches us that there is consciousness and a recognition of one another in the world to come. Those who have missed their opportunity to prepare for eternal happiness will be painfully conscious of their neglect and they will see and appreciate the peace and joy of the blessed. Future distress will be both physical and mental. The severest of the torments of the lost will be the consciousness that there is a great gulf that none can cross between them and that their eternal lot is misery.

The rich man may have lived a respectable life as the world regards respectability but his was the fault of so many who control so much of the world's wealth. He held it as his own to do with it whatever he pleased. He did not recognize the claim of God or man to the use of his wealth. Wealth, and this means any possession we may have and control, is a sacred trust. It calls for stewardship and stewardship always involved accountability. All men are responsible to God for the use of anything they may have. God says that the "gold is mine and the silver is mine." No one can say that it is his. On the other hand, those to whom God entrusts wealth have limitless opportunities for making this a happier world and glorifying God in doing so.

There is no mention that Dives recognized an obligation to pay anything to God. Anciently a tenth belonged to God outright. With a tenth of the wealth of the world devoted to God there is no way of telling how much more of the comforts of life might be enjoyed by the miserable. Dives just did not think of Lazarus. How many Lazaruses there are at our own very doors to whom we do not even give a thought!

Wealth is what it is because it does not pay that debt it owes to poverty. In our own times, the rich who are daily becoming richer because the poor are daily becoming poorer are largely responsible for the present miseries that are afflicting people all over the earth. It is the heartlessness of wealth that is driving men and women to despair and utter distress.

The hoarding of wealth and so securing it that those who are in absolute need of its use cannot benefit is one of the supreme crimes that one portion of society commits on the other and less fortunate portion. What God gives is for use. To make it useless is to make it dangerous. If I refuse to use my arm for a period of time the time will come when my body will suffer and I no more can use that member. So with whatever possessions God entrusts one with. They are for use where they will do the most good and if they are not used, or if they are abused, the time will come when they will either be useless or positively harmful.

The heart devoid of pity that Dives had in this world was the same heart that called so pathetically for pity from hades. It was a working out of the law of harvest. Sad, eternally sad, is the confession that must be made after life's opportunities are passed for ever, "The harvest is passed, the summer is ended and I am not saved."

FOURTH QUARTERLY MINISTERIAL MEETING

Eden Mennonite Church, Schwenksville, Pa.
April 13, 1931

AFTERNOON SESSION—2:30

1. Devotional Service - - - Rev. R. V. Stubbs

2. Business.
3. Sermon—"The Church in Worship" - - -
Rev. Harley King
4. Paper—"Denominational Education, I. The Seminary"
Rev. G. T. Soldner
5. Discussion—Led by - - Rev. Howard G. Nyce
6. Conference Problems - - - Rev. D. J. Unruh
7. Benediction.

INTERMISSION

1. Lunch Hour.
2. Social Hour.

EVENING SESSION—7:30

1. Devotional Service - - Rev. Howard T. Landes
2. Business.
3. Sermon—"The Church at Work" - - - -
Rev. Carl J. Landis
4. Paper—"Denominational Education, II. The College"
Rev. Freeman H. Swartz
5. Discusssion—Led by - - Maxwell H. Kratz, Esq.
6. Evening Meditation.
7. Benediction.

TENTATIVE PROGRAM FOR THE 133RD SESSION OF EASTERN DISTRICT CONF.

To Be Held in the First Mennonite Church, Allentown, Pa., April 30-May 3, 1931

All Sessions on Daylight Savings Time.
Conference Theme:
LESSONS FROM THE EARLY CHURCH

Thursday Afternoon—3:00 P. M.

1. Opening Devotional Service - - - - -
Conference Vice-President Rev. H. G. Nyce—
"The Source of Power in the Early Church". Acts 1:8
2. Report of Program Committee.
3. Presentation of Delegates' Credentials.
4. Applications for Membership.
5. Report of Installations and Ordinations.
6. Appointment of Special Committees.
7. Reading of the Minutes.
8. Parochial Reports by Deacons, in writing.

5:00-5:30—Bible Lecture by Max Reich.

Thursday Evening—7:45 P. M.

7:45-7:55—Song Service.
7:55-8:10—Devotional Service - - - - -
Conference Secretary Rev. Freeman H. Swartz
"The Message of the Early Church." Acts 2:38.
8:10-8:40—Conference Sermon by President - -
Rev. D. J. Unruh
8:45-9:15—Bible Lecture - - - Max Reich

Friday Morning—9:30 A. M.

9:30—Devotional Exercises - Rev. W. S. Gottshall
"Daily Life in the Early Church." Acts 2:42, 46-47

9. Report of Conference Officers—President, Rev. D. J. Unruh; Secretary, Rev. Freeman H. Swartz; Treasurer, Mr. Erwin Weiss.
—Election of Conference Officers.
10. Miscellaneous Business.
11. Finance Report by the Executive Committee (1930-1931)
12. Report of the Budget Committee (1931-1932).
13. Report of the Home Mission Committee. Election of two members.
14. Report of the Educational Committee. Election of two members.

Friday Afternoon—1:30 P. M.

1:30—Devotional Exercises - Rev. Carl J. Landes
"Property Values in the "Early Church." Acts 2:44-45; 4:34-35.

15. Report of the Mennonite Home for the Aged.—Recording Secretary, Mr. N. R. Bechtel; Financial Secretary, Mr. A. L. Bauer; Treasurer, Mr. I. W. Gross.—Election of three members.
16. Report of the Historical and Publication Committee. Election of two members.
17. Report of the Sunday School Committee. Election of one member.

Reports of Bluffton College and Witmarsum Seminary.

5:00-5:30—Bible Lecture - - - Max Reich

Friday Evening—7:45 P. M.

7:45-7:55—Song Service.
7:55-8:10—Devotional Service - Rev. G. T. Soldner
"Results in the Early Church". Acts 2:41, 47.
8:10-8:40—Missionary Address - - - - -
Mrs. Mary Burkhard
8:45-9:15—Bible Lecture - - - Max Reich

Saturday Morning—9:30 A. M.

9:30—Devotional Exercise - - Rev. L. H. Glass
"The Unity of the Early Church." Acts 4:32a

18. Report of Orphan Committee. Election of two members.
19. Report of Building and Extension Committee. Election of one member.
20. Election of one member of Program Committee.
21. Report of Trust Funds by Financial Board.
22. Unfinished Business.
23. New Business.
24. Report of Auditing Committee.
25. Report of Resolutions Committee.
26. Selection of Time and Place of next Conference.
27. Newly Elected Officers take charge.
28. Closing Devotions of Business Sessions

Saturday Afternoon—1:30 and 2:45 P. M.

1:30-2:30—Women's Business Session
2:45—Program by Women, including address by
Mrs. Mary Burkhard

Saturday Evening—7:45 P. M.

Brotherhood Meeting. Business Session and Program, including an address by Dr. George A. Greiss

Sunday Morning—9:30 and 10:30 A. M.

9:30—Sunday School Session
10:30—Conference Communion Service, in charge of Rev. H. G. Nyce, pastor Allentown Church

Sunday Afternoon—2:30 P. M.

Joint Session of Sunday School and Young People's Societies. Business Session and Program, including addresses by Mrs. Mary Burkhard and
Dr. George A. Greiss

Notes

The First Mennonite Church of Allentown is located on Chew St. near 12th. Chew St. is the third street north of Hamilton.

The Allentown Church in acting as host for the Conference sessions is planning to entertain all guests remaining over night in the homes of the members.

All such guests will receive lodging and breakfast. Those who plan to stay as overnight guests should notify Rev. Nyce as soon as convenient, at least immediately upon arrival at Conference.

Meals will be served in the Church by the Ladies' Aid Society.

Mrs. Mary Burkhard is one of our missionaries to India, being located at Basna via Raigarh, C. P. India, and is at present home on furlough.

Max Reich is a member of the Society of Friends and devotes much time to lecturing on the Bible.

Dr. George A. Greiss is pastor of St. Paul's Lutheran Church in Allentown and is one of the city's leading preachers.

FOREIGN MISSION RECEIPTS FOR MARCH, 1931

P. P. Quiring, Canton, Kan., $80; Bethesda Ch., Marion, S. D., $23; Jacob Goertz, Canton, Kan., $66; Heinrich Riesen, Hillsboro, Kan., $100; Beginner's Dept. S. S., Menn. Ch., Upland, Cal., $14.91; C. E. Soc., Laird, Sask., $50; Friends, Blumenhof, Sask., $2.50; Schowalter Sisters, Talmage, Neb., $2; Herold Ch., Bessie, Okla., $10.60; Salems Ch., Freeman, S. D., $300; Friend, Deer Creek, Okla., $100; A Sister, Moundridge, Kan., $5; First Ch., Geary, Okla., $13.33; Bethel Ch., Mt. Lake, Minn., $45; S. S. First Ch., Wadsworth, O., $6.05; Home Mission Board (Quarterlies), $228.99; C. R. Voth, Canton, Kan., $25; Bergthal Ch., Corn, Okla., $6.30; Menn. Ch., Deer Creek, Okla., $12.21; Zion Ch., Donnellson, Ia., $100; M. Horsch, Beatrice, Neb., Refund, $9.74; Christian Ch., Moundridge, Kan., $180.95; Menn. Ch., Hillsboro, Kan., $177.63; Hebron Ch., Buhler, Kan., $13.69; S. S. Brudertal Ch., Hillsboro, Kan., $67.92; Grace Hill Ch., Whitewater, Kan., $33.65; Interest—Perm. Trust Fund, $175; Friend, Whitewater, Kan., $50; Tabor Ch., Goessel, Kan., $49.11; Emmanuel Ch., Pratum, Ore., $32.35; Bethel Ch., Hydro, Okla., $5.36; C. E. Soc., Menn. Ch., Hillsboro, Kan., $25; Mrs. Hiram H. Baumgartner, Berne, Ind., $30; Mr. & Mrs. J. C. Holdeman, Santa Rosa, Calif., $30; West Zion Ch., Moundridge, Kan., $60; Live Wire Class, First Ch., Philadelphia, Pa., $25; Menn. Ch., Goessel, Kan., $40.50; Mr. & Mrs. Sidney Steiner, Pandora, Ohio, $50; First Ch., Nappanee, Ind., $200; H. B. Janz, Rosthern, Sask., $5; First Ch., Reedley, Calif., $54.18; First Ch., Newton, Kan., $293.39; Jr. Sew. Soc. Christian Ch., Moundridge, Kan., $30; Emmaus Ch., Whitewater, Kan., $761; Bethel College Ch., Newton, Kan., $55.53; Mr. & Mrs. H. H. Adrian, Escondido, Calif., $10; C. E.. Soc., San Marcos Ch., Paso Robles, Cal., $30; Zoar Ch., Waldheim, Sask., $50; Bethel Ch., Perryton, Tex., $6.02; Rebecca Hofer, Freeman, S. D., $80; G. A. & B. R. Regier, Elbing, Kan., $50; Mrs. F. E. Nickel, Drake, Sask., $5; Anna Krause, Hillsboro, Kan., $.25; Mrs. M. Horsch, Beatrice, Neb., $5; Katie M. Bartel, Halstead, Kan., $.25; John P. Suderman, Oraibi, Ariz., $.25; Bethlehem Ch., Bloomfield, Mont., $42.61; Ebenezer Ch., Bluffton, Ohio, $100; First Ch., Bluffton, Ohio, $200; F. J. Isaac, Newton, Kan., $10; S. S. Johannestal Ch., Hillsboro, Kan., $33.44; Garden Twp. Ch., Moundridge, Kan., $24.27; Bethanien Ch., Kingman, Kan., $5; First Ch., Berne, Ind., $446.64; John A. Dueck, Laird, Sask., $30; Friend, Mt. Lake, Minn., $50; Bethesda Ch., Henderson, Neb., $58.26; J. E. Regier, Newton, Kan., $25; Bergthal Ch., Pawnee Rock, Kan., $29.65; Miss. S. S. Class, Bergthal Ch., Pawnee Rock, Kan., $15; Rev. J. P. Bueckert, Reinland, Man., $12; S. S. Christian Ch., Moundridge, Kan., $64.08; First Ch., Upland, Calif., $70.05; Salem Ch., Dalton, Ohio, $40.34; C. E. Soc., Lost River, Sask., $14; First Ch., Philadelphia, Pa., $39.88; S. S. First Ch., Philadelphia, Pa., $16.45; First Ch., Mt. Lake, Minn., $26.25; Menn. Ch., Halstead, Kan., $146.19; S. S. Classes, Eigenheim Ch., Laird, Sask., $17; Selma Friesen, Goessel, Kan., $12; Ex. Com. Miss. Soc. (Mrs. J. G. Regier, Treas.), $611.08; Total, $6,021.85.

Balance in bank, March 1, 1931		236.21
Gifts for General Fund	$4446.91	
Gifts for Orphans, etc.	762.50	
Gifts for India Station	26.91	
Gifts for Pension	33.00	
Gifts for Sundries	577.53	
Interest & Rent	175.00	$ 6021.85
Balance and Total Receipts		$ 6258.06
Money Borrowed During Month		4000.00
		$10258.06
Paid on Orders During Month	$9128.62	
Paid on Debt During Month	1000.00	$10128.62
Balance in bank April 1, 1931		$ 129.44

(On April 1, 1931 the Board has a debt of $5,000.00).

Respectfully submitted, **J. G. Regier**, Treas.

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR MARCH, 1931

For China Hospital:

Brudertal Sew. Soc., Hillsboro, Kan., $5; M. M. Circle, Brudertal, Hillsboro, Kan., $5; Mission Soc., Bethel College Ch., Newton, Kan., $10; First Menn. Sew. Soc., Newton, Kan., $10; Sr. Sew. Soc., Halstead, Kansas, $5.00; Dorcas Society, Halstead, Kansas, $3.00; Sew. Soc., Pretty Prairie, Kan., $10; Salem-Zion Ladies Aid, Marion, S. D., $25; Sew. Soc., First Menn. Ch., Beatrice, Nebr., $16; First Menn. Mission Soc., Bluffton, Ohio, $5.

For "News and Notes" etc.:

Mrs. C. H. Goering, Moundridge, Kan., $.25; Ladies Aid, Medford, Okla., $1; Miss Katie Schmidt, Goessel, Kan., $.25; Helping Hand S. S. Class, Noble, Ia., $1.10; M. M. Circle, Brudertal, Hillsboro, Kan., $1.50; Oakleaf Mission Soc., Mt. Lake, Minn., $1; Emmaus Sew. Soc., Whitewater, Kan., $2.70; Mary Martha Circle, Lehigh, Kan., $.30; Mennoville Miss. Soc., El Reno, Okla., $.50.

Miscellaneous:

Ladies Aid, Donnellson, Ia., Biblewoman, China, $5; Ebenezer Sew. Soc., Gotebo, Okla., Evangelist, India, $25; Friedland Sew. Soc., Aberdeen, Sask., Biblewoman, India, $10; Do. Leper Work, India, $10; Oakleaf Mission Soc., Mt. Lake, Minn., Foreign Mission, Gen'l Treas., $50; Do. Home Missions, Gen'l Treas., $50; Mission Soc. Bethel College Ch., Newton, Kan., G. A. Haury Memorial Fund, $110; Johannestal Sew. Soc., Hillsboro, Kan., Mrs. F. J. Isaac, $5; Swiss Sew. Circle, Whitewater, Kan., freight on clothes to Canada, $6.30.

Total, $373.90.

Gratefully acknowledged, **Mrs. J. G. Regier**, Treas.

JOTTINGS

The Saucon Mennonite church, Coopersburg, Pa., Rev. Linford Foulke, pastor, held a service on Saturday evening in preparation for Easter. The regular services with special reference to the day followed on Sunday morning.

Dr. Esch, one of the (Old) Mennonite missionaries in Dhamtari, India, lost his life while swimming in a canal. It is believed that he was stricken with a heart attack. One of his children who was with him in the water at the time was rescued by another missionary, Rev. Lapp.

The First Mennonite church of Aberdeen, Idaho, was happy to welcome fourteen new members into its fellowship on March 29. Easter was celebrated with appropriate services and the celebration of the Lord's Supper. There was also a Sunrise Service held by the community.

The Salem church, near Freeman, S. D., had a very interesting service on the evening of March 29th when the Freeman College Y. M. C. A. and Y. W. C. A. gave a program and talks. Affairs like this gives the churches an opportunity to see the kind of young people they are sending to college and they enable the young people to understand the churches better.

The theme of the Bible Week conducted in the First Mennonite church, Newton, Kansas, was, "Jesus the Great High Priest". The Book of Hebrews was studied. These meetings were held during Holy Week under the leadership of A. Warkentin. Good Friday and Easter were appropriately observed. There were visiting speakers.

Ferd J. Wiens, manager of the Mennonite Book Concern, whose parents are in the India Mission Field, received word that his father and mother celebrated their Silver Wedding Anniversary on February 14. The missionaries at the same time extended their welcome to Mr. and Mrs. John Thiessen who had returned from America after a long furlough in America. There was also the dedication of a new bungalow which had been recently completed.

The special services held in the Berne, Ind., church, under the direction of Dr. Gaebelein, editor of "Our Hope", came to an end last Friday. Dr. Gaebelein delivered a German message in the afternoon and an English one in the evening every day of his stay in Berne. The Summer Bible School conducted annually in Berne will open May 25. Rev. C. H. Suckau, the pastor of the Berne church, will superintend the school.

The Easter Season brought many blessings to the First Mennonite church of Philadelphia, of which Rev. Carl Landes is pastor. The choir rendered an excellent cantata on the evening of March 29. Professor A. E. Kreider conducted special Bible studies during the week. On the evening of Good Friday eight young people were received into church membership through the rite of baptism. The congregation has engaged a Church Visitor who will work in conjunction with the Sunday school.

Rev. Freeman Schwartz of the Schwenksville, Pa., church has been granted a brief vacation by his congregation and is spending it in the Bermuda Islands. During his absence the congregation will be served by Rev. George Kerns, a friend of Bro. Schwartz. The Schwenksville church joined with the other churches in a very successful series of Lenten services.

Rev. A. M. Fretz, who is still a very busy man caring for his scattered congregations, finds time to do other useful things. At present he is preparing a revision of the family records, "The Fretz Family", which will contain much valuable information for the benefit of the Fretz clan.

The Young People's Retreat of the Eastern District Conference will again be held in University Camp at Green Lane, Pa. The date has been fixed as June 19-21. Interest in this retreat has been growing from year to year. This year's meeting is expected to be the "best yet".

The Germantown, Pa., church is making appeals to Mennonites everywhere to come to its assistance with financial support in repairing the historic building which should be preserved in the best condition for the benefit of the future as well as for the present. The local church is doing its part well in this venture.

Two of the Mennonite Sunday schools in Pennsylvania have the distinction of having scholars who have made remarkable records for perfect attendances. They are, Mrs. John Rees and Mr. Howard Spoerel of the Second church, Philadelphia, 27 and 26 years, respectively, and Mrs. Frank Mohr of the West Swamp church, who has completed her 25th year.

Dr. J. E. Hartzler, president of Witmarsum Seminary, Bluffton, Ohio, presented his resignation at the last meeting of the Board of Trustees of that institution. He has accepted a position on the faculty of the American University of Beirut, Syria, where he will occupy the chair of Christian ethics. Dr. Hartzler and his family expect to sail for Syria shortly before he begins work in his new position.

At the Palm Sunday services held in the Bluffton, Ohio, church ten young people, who have been receiving catechetical instruction, were received into membership through the rite of baptism. The pastor, Rev. S. M. Musselman, participated in a union community service held during Passion Week. The Sunday school of the Bluffton church held an Easter service on the evening of Easter Day which was preceded by Prof. Holtkamp's sixth of a series of lenten organ recitals.

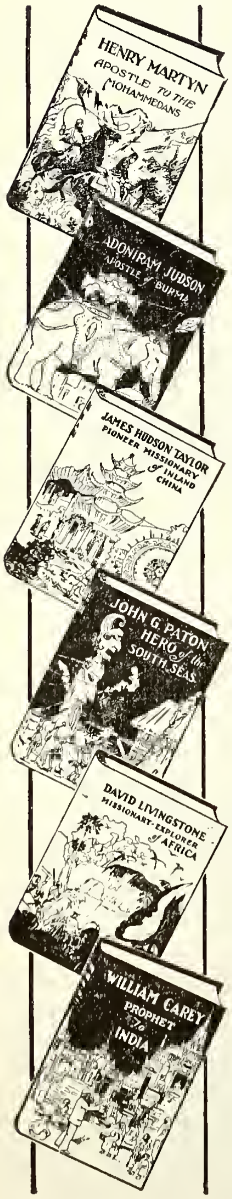
CHRISTIAN HERO SERIES

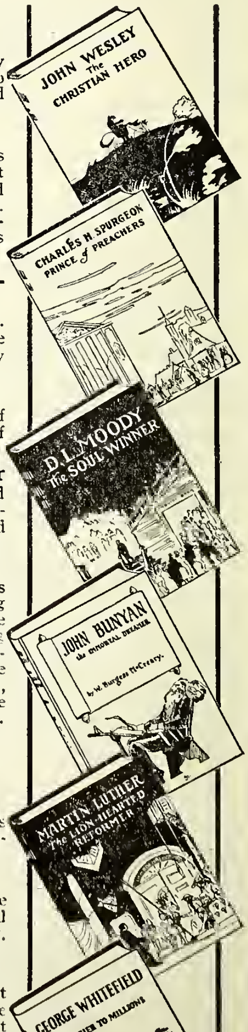
FOR YOUNG PEOPLE

These Are Life Stories of world-renowned religious leaders, men of purpose, ideals, and vision—mighty testimonies to Christian power! They appeal to young and old alike.

Gripping and Educational—Here are Thrilling Tales of Heroism, Adventure, Love, Triumph, and Dangers at Home and in Many Foreign Lands.

Twelve Books Containing 128 or More Pages Each





SIX ABOUT GREAT MISSIONARIES—

HENRY MARTYN, Apostle to the Mohammedans—Lopez

Henry Martyn lived a strenuous life. On his tombstone the epitaph is rightly inscribed to him—"A flame of fire." An inspiration to youth, his life lends itself to inspirational biographical material for youth. The author is an able scholar and teacher of youth. Cloth bound. 129 pages.

ADONIRAM JUDSON, Apostle of Burma—Percy

The author has written that something into this great book which almost makes the characters live over again their famous experiences. Judson as a boy had great ambitions. How he chanced to meet the curly-seaded, black-eyed Ann Hasseltine and won this charming girl who also had a desire for adventure is told early in the story. How they together faced a foreign mission field, hand in hand, daring by sheer courage and an indomitable faith in God to carry the Gospel message into the dangerous land of Burma is also related. Cloth bound. 128 pages.

JAMES HUDSON TAYLOR, Pioneer Missionary of Inland China—Hunnex

Written by a missionary to the same country where Taylor acquired his fame. The author is particularly fitted to make the story interesting and accurate because of her experiences. Chinese life, manners, and customs are charming, and this story of Taylor is one of unusual interest Cloth bound. 154 pages.

JOHN G. PATON, Hero of the South Seas—Byrum

It is difficult to find a good place to stop reading until you turn the last page of this book. Much of the story is in the form of a dialog. A very good account of the life of this famous missionary to the cannibals. Cloth bound. 127 pages.

DAVID LIVINGSTONE, Missionary-Explorer of Africa—Kleeberger

Livingstone went right into the jungles of Africa where wild animals abounded on every side. Many thrilling encounters did he meet. He taught the simple Gospel story to the wild natives and won many to Christ. The natives loved him and the deeds of valor and loyalty shown him make a beautiful story. Cloth. 128 pages.

WILLIAM CAREY, Prophet to India—Russell Olt.

William Carey, is sometimes called the father of modern missions. This book is a brief biography written in a popular style which makes it readable for both young and old. The author pictures Carey's early life in England, his conversion, and the years immediately following when he was growing in grace and God was showing him the need of the whole world for the Gospel. The difficulties attending the sending of missionaries in that day and the starting of a work in a heathen country are all clearly set forth. His discouragements, heart-aches, and triumphs on the field, and the prodigious amount of work he accomplished in translating and printing the Scriptures into many of the languages of India are also brought out. Cloth. 128 pages.

SIX ABOUT GREAT PREACHERS—

JOHN WESLEY, The Christian Hero—Egermeier

The life of the great Wesley, preacher and reformer, is well told. His life was full of events—gripping ones. He loved God, and dared to do God's bidding. Inspiring and uplifting. Cloth bound. 128 pages.

CHARLES H. SPURGEON, Prince of Preachers—Adcock

It has been prophesied that Spurgeon would become a great preacher when he was yet a lad. The prophecy came true. Before he was twenty years old he had achieved great popularity. Will inspire Christian principles in all who read the book. Illustrated. 116 pages.

DWIGHT L. MOODY, The Soul-Winner—Rowe

Young people will be inspired to bigger, better things after reading of this great man. Moody was original, dashing, and possessed of uncommon tact. Many are the thrilling and humorous events pictured in the story. His experiences in the great Chicago fire, his travels abroad, several pages of anecdotes that only Moody could produce, and one of Moody's best sermons are a few of the things you will appreciate this book for. Cloth bound. 128 pages

JOHN BUNYAN, The Immortal Dreamer—McCreary

You know Bunyan wrote the famous book—Pilgrim's Progress, but do you know he was one of the greatest preachers of his day? Do you know he wrote over sixty other books?

The author tells you about the **Holy War; Life and Death of Mr. Badman;** Bunyan's poetry; and of his long, tedious twelve years' imprisonment because of his strong religious convictions. Illustrated by a noted artist. 128 pages.

MARTIN LUTHER, The Lion-Hearted Reformer—Morrison

It required a man of iron nerve and courage to do what Luther did. How he fearlessly took his stand against the corruption of the Roman Church and in the face of losing his life, is a most absorbing story. Cloth bound. 125 pages.

GEORGE WHITEFIELD, Preacher to Millions—Caldwell

Whitefield's whole unusual life story of the rise from bartender to one of the world's most influential evangelists is related. His burning passion was to win souls for whom Christ died and in order to do that he averaged ten sermons a week for a period of thirty-four years. This absorbing biography will inspire and encourage all who read it. 128 pages.

Bright Colored Jackets—Cloth Bound—**75 Cents Each**
Complete Set of 12 Volumes—**Only $8.25 Postpaid**

Order from MENNONITE BOOK CONCERN, Berne, Ind.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI BERNE, INDIANA, APRIL 16, 1931 No. 16

EDITORIAL

In commenting upon the rejection of a bill in the lower house of the Iowa Legislature which aimed to make optional military training in the two state colleges, the Christian Century remarks editorially: "The struggle proved that a future war is regarded inevitable by the majority of the people; that such old myths as preparedness protecting against war and slaughter are still generally accepted; that patriotism is still interpreted in military terms and that the churches, which have resolved against military training have hardly the faintest idea of the opposition translated into educational policy."

Perhaps the Christian Century rightly analyzes the situation. Pacifism, though having developed remarkable strength during the past few years, still has its hardest battles to be fought. Agreeing with the opposition that future wars are inevitable, the supreme test of pacifism will be in the face of an actual state of war and that test is going to make past tests look like play in comparison with what wlll have to be faced.

We are not so greatly enthused about that kind of pacifism that comes through legistation, though it may help some. Our conviction is that the matter of peace will find its greatest prospect of success in developing a peace-mindedness in the individual. Conscience, not legislation, will be the most potent factor for peace in the future as it has been in the past.

Our three largest cities, New York, Chicago and Philadelphia, are politically the worst spots in our country. The absolute control of large blocks of voters, who have no high ideals of citizenship, by corrupt politicians, who use them for their own selfish purposes, is a scandal that is a stench in the nostrils of the world and threatens the destruction of our republican institutions; yes, a menace to our very existence as a free people. In these localities the practice of graft is notorious, law and order defied and crime glorified. And all this with the open support of an indecent newspaper press that is for sale to the highest bidder.

Just now there has appeared a slight ray of hope because of the threatening revolt of the decent element in some quarters. In New York there are prospects of an attempt at a clean-up, Chicago defeated a Mayor the other day who, on the one hand, exploited the resources of the city in the interest of a lot of political pirates and, on the other hand, made himself a laughing stock in the face of the whole world. Philadelphia's "Corrupt and Contented" attitude is giving some slight evidences of a reformation. But, after all, our big cities are the despair of our country. Mobs of irresponsible voters, with nothing to lose and everything to gain for their own personal benefit, are the willing instruments in the hands of corrupt politicians for unrighteousness while the so-called "decent element" remains unconcerned. The brazenness with which the Dry Laws are violated, defied and winked at by the authorities only goes to show how easily all law may be safely violated by the criminal classes when officials ignore their plain duty and refuse to carry out the solemn pledge they make when assuming office.

The heart of the editor was recently gladdened because of a leading article appearing in the "Courier," the little monthly paper edited by the pastor of the Allentown and Upper Milford, Pa., churches, Rev. Howard G. Nyce. In it the people of the charge are strongly recommended to subscribe for The Mennonite. The writer then goes on to show why The Mennonite is needed and points out that it gives a comprehensive view of the whole work of the General Conference. We are always happy when it comes to our notice that pastors are specially interesting themselves in the work of our church publications. We feel that this interest is general and that the people of our churches can do nothing better than become informed about its affairs. The co-operation of the pastors has meant so much to us and we hope for its continuance.

We are grateful also to a number of our ministers who have written privately to us expressing satisfaction concerning certain phases of our editorial policy. A brother from Manitoba writes that both he and many others in Canada are in full sympathy with us in our attitude toward the exploitation of the Passion Play. We have received other letters from ministers in Pennsylvania, in Iowa and in Nebraska, commending the stand we have taken. It may be that many of our readers do not see things as we do, but none of them, we are sure, would care to have us silent when matters are against our conscience are concerned. It is not the purpose of a church paper to divide its patrons into two camps, but we feel that the readers have a right always to know just where the editor stands when it comes to a matter in which there are such wide differences of opinion. Others have the right to be heard, but giving them a hearing does not commit either The Mennonite or its editor to their point of view.

TO THE PASTORS, MINISTERS AND LEADERS OF OUR CONGREGATIONS

Dear Brethren:—

The mission congregation in Hutchinson, Kansas, has grown to such proportions that for some time it was evident that more commodious quarters would be required to accommodate the growing needs. Accordingly in 1929 at the Hutchinson meeting of the Home Mission Board a resolution was passed to make a contribution of $1,000 toward meeting these needs.

Recently the Hutchinson congregation has decided to enlarge their church and has given four reasons for undertaking it at this time: "First, because of the crowded condition and in the interest of the church and its healthy growth, we do not want to stunt its progress; Second, if this church is ever going to be self-supporting it must be larger so we can draw in more people, and it is now growing toward that end; Third, labor and lumber is cheaper at this time; Fourth, the people here are willing to have it done, and do their share, as they see no other way out of it."

And now they make application to the Board to get the $1,000, but the Board must look to the congregations to increase their contributitons or make special contributions for this purpose before we can make our pledge good, because our treasury is too low to take anything out of it for this purpose.

May we count on your congregation or Sunday School to help us out at this critical time.

Send all contributions to the treasurer, Rev. J. E. Amstutz, Trenton, Ohio, and receive the blessing of the Home Mission Board.

Rev. W. S. Gottshall,
Sec., Home Mission Board.

"THE LORD IS MY SHEPHERD"
Ps. 23.

What a word! The Lord is my Shepherd—I shall not want.

You have all heard the well known hymn—He leadeth me! Oh! blessed thought, Oh! words with heavenly comfort fraught! Whate'er I do, where'er I be, Still 'tis God's hand that leadeth me. Yes the Lord not only leads us, but cares for us in the things we need for our body. He has promised us the bread of life, and the living water, if only we come to partake freely of it. Come unto me and find rest for your troubled soul and I shall give you rest. What a loving shepherd He is.

He cares for us, when the storms of life seem to weigh us down. He stands with outstretched arms ready to carry us across the stream, ready to shoulder the burden for us, Oh, blessed thought that the Lord is my daily Shepherd.

When the tide of luck is running against us, when friends are leaving us to our faith, we have but to look up into the eyes of the Lord and see the tender look of sympathy, the love of the shepherd for his sheep, in so trying a condition.

Yes—what a Friend we have in Jesus, all our sins and grief to bear. He as our shepherd is willing to carry everything and every responsibility, if we trust in Him, He even goes with us through the valley of the shadow of death. His rod and staff are a daily comfort in the Christian life. He has promised full protection in all walks of life and duty, for daily He cares and provides all necessary things for the welfare of our life.

We may have been disobedient, have run ahead of the shepherd's watch, and a broken limb, a foot or arm may be broken by the fall among the rocks. The loving shepherd does not leave us in such a pitiful condition. He searches, He calls, and thank God He finds the sheep that was lost. He carries it home, how tenderly He cares for those broken parts, how patiently He watches o'er us by day and by night.

Oh! what a love the heavenly shepherd must have for us, oh how in agonies on the cross He groaned and suffered to save the lost. He has paid with His life to save yours and mine, are we safely, safe within the fold? Have we heard His pleading cry and retraced our steps? Can we sing with the poet: Where He leads me I will follow, I'll go with Him all the way? He calls for us to serve Him always and follow all the way. Not only half, or only there where we care to go. Will we only follow Him in the morning when He leads us to church and in the evening go to the MOVIES or DANCE then turning around and say Lord, I must needs leave thee for a while and follow the world, in its mad rush for pleasure, and excitement, the call of the world, its charms and its bewitching sweet lure I cannot resist. But—I will follow thee Lord tomorrow—but tomorrow was too late. Depart for I know thee not. It is today repent and harden not your hearts.

Dear reader:—Can you, can I afford to be indifferent, when He has paid it all? Yes, Jesus paid it ALL.

Arthur F. Ortmann.

THE DEATH AND BURIAL OF MRS. YIN

We had taken Mrs. Yin to the hospital, but as I feared too late. I blamed myself for not having urged it sooner, before she had swallowed the medicine of three different Chinese doctors of the old school. When it was finally decided that she should go, some of the family had to go several miles in order to secure the approval of the mother's relatives.

"Because they have the authority to do with mother as they like, not we," Yü Tien said. Yü Tien used to work for me, and has become almost as a sister.

But Monday morning, I was still dressing, when there was a knock at my door, and before I could answer Yü Tien rushed in.

"My mother is dead, my mother is dead," she cried.

"Did she die in the hospital?" I asked.

"Yes, this morning at half past five, ever since eleven o'clock last night she felt worse, and the doctor gave her no medicine.—But now we have to make some shoes for my mother, can you give me some blue cloth?"

I brought out my basket of remnants. She dug into it scattering things left and right, finally she found a piece, but there wasn't enough.

"Now, I'll have to buy some anyhow."

"Let the gatekeeper go," I suggested.

"And how shall we get mother home?"

"I suppose you'll have to find some people to carry the body home."

And off she was again.

After I had eaten breakfast I went over to the home, they were all in deep sorrow, but Yü Tien cried most heartbreakingly of all.

"Mother longed to see my brother, and sister, and I couldn't go to call them—" she sobbed.

"And she asked us whether we would miss her if she died,—'Don't miss me' she said—and then 'It is really only your father I worry about, there'll be no one to take care of him.'"

"But mother did like it there in the hospital. She said when we got there, 'this bed is so soft and warm, and everything is so clean here, this is much better than at home—I feel almost well now, I would like to have something to eat too!'

"But during the night, she got worse again, her throat closed up, and she couldn't talk—and then suddenly I noticed that her hands and arms were growing cold.

"The nurse thought it was because of the cold air that came through the window, and so I put her hands into my sleeves, and I kept them there for a long time, but they did not get warm."

"We want a Christian burial," they told me, "But we fear our mother's relatives because none of them are Christians, and they have the say so, as to what is to be done with mother."

"Try to persuade them not burn paper and everything," I suggested, "but if they go ahead anyway, well you cannot stop them."

In the afternoon they asked me to take a

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance..............................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to to the **MENNONITE BOOK CONCERN**, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

picture, one of these tragic family pictures with one there in body after the spirit has flown.

In the evening Yü Tien came over again, I wondered what was the matter, because I knew according to custom, the children do not leave the body of the deceased mother but sit around it in silence for three days as a tribute to the three days that the mother has suffered for them when they were born.

"Our relatives came this afternoon, and nothing that we did satisfied them, if they had not gone home, I would not be able to come now, as long as they are around I dare not leave the house," Yü Tien said.

"They said mother's dress was cheap, though it cost us twenty-five dollars, and I thought it was beautiful."

(It was—I had seen it, blue silk with gold embroidery on the skirt.)

"If it had not been for my father's brother buying it, they would have insisted that we buy another one. And they said just to wear white bands around our ankles and white cloth on our head wasn't enough, we must have the white funeral coats too.

"The coffin wasn't right, the ledge at the bottom was too narrow.

"Then they insisted that we must burn paper money. Many of the neighbors brought us paper money, of course we could not refuse it even if we did not want to use it, if we did it was as much as to say to the person who brought it, your own mother is dead."

"We didn't want to burn it of course because we are Christians, then some of the neighbors said, 'Well, if you want to do everything Christian, why do you do anything at all, why don't you just throw the body into the hole without a coffin and without any clothes on!' "

"It is true," Yü Tien continued, "according to Chinese custom we must obey the relatives, when father said we did not want to burn paper, they just wouldn't talk to him, they just talked to my brothers.

"So finally, not because we believed in it, or because it meant anything to us, but to please them, my brother went to the temple and burned some paper while the rest of us went there to cry—but this will not mean anything unless we burn the rest tomorrow.

"But they are not satisfied with that, they also insist that we buy a paper cart and horse and two figures to burn to-morrow."

"What is really the meaning of that?" I interrupted.

"Well, the cart is supposed to take her safely on her journey, the man driving the cart while the young woman succors my mother. You see it's this way, they say that mother doesn't know until the third day that she has really died, but at that time she knows, and one of her spirits which has gone to the local temple gets ready for the long journey, of the other two spirits, one has gone to the temple of the god who has control over life and death, and one stays with the body."

"Well, if they insist on buying the cart and horse, you cannot prevent them, but why must you?" I asked.

"That's just it, they might do that, but we would still have to do the burning if we did not, then it would mean that those who burned were her children. They gave us one day to get ready, they said if we did not get those things ready today, they would not let us bury mother day after tomorrow!"

"But what can they do if you do bury her?"

"Of course we are more people than they, but there might be a fight, and do you think it is really worth that? One of my relatives hit my brother already."

"I never realized that it was so hard," I said, "I am so sorry; I wonder what we could do —suppose a number of the Christians would go over and talk to the relatives, would that help?"

"I don't know, they won't listen—when

father said he would not give them money to buy things, they said, 'Oh, but if the bill comes with your named signed, what can you do?' "

"Do you think it would matter if we did burn the stuff? You know it doesn't mean anything to us."

"I know, it is merely that the whole appearance makes it look unchristian, but I see it is difficult, I don't think you ought to do it—but I don't want my word to be the criterion of your action—but let's pray about it."

"Yes, maybe if we pray hard enough, God will influence our relatives so that they won't insist—I was afraid of this—when mother was still sick I asked God that He might prevent this."

"We felt so bad about our mother's death, and then this yet on top of it."

"Yes, it is hard."

"We never answered our relatives, we just wept and finally they did feel a little sorry for us, and gave in about the dress and the coffin, but still insisted that we buy the cart and the horse—but maybe if we pray hard enough they will be reasonable."

We went over that night yet to the neighboring missionary to ask about Christians going over to the home, and so many of them did go. The funeral was on Wednesday, and I did not hear how matters had gone until the day after. I was there for the funeral, Mr. Boehr conducted a short service in the yard, there was only a small crowd there due to the snow, and they were quiet and at least seemingly attentive.

But when the coffin was carried out of the home, then the women "lifted up their voices and wept."

"Supposing, you would not do that," I asked Yü Tien afterwards, would the people consider you ungrateful children?"

"Oh no, that is up to us, but we just had to cry out aloud, we could hold in no longer."

Since spirits walk only in a straight line, it took a long time to take the coffin to its resting place though the grave was not very far away. At times too the carriers, who were village people insisted that the coffin was getting too heavy, and only the kneeling of the sons in front of the coffin, could alleviate that.

New Year's Day Yü Tien came over to wish me a happy New Year, but her troubles were not over yet.

"God did hear our prayers as far as the mother's relatives were concerned, the two who came the second day were much more sympathetic, and Mrs. Sun who was there at the time, preached to them, and that helped.

"But now the people of our village come and say that we are just stingy and don't want to spend money, we are ungrateful, undutiful to our mother. They say, 'Didn't your mother suffer for you when you were small? Isn't it only right that you should spend money lavishly on her when she dies so that her spirit may be at rest?' "

"They are especially hard on my two brothers, strong men they say, and not able to spend money? They won't believe that it is because we are Christians."

"I have had a lot of experience these days, I always knew that we had many customs, but I never realized that they were so rotten. After all the paper money has been burnt in the temple the sons are supposed to carry the ashes to the grave and put it on the coffin, my brothers did not do that, and so they hate us for it, they say the spirit of my mother still haunts this temple, and it will bring bad luck upon us.

"For a month, while we wear these white bands around our ankles we are not supposed to go into people's houses lest we defile them for mother's spirit is still upon us, and when we meet anyone we are supposed to drop to our knees.

"There are some of the folks in our village who are kind to us, but the others hate us and ridicule us. My uncle on my father's side says that we should not have buried mother before he died, besides he doesn't want our family, if we are all going to have Christian burial be buried on the common burial ground; he even threatens to take it to the magistrate (though that is perhaps only bluff.)

"I must go home now, I still can't believe that mother is really dead, and that she won't be at the gate to receive me as she always did, always standing there waiting for me."

Afterthoughts

"But the funeral was not altogether Christian after all," you say.

"No, not quite."

"They were afraid weren't they?"

"Weren't the missionaries afraid?" Yü Tien asks, "when they all evacuated?"

"But there were very valid reasons, the missionaries had to obey the consul's orders, there might have been a war with the United States, they might have caused complications for both you and our country, if they had stayed."

"And shouldn't we consider the peace and happiness of our village? Shouldn't we consider the desires of our relatives?" Yü Tien asks. "These customs mean nothing to us, does God look upon the outside or upon the heart?—And don't you have customs? Look at all your Christmas decorations."

"Oh," you say shocked, "but that is different, there are none of these heathen associations connected with them.—"

Just a minute, if Yü Tien knew our history, she would turn upon us and say:

"Now, now, but there was a time when the twenty-fifth of December was the birthday of the sungod, the Christmas tree was of heathen origin, the decorations originated in Egypt, in the service of Bacchus. You kept many of your customs and linked them up with the Christian story and Christianity hallowed them. Our country is much older than yours, can we break up in a day what it has taken thousands of years to build up? Can we with one jerk, disentangle all those roots and rootlets which have been sunk deep, deep in our civilization?"

Marie J. Regier.

FROM THE FIELD IN INDIA

Janjgir, C. P., India,
January 8, 1931.

Foriegn Mission Board of the General
Conference Mennonites of North America,
Rev. P. H. Richert, Secretary,
Goessel, Kansas,—U. S. A.

Dear Brethren:—

The workers of Janjgir are quite happy to have been restationed at Janjgir. We are also happy that Miss Nickel has been stationed at Janjgir. She has already taken over part of the work of the Girls School and the Boarding. She of course still studies language. Because of illness Mrs. Unruh could not get ready for the second year language examination in October and so she also is still studying language. Miss M. R. Burkhalter is at the head of the Boarding and the Funk Memorial Girls' School and also teaches one subject in the Bible School. The regular household duties, the supervision of the dispensary work and language study keep Mrs. Unruh quite busy. As for myself, I am called upon to do so many things that I am afraid nothing is done as well as it should be done, but "kyra kre?" (what can we do?) as the Indian would say.

In October Miss Helen Nickel and I took our examination in Hindi, she took her first year examination in Hindi and I the second year examination. Both came out in Class I.

The Church of Janjgir has grown in its Christian life, we believe. In numbers it has increased by only three in 1930. The Pastor, Rev. M. R. Asna, is doing very well. Some things he does we might do differently, but whether they would be done better and whether our ways would be as well taken by the people as his are remains a question. His humble service and his tact make him a true leader of this flock to which we gladly count ourselves. Personally, I am glad that I was not ordained as a pastor before I came out to India. This makes it impossible for the pastor to push duties on the shoulders of the missionary which he is supposed to do. And since one must have a special government license before one can perform marriages here, I have managed to leave this work also to the pastor by not applying for a license. If I were ordained as a pastor and could perform marriages, Rev. Asna would want to shift much of this work on me, but now fortunately for the growth of the indigenous church he must himself do all this work. As chairman of the quarterly church meetings he does very well. The church respects him and his decisions usually carry. We have great reason to praise God for His grace and goodness in keeping and guiding His church.

A good number of village Sunday Schools have been opened recently. Four Sunday School classes in the local para and one in Pendri have been opened under the auspices of the Young People's Christian Endeavor Society. The Bible School students have started six new classes, three in Kokra village and three in the village Janjgir. Besides this there are five Sunday Schools taught in the outstations. So that we may say that we have Sunday Schools in sixteen different places if we include the Sunday School of the Janjgir Church Most of these classes would fall short of the Sunday School standard of the International Council of Religious Education. Still they are Sunday Schools in which Bible stories, Bible verses and Christian songs are taught and where attendance records are kept. The seed of the Word of God is here sown and we must trust the Spirit of God for results.

The Christian Endeavor Society which had been discontinued for some reason or other has again been organized. There is a fine spirit among these young people and the meetings which are held Sunday mornings right after the the services are very good. The various projects of service that this group has already undertaken, such as opening village Sunday Schools, sewing for the poor, etc., make us very hopeful that these young folks will grow up to be useful people for the Kingdom of God, because we believe if young folks develop a keen interest in the work of the Kingdom of Christ in their youth they will very likely serve that Kingdom throughout life. On December 20 and 21, Mr. and Mrs. Abbey, the Christian Endeavor secretaries of India, Burma and Ceylon, were with us; and through their meetings the young folks have received help and inspiration.

The Funk Memorial Girls School has gone on without any interruptions. The new seventh class that was introduced this year is doing fine work. We are quite happy over this phase of the work in Janjgir. There are 104 girls attending. Recently a Girl Guide has been organized with an enrolment of 40 and the Blue Birds with an enrolment of 20.

Quite a bit of practical training that is to prepare the girls for future household duties is offered in this school. Sewing is taught in all classes twice a week. In these classes frocks, caps, shirts, rompers, and hand bags are made. Hemstitching, darning, patching, button hole making, and some embroidery is taught. In free hours some girls also make lace. This work is considered a part of their school work.

In the Boarding practically all the work is done by the girls themselves except most of the laundry which is sent to the dhobi. The rice cleaning, cooking and sweeping and scrubbing is all done by the girls. The dull girls are also making chhenna (cow dung cakes) in the Boarding for fuel. This will save the Mission some money and at the same time it gives the girls a chance to learn this "art." Each of the girls has a little garden in which they raise peppers, cabbage etc. All this it is hoped will help to train the girls for future household duties.

The Bible School gives us much reason to praise God. This work was begun for Him and His Kingdom and He is graciously blessing the efforts. All the students that came in the beginning are still with us. Most of these are very promising young people. They are very zealous for the Lord and for the spreading of the Gospel. Several students have failed in a number of subjects, but as a whole the students have done and are doing good work. In three weeks the regular class work will close for this term and we will go out on tour for six weeks, plans for which are ready. We all look forward with great anticipations to this practical work. Our aim and prayer is that we may see some definite results from this work.

W. F. Unruh.

WOMAN'S WORK

Pandora, Ohio, April 4, 1931.—On Thursday afternoon, April 2nd, the missionary societies of the four Mennonite churches of the Bluffton and Pandora community held their annual union meeting at the Grace Church at Pandora.

The day turned out to be a very beautiful one, therefore making it possible for many to be present. The meeting which was in charge of Mrs. John Moser of the St. John's church as chairman, was opened with a song, devotionals led by Mrs. P. E. Whitmer of the Grace church. Each of the societies furnished delightful numbers of special music appropriate for the Easter season. The missionary address of the afternoon was given by Miss Hannah Bracy of our community, who is on her furlough from Africa, after having done mission work there for seven years. She pictured to us very vividly, life in Africa where she has labored, and related of some of the changes the gospel has wrought. A question box on missions was also conducted by Mrs. P. A. Kliewer of the Ebenezer church, which proved to be very helpful and instructive. The need of prayer for the missionaries was impressed upon our minds again and again throughout the meeting.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

A UNITED MENNONITE YOUTH THROUGH CHRIST

Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC
April 26

The Unmet Needs of the World. Acts 16:6-10.

This week's meeting will be largely of an inspirational nature. We might head it by the theme, "Adventuring with Christ". Three things distinguish Jesus Christ as the world's outstanding moral leader. Jesus always saw things from above, the motive came from within and the goal was a high idealism which He liked to call the Kingdom of God. The materialist is usually selfish, dull and interested merely in getting things while the idealist is interested in being of and giving service to the world, the rewards as they come will be secondary.

The Scripture portion is the incident concerning the Macedonian call. It was Paul's willingness to answer this call which first brought the Gospel into Europe and later into America by way of Europe. Had Paul selfishly said, "Let us first thoroughly evangelize Asia," or "Oh, we do not know what we will get into over there in Macedonia," world conditions today might be altogether different, we might not be privileged with the Gospel as we actually are.

God invariably calls a man through the medium of a need. We do not need a miraculous vision in order that we may be called. I doubt as to whether Paul had. Some think it was Luke who presented the need of Macedonia to Paul, and does that not sound reasonable? That is about the way we receive calls from God.

The unmet needs of the world! What are they? We will perhaps not spend so much time discussing the needs as try to show how and in what spirit they can be met. But we ought to think of some of the needs. Of course, the one big towering need is that all men may know Jesus Christ and His will for them. But this will solve itself into more definite and specific problems. Through the power of Jesus Christ we will need to educate, build hospitals, make life more liveable for all classes of society. We will need to meet and overcome the enemies of the home, crime and vice must be decreased, prohibition enforcement must be strengthened, some problems of wealth and poverty must be solved and countless other problems which touch and affect human lives must be faced. But the final solution of most of these problems will be found in knowing Jesus Christ and helping men and women to desire to serve and follow after Him. It must be an inward urge.

Men and women who have accomplished things have always been those who forged ahead of their day and age, they dared to adventure for Jesus Christ. They were not satisfied to "sit tight". The conservative is always needed to conserve what has come down to us through the ages, but all glory be to the idealistic progressive man or woman who dares to "Sail on, Sail on, Sail on." Paul, Martin Luther, and Menno Simon were all considered dangerous fanatics because they dared to think for themselves and be different, but they have accomplished much and we owe them much.

We all desire success. The secret is that when we achieve some success we dare not rest and become static. The smug, self-satisfied man can be found in any barber-shop, country store or other loafing place, telling those who will listen to their braggadocio how they have achieved fame, how the government should be run, and emphasize their points by spitting great spurts of tobacco juice. Jesus said, "My Father worketh hitherto and I work."

To be an Adventurer with Christ requires a large portion of faith. The writer of Hebrews says, "Now faith is the substance of things hoped for, the evidence of things not seen." Ventures of faith may not always seem reasonable but the two are not necessarily opposites. To merely argue over matters of faith is to kill that faith. Jesus never argued about God, He implicitly trusted in Him, Jesus never argued about the efficacy of prayer, He spent whole nights in prayer, Jesus did not argue immortality of the soul, He definitely taught that in three days He would rise from the dead.

Dr. Grenfell, the Labrador missionary doctor, one day broke through the ice. He and his dogs managed to climb on to a cake of ice. Mr. Grenfell proceeded to kill a few of the dogs using their skins to wrap around himself to keep warm and then put up a staff on top of which he fastened a white handkerchief and laid down on the cake of ice and confidently went to sleep believing that God would take charge and bring them safety. That is faith.

The following is not faith, it is smug selfishness and laziness:

"The snow is lying very deep,
My house is sheltered from the blast;
I hear each muffled step outside,
I hear each voice go past.

"But I'll not venture in the drift
Out of this bright security,
Till enough footsteps tread it down
To make a path for me."

We do, however, need the spirit of the following poem:

"What shall I say Brave Admiral, say,
If we sight naught but seas at dawn?
Why you shall say at the break of day,
Sail on! Sail on! Sail on, and on!"

COMPANIONSHIP

By M. D. Babcock

No distant Lord have I,
Loving afar to be.
Made flesh for me He cannot rest
Until He rest in me.

I need not journey far
This dearest friend to see.
Companionship is always mine;
He makes His Home in me.

I envy not the twelve.
Nearer to me is He.
The life He once lived here on earth
He lives again in me.

Ascended now to God
My witness there to be,
His witness here am I because
His Spirit dwells in me.

O glorious Son of God
Incarnate Deity,
I shall forever be with Thee
Because Thou art with me.

"WALKING WITH THE RISEN LORD"

By A. J. Neuenschwander

One evening, long ago, two men were wearily wending their way homeward. The way toward Emmaus was old and familiar to them. They trudged along in silence at first for each one was engrossed with his own thoughts. Finally one began to talk as though his thoughts had gotten words without his own effort, and immediately the other joins in and the sad story of the past days is rehearsed.

Unnoticed by the two a stranger joined them, presumably he had overtaken them in their slow trudging. Before they noticed him he had caught the drift of their conversation and enters in. He seems more interested in the background of the story than in the most recent developments and explains that according to the Scripture it behooved the Christ to suffer and thus to enter into his glory.

Companionship and conversation shorten any road, and before they realize it they are at home. The interested companion is invited to share the evening meal. With due hesitation he accepts, and in the saying of grace he is recognized as the Risen Christ! A moment more and he vanishes out of their sight.

What about the men? Immediately they set out toward Jerusalem with burning hearts and hurrying feet to tell their companions about their companionship and experience of the Risen Christ! They travel the same road, and see the same scenes, but all is different. They are new men, men aflame, men with a message!

Today the trend is toward experience. Men instinctively know whether you have experienced Christ or whether you are merely taking about Him. In the mission field and in the home land such individuals are wanted who have experienced Christ, who have walked with the Risen Lord.

It is a glorious provision that whosoever will can have this blessed companionship. The Gospel of Christ is not one of demand, but it is a Gospel of offer. "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come unto him, and sup with Him and he with me." All we need is: ears to hear the voice and the knock, and a will to open the heart, and He will offer to us all His rich and glorious experience. All who rightly meet this offer will from that moment be new men, men aflame, men with a mtssage!

BUILDING

Amos R. Bauman

I can see workmen demolishing a four-story building on the next corner. They will have the building razed in less than two weeks but it will possibly be two years before the combination thirty-three story bank and office building will be completed which is to be reared on that corner.

Many people today are trying to tear down the religion which our forefathers believed in and tried to live up to. When it is too late they may wish that they had tried to live according to the code of the old-fashioned religion themselves instead of working against it and thinking that they could get along without any religion.

It is easy to cut down a tree which it took two hundred years to grow but it takes a long time to replace it. A ship can be sunk and everything on it destroyed in a few minutes but it takes much hard work to replace it. The automobile in which many of us ride can be smashed in the twinkling of an eye but in the smash-up we may have bones broken or be bruised, the healing of which may take months if it is completely possible.

We as young people should remember that we are building for eternity and not only for the present moment. We sometimes take the attitude that we will start on our life work in the future but if we do not prepare for that now and live accordingly we will never be able to measure up to our possibilities when the opportunity arises. In other word, we should never put off to do tomorrow what we can possibly do today. We admire people who do great things and wish that we were able to do likewise, but we will never be able to do to the extent of our latent ability if we do not take every opportunity possible to increase our mental and physical capacities.

Everything that we do is a part of the structure upon which we are building for the future. If any part of our structure is weak we cannot expect that our life will be strong. We can work years and years but if we are careless or weak for a moment the work of a lifetime can be destroyed. We should be careful how we lead and instruct the lives for whom we are responsible. We are a walking teacher and many times are preaching a sermon and don't know it.

Everyone can tear down the things which are constructed but only experts can reconstruct them. Many a bank has had to close its doors because of idle gossip. Many a tear has been shed and hours of sleep have been lost, and even lives have been wrecked because of a misunderstanding. The progress of our churches, schools, hospitals, missions, local government, etc., has been deterred because of our failure to appreciate the problems and work that has to be done.

Let us in our lives join the building crew and remember that we are building for eternity. It is the hardest life to live but if we are worth our salt we will be able to live up to it.

A MOTTO WITH A MENACE

There is a phrase of the schoolboy and school girl of today which has a hidden snare and sting. The aim and ambition of perhaps the majority is represented by the motto, "Getting by." This means, being interpreted, a passing mark in examinations, recitations and the year's work. It means doing just enough studying and hard work to be allowed to go along with one's class and eventually to graduate. There is in it no thought of doing one's best, no thought of the honor of the school or one's own honor.

The measure is often the test of a man's work in a factory or on a farm—just doing enough not to lose his job or his pay. It is all a big mistake, because the student, the factory employee and the farm worker are cheating themselves even worse than they are cheating the school or factory or farm. They are standing in the way of their own advancement.

The only way to get the most out of life is to put the most into it. The only real test of any work is, "Am I doing my level best?" On the walls of a large industry there hangs another motto, practical and yet prophetic: "Here Only the Best Is Good Enough." Hang that motto in your mind or in your den or in your school.—Selected.

STATEMENT OF BELIEF

The following statement of belief was printed in the Missouri State Christian Endeavor program, and is worth considering.

We Believe

In a pledge of fidelity as a basis for devotion and growth.

In expressional training of youth for the work of the church.

In a democratic society for such an individual growth and expression.

In a program of standards wherein Jesus Christ is paramount.

In greater recognition of youth in leadership of religious life.

In Christian Endeavor the champion of church fellowship and world friendship.

NEWS ITEMS

C. E. Week was observed by all the societies of the Aberdeen church. Tuesday evening the societies met in the homes of some of the members and set goals for the coming six months. Wednesday was observed as prayer evening. The C. E. Banquet on Thursday was the time of fellowship. About 100 were present. Saturday was Junior day. Sunday night a group of society members motored to Pocatello to attend the 50th anniversary banquet there. Monday a social for all societies of Aberdeen was held in the Mennonite church.

While Rev. Aeschliman attended a meeting in Portland, one of the young members, Henry Ensley, filled the pulpit speaking on, "Practical Religion." The S. S. and C. E. of this church gave an offering recently of $21.57 for the Red Cross to be used in aiding the Oklahoma drought sufferers.

The Junior and Senior choirs of the Pratum church are preparing to give an evening of song Easter Sunday.

A program of music by the choir and smaller groups will be given Easter evening in the Menno Church, Washington. In addition to music there will be several readings and a special feature by Rev. M. J. Galle. Despite the present financial depression the fund for church improvement and building which was created in January is slowly growing. Fifteen dollars was recently given by the Lind sewing society, and seven dollars and seventy-five cents belonging to the choir has also been added.

A number of churches report additions. In February five new members were added in Aberdeen. Six new members were received into the Onecho church by letter on March 1. The Menno church expects to hold a baptismal service for eight on Easter morning while at the Reedley church six young men will be baptized on the same morning.

The Reedley men's and women's choirs will join in rendering, "The Seven Last Words of Christ", by Dubois on Good Friday. Earl and Harold Eymann and Miss Gladys Edgecomb will take the solo parts. C. F. Mueller is director of the chorus.

On Mar. 20, the Christian Endeavorers of Reedley attended a Poling Rally in Fresno. Dr. Poling, president of the Christian Endeavor, gave an inspiring address. The Reedley men's chorus furnished special numbers for the occasion.

PEACE CONTESTS TO BE HELD

The peace oration contest for the young people between the ages of seventeen and thirty provides an excellent opportunity for the study of World Peace. P. C. Jantz, who is in charge at Menno, hopes to have a number entering. Mrs. Galle is handling the children for the peace declamation contest. Finals for both contests will be held in connection with the convention and retreat in Washington in June.

A nerve specialist tells us, "We are only as tired as our minds." Nothing rests us as much as inward peace. Stanley Jones says he has lived on power not his own for many years.

THE S. S. LESSON

April 26

How to Pray. Luke 18:1-14.

Golden Text: Lord teach us to pray. Luke 11:1.

The two parables on prayer in this lesson are spoken, one to encourage us to continuing in prayer because we have a just judge who will hear us and do what is good and right by us because it is not the nature of our Heavenly Father to let the cries of His needy ones go unheeded and the other to give boldness even to the most lowly to come into His presence to plead His mercy.

The parable of the unjust judge is true to the character of many of the judges in Eastern lands. Their power is almost limitless and opportunity for either being careless, or negligent of duty or corrupt is ever present with them. The one who has most to pay is generally the one to whom they give their attention. The poor widow belonged to the class less able to help themselves. There is no class in so pitiful a condition in the East as that of widows without friends or money. To them there is no decent way of making a living open and they are the easiest prey to those who would impose upon them.

The judge to whom the widow appealed was without a sense of honor, shame or the fear of God. When men of such a character get into positions of power and influence they are doubly dangerous. They make it unsafe for society in general and for the individual who needs justice and protection. Those who dispense justice, by the very nature of their office should show the highest sense of honor and impartiality. Unjust judges are by no means rare, even in this time and country. All of us are judges of our fellow beings and, at times, we are not just judges. Jesus reminds us that we will be judged with the judgment which we judge others.

The poor woman, though she pled earnestly and persistently, remained unnoticed by the judge until finally, in order to get rid of the annoyance, he granted her request, not because he wanted to do right, but, because he regarded her a nuisance and wanted to be left alone. The application is this: if even evil men yield to the continued pleadings of their fellows, whom they do not love and are not interested in, all the more will God, who is good and just and loves those who appeal to Him, be ready to grant their persistent requests, or answer their prayers.

The parable of the prayers of the Pharisee and the Publican illustrate the improper and the proper attitudes in prayer. The Pharisee's life was a correct one according to accepted standards, but he was utterly lacking in the kind of a spirit that should enter into prayer. We pity him for his egotism, for the best of us have nothing to boast about to God. We despise him for his self-righteousness. When a man thinks himself to be something he is nothing. Certainly we cannot but hold him in contempt for trying to exalt his own righteousness at the expense of the Publican. Though, as a class, they were despised, and perhaps in too many instances rightly so, yet the New Testament gives us several examples of Publicans, who, through their contact with the Christ, became noble characters.

The Publican's prayer was short and to the point, uttered in the spirit of contrition: "God, be merciful to me a sinner." There were two points in that prayer that must always be appreciated by those who call upon God. One was a confession of sins and the other a calling upon God for mercy. This was truly a sinner's prayer for there is no other way by which the sinner can approach God. Confession is demanded and without sins confessed there is no remission of sin. The cry for mercy, when earnestly made, is the only petition that the sinner can make. God is gracious to forgive sins and show mercy, but, the sinner must come to Him wanting that forgiveness and mercy.

There are some things to be borne in mind with reference to prayer. Prayer is a realization of our own helplessness and the might of God. "There is more wrought by prayer than the world knows aught of" is a sentiment that is supremely true. To pray, and to continue in prayer, is to keep in touch with the Almighty. To keep fit for prayer is to keep fit to face God. Prayer is that which meets human needs when all human means fail. It is the joy of being in closest association with God. Pray without ceasing.

MARRIAGE

Fast-Reusser.—On Monday, March 30th, a very pretty wedding of interest to many was solemnized in the Drake, Sask., church, when Miss Constance Fast was united in marriage to Mr. Willard Reusser.

Promptly at 7:30 p. m. the bride entered the church on the arm of her father, Rev. H. Fast of Perdue, and took her place beneath an arch twined with flowers. The soft music, rendered by Mrs. M. M. Lehmann, candle light and background of green plants lent charm and beauty to the scene.

The bride's costume was of ivory satin, fashioned in princess lines. She wore a conventional veil arranged in cap style and caught with lilies of the valley. Her bouquet was of pink and white carnations. She was attended by Miss Alma Schmidt, attired in rose georgette, and carrying a bouquet of white carnations. The groom was supported by Mr. Aaron Neufeldt. The ceremony was performed by Rev. M. M. Lehmann. Musical numbers were given by Mrs. Elias R. Licht, Grace Jantz and Mr. J. B. Musselman.

After receiving the congratulations of a host of friends at the church, the bridal party repaired to the home of the groom's parents where a dainty buffet luncheon was served to the immediate relatives.

The happy couple will make their home in the Drake district.

DEATHS

Snyder.—Rev. Jacob Snyder laid to rest. Attended by hundreds of relatives, friends and many of his associates in the business life, funeral services for the late Rev. Jacob Grove Snyder, pastor of the Roaring Spring Mennonite church and founder of a number of other churches in the state, were conducted Easter Sunday afternoon in the church which he faithfully served as pastor for the past twenty-five years.

Hundreds, forced to forego admission to the church because of lack of room, remained nearby in silent testimony. Inside the church on Main street, packed to capacity, to which the remains of the late pastor were borne from his home adjacent to the house of worship, Rev. S. D. Yoder, associate pastor in the work in the borough, as well as in many other communities of the state where they worked hand in hand, paid the final tribute to his co-church worker.

Rev. Yoder was assisted in the services by members of the ministerium of Roaring Spring, Revs. George S. Womer, Cyrus A. Byler, C. Earl Gardner, S. P. Early and Clarence E. Naugle.

Throughout Saturday and Sunday, more than 7,000 friends, relatives and associates from all parts of the state visited the home of the late compensation referee, and church worker, to pay last tributes. During the past two days, as the remains lay in his home, a continuous line of persons could be seen entering and emerging from the house. Among this number were many members of the congregation of the Mechanics Grove church in Lancaster county which he helped to found several years ago.

Following the services conducted in the church of his former pastorate, the body was taken to Greenlawn cemetery where it was interred.

Near a thousand automobiles, which carried friends and relatives, to pay their last tribute, were parked about the community.

All services except those as a final tribute to the former pastor in the Mennonite church, were canceled for the day, and with the exception of the afternoon funeral service the house of worship remained silent.

Bixel.—Abraham Bixel was born May 14, 1843, at Weinsberg, Homes Co., Ohio, and died March 11, 1931. Age, 87 years, 9 months and 27 days. When he was three years old his parents with sixteen children moved to what is known as Fryman farm, one mile north of Bluffton. Here he grew into manhood and May 5, 1864 he was united in marriage to Magdalena Schumacher. This union was blessed with 12 children. He and his wife lived to celebrate their 61st wedding anniversary.

Mr. Bixel is survived by the following children: Dr. Peter Bixel and Mrs. P. P. Steiner of Pandora, O.; D. C. Bixel, S. S. Bixel and Menno Bixel of Bluffton, O; and Prof. J. W. Bixel of Tacoma, Wash.

Children who preceded their father to the better land were: Mary, wife of Noah Diller; Susie, wife of Rev. A. A. Smith of Minneapolis, Minn.; Lydia, Adam and little Sarah who died in infancy.

He outlived all his brothers, sisters and cousins, as well as most of his former associates of like age. In the death of David Bixler of Wayne Co. two weeks ago, his last cousin departed from this life.

He is survived by six sons and one daughter; 34 grandchildren and 13 great-grandchildren.

He has been wonderfully blessed with long life and happiness. For 61 years he travelled life's pathway, together with his life's companion, through sunshine and storm.

Since the departure of his life companion on Sept. 23, 1925, he often expressed his homesickness for heaven and was just waiting for the summons.

He was a pioneer in the true sense of the word, a loving father and a Sunday school teacher up to the time his usefulness came to an end. He was a life-long member of the Mennonite church.

Of all the pictures that hang on memory's walls, the one of sixty-one years of unbroken family altar seems to us the best of all.

Heer.—Henry Heer was born October 24, 1860 in Germany. In 1874, on Pentecost, he was baptized upon the confession of his faith and received into the church. In 1887 he joined in holy wedlock with Anna Musselmann. To this union were born three sons and two daughters. In June 1898 the dear wife and mother was taken away by death. In 1910 Mr. Heer decided to go to America and settled in California with his oldest son, Christian, on a farm near Estrella, about ten miles northeast of Paso Robles. On the evening of February 22, 1931, the Lord saw fit to take this brother home. He is survived by five children: two daughters, one living in Germany, and Sister Lena, who is in the Mennonite Hospital in Nebraska; three sons, all of whom live in California; one sister living in Germany, and two brothers living in California.

Funeral services were held in the First Mennonite church of Paso Robles on February 24th. Rev. F. F. Jantzen spoke in English and Rev. C. Hege in German.

Interment was made in the Pleasant Valley Cemetery near Estrella.

CONTRIBUTIONS TO THE EMERGENCY RELIEF BOARD FOR THE MONTH OF MARCH, 1931

For Russia:

Anonymous, Hanston, Kan., $2; Abr. Warkentin, Newton, Kan., $16.50.

For Canada:

Brudertal Ch., Hillsboro, Kan., $24.03; Christian Ch., Moundridge, Kan., $92.

For General Fund:

First Menn. Ch., Aberdeen, Ida., $37.82; Chas. J. Voth, Garden City, Kan., $10; Bethel Mennonite Ch., near Fortuna, Mo., $9.67; Mrs. P. J. Jantz, Ringwood, Okla., $25; Goessel Menn. Ch., Goessel, Kan., $38; Mrs. Lydia Eberle, Arkansas Pass, Texas, $10; Emmaus Ch., Whitewater, Kan., $41; F. Busenitz, Whitewater, Kan., $10; West Zion Ch., Moundridge, Kan., $12; B. R. &. G. A. Regier, Elbing, Kan., $100; Hillsboro Menn. Ch., Hillsboro, Kan., $22; Huttertal S. S., Dolton, So. Dak., $68; Hillsboro Menn. Ch., Hillsboro, Kansas, $26.05; Anonymous, Johnson, Kan., $2; Mennoville Ch., El Reno, Okla., $3.75; Buhler Menn. Ch., Buhler, Kan., $38; First Menn. Ch., Upland, Calif., $13.01; John Lander, Lucien, Okla., $30; First Menn. Ch., Philadelphia Pa., $9.57; Selma Friesen, Goessel, Kan., $10; A. C. Voran, Wichita, Kans., $5; Bethel College Menn. Ch., Newton, Kan., $27.37; Adam Eck, South Gate, Calif., $5.

For Red Cross:

Arlington Menn. Ch., Arlington, Kan., $10; Anonymous, Dolton, So. Dak., $5.

For Harbin, China:

Bethel Ch., Mt. Lake, Minn., $32; Goessel Menn. Ch., Goessel, Kan., $35; Mrs. D. S. Neufeld, Inman, Kan., $25; San Marcos Menn. Ch., Paso Robles, Calif., $9; P. A. Pankratz, Hillsboro, Kan., $50; J. W. Lorentz, Pretty Prairie, Kan., $5; Mrs. Gustav Andres, Newton, Kan., $11; J. F. Schmutz, Sedgwick, Kan., $50; Golden Wedding Thanksgiving Gift, Henderson, Nebr., $100; Maria Hiebner, Inman, Kan., $3; John & Henrietta Roth, Salem, Oregon, $10; Mrs. A. D. Hiebert, Newton, Kan., $5; Henry Bestvater, Newton, Kan., $10; W. P. Rempel, Pasadena, Cal., $15; Mrs. Jacob Lohrentz, Moundridge, Kan., $5; A Sister, $5; P. R. Kaufman, Kingman, Kan., $5; John Sauer, Kingman, Kan., $1; A Friend, Mountain Lake, Minn., $50; Salem Ch., Freeman, S. Dak., $162.56; C. W. Claasen, Newton, Kan., $25; Marie Bestvater, Newton, Kan., $10; Martin Franz, Los Angeles, Calif., $5; Jacob J. Schrag, Moundridge, Kan., $6; John H. Schrag, Moundridge, Kan., $10; John J. Schrag, Moundridge, Kan., $27; Andreas J. Schmidt, Whitewater, Kan., $10; Catherina and Albert Claassen, Los Angeles, Calif., $120; Tabor Ch., Goessel, Kan., $20; P. H. Unruh, Treas., Goessel, Kan., $50; German Bible Class, Bethel College Ch., Newton, Kan., $35; Mrs. H. M. Ratzlaff, Corn, Okla., $5; Anonymous, Corn, Okla., $5; John T. Neufeld, Chicago, Ill., $5; Anonymous, Dallas, Ore., $100; Mrs. Maria Bauman, Halstead, Kan., $10; Mrs. Eva Funk, Goessel, Kan., $5; P. J. Dyck, Waterloo, Ont. Can., $5; Bethesda Ch., Marion, So. Dak., $205; Mrs. J. M. Landis, Folcroft, Pa., $5; Mrs. Cornelius Voth, Buhler, Kan., $5; A Friend, Deer Creek, Okla., $100; Anonymous, Wisner, Nebr., $10; Bethesda Ch., Henderson, Nebr., $208.10; First Menn. Ch., Newton, Kan., $271.31.

For Brazil:

Bethel Ch., Mt. Lake, Minn., $10.

For Syr. Orphan Home:

Bethel Hospital Sisters, Newton, Kan., $20.40.

March 1st balance on hand		$ 27.24
Received for Russia	$ 18:50	
For Canada	116.03	
For General Fund	553.24	
For Red Cross	15.00	
For Harbin, China	1845.97	
For Brazil, S. A.	10.00	
For Syr. Orphan Home	20.40	
Total receipts during month		$2579.14
Total balance and receipts		$2606.38
Paid out during month		2529.67
April 1, 1931 balance on hand		$ 76.71

Gratefully submitted,
C. F. Claassen, Treas.

CONTRIBUTIONS RECEIVED FOR THE TREASURY OF THE GENERAL CONFERENCE FROM SEPT. 30, 1930 TO MAR. 31, 1931

Balance on hand Sept. 30, 1930, $229.83.

First Menn. Church, Upland, Cal., $21.48; Bethel Menn. Ch., Perryton, Texas, $2; Bethel Ch., Versailles, Mo., $7.75; Schweizer Menn. Ch., Alsen, N. Dak., $3; Lehigh Menn. Ch., & S. S. Lehigh, Kan., $6.60; Vereinigte Menn. Churches, Essex Co., Ont. Can., $25; Canton Menn. Ch., Moundridge, Kan., $3; First Menn. Ch., Philadelphia, Pa., $5.20; First Menn. S. S., Philadelphia, $2.06; Zion Menn. Ch., Souderton, Pa., $50; Zion Menn. Ch., Donnellson, Ia., $7; Alexanderwohl Menn. Ch., Goessel, Kan., $31; First Menn. Ch., Bluffton, O., $15; Swamp Charge, Quakertown, Pa., $3.50; First Menn. Ch., Bluffton, Ohio, $10.35; Deep Run Ch., Bedminster, Pa., $4; Immanuel Menn. Ch., Los Angeles, Cal., $12; Emmaus Menn. Ch., Whitewater, Kan., $10.75; First Menn. Ch., Philadelphia, Pa., $6.17; First Menn. S. S., Philadelphia, Pa., $1.59; Wayland Menn. Ch., Wayland, Ia., $10; First Menn. Ch., Upland, Cal., $10.25; First Menn. Ch., Upland, Calif., $7.11; Friedensberger Ch., Avon, So. Dak., $10; First Menn. Ch., Upland, Cal., $8.59; Hoffnungsau Ch., Inman, Kan., $13.75; First Menn. Ch., Upland, Cal., $6.50; First Menn. Ch., Philadelphia, Pa., $4.79; First Menn. S. S., Philadelphia, Pa., $1.64; Total gifts, $300.08; total gifts and balance, $529.91.

Disbursements: To Secretary of State for copy of Conf. Charter, $2; To Postage & Stationery, order No. 174, $9.20; To Box Rent, Kansas State Bank, order No. 175, $3; To Certified copy of last will and testament of S. B. Latshaw, deceased, $2; To Sums invested, on demand, at interest, $500. Total disbursements, $516.20.

Balance on hand in bank March 31, 1931, $13.71.

Respectfully submitted,
K. A. Richert, Treas.

JOTTINGS

Rev. H. R. Voth, of Newton, Kan., continues active in the ministry, preaching wherever opportunity affords. Recently he conducted services in Bethel Hospital.

The Danzig Mennonite church, one of the oldest in Europe, has a membership of 1,151 and there are 237 children in the congregation. During the year, 34 persons were received into the congregation.

The Mennonite church of Henderson, Neb., began the enlargement of its house of worship last month. Before the first spade full of earth was broken a service was held in which about 200 persons participated.

Baumansville, Pa., church, Rev. R. V. Stubbs, pastor, has completed the renovation of its church building and invites the members of the other conference churches to be present at its re-dedication services to be held Sunday, April 19th, at 2:30 p. m.

Rev. A. S. Rosenberger has been invited by the Quakertown, Pa., School Board to deliver the baccalaureate sermon to this year's senior class. Rev. Rosenberger is the pastor of the local Bethany Mennonite church. Bethany church rendered appropriate Easter services at the local hospital.

The historic Saucon Mennonite church, near Coopersburg, Pa., held an unusually interesting Easter service this year consisting of appropriate Easter music. Rev. W. W. Kistler, a neighboring pastor, was the guest speaker for the occasion.

The Pacific District Conference will be held June 25-28 in Portland, Ore., at the Portland Mission. A hall near the mission has been secured for the accommodatios of the crowd that is expected to attend on Sunday. The Oregon convention will be held in connection with the Conference and the Home Mission Board will have its session either before or after the Conference.

As in our American Mennonite educational institutions, the Mennonite Institute in Weierhof, Germany, holds an annual Bible Study period which is visited by others than the students and lectures are given on Bible themes. The general subject for this Year's Bible Course was "The Holy Spirit, His Power and Work". The speakers presented interesting and thoughtful addresses and a considerable number of visitors were present.

The Annual Convention of the Christian Endeavor Union of the Eastern District Conference will be held in Grace Mennonite church, Lansdale, Pa., of which Rev. Daniel Unruh is pastor, Saturday, May 30th. The morning session will include five simultaneous conferences covering Officers, Prayer Meetings, Missionary, Look Out and Social activities in the societies. At the Eastern District Conference, May 3rd, a Young People's Program will include an address by Mrs. Mary Burkhard, one of our returned missionaries.

Moundridge, Kan., held its Annual Sunrise Easter Service at a large cross erected on the highway about three miles from the town. Rev. P. P. Wedel acted as Chairman of the meeting. Addresses were made by Rev. P. A. Wedel and Rev. F. M. Manshard. Rev. Regier directed the music.

The ordination service of Rev. Edgar Toevs took place Sunday afternoon, March 29, at 2:00 o'clock, at the St. John's church. Rev. P. Whitmer of the Grace church was in charge of the program. Rev. and Mrs. John Toevs, parents of Rev. Edgar Toevs, came from Aberdeen, Idaho, to be present for these services. Rev. John Toevs performed the ordination. Other ministers who took part were Rev. John Neuenschwander, Rev. S. M. Musselman, Rev. P. A. Kliewer and Rev. Jacob Haas. Both the ladies' and men's chorus of the St. John's church sang several songs. The messages brought in word and song were very appropriate and inspirational. Among other out-of-town guests were, Mr. and Mrs. F. J. Wiens of Berne, Indiana, Mr. Wiens being the manager of the Mennonite Book Concern.

The Grace Mennonite church, Pandora, O., has enjoyed a season of refreshing during the Lenten season. The pastor preached a series of sermons on the life, ministry and teachings of Christ, closing on Easter morning with a sermon on "Christ, Our Sacrifice". Rev. Earl Salzman of Topeka, Indiana, conducted a series of helpful meetings, March 15-22. Mr. Eldon Geiger, a former member of the Grace church, conducted the choir and congregational singing during the special meetings. Large congregations attended these meetings each night. On Palm Sunday fourteen persons were received into the church, ten by baptism and four by letter. On Easter morning the Lord's Supper was observed. An unusually large congregation participated and enjoyed this service. On Easter night the Girls' Missionary Society gave a much appreciated program.

Witmarsum Seminary is now in its tenth year. The total number of enrollments during these years has been 106, not counting the rather large number of college students who took up one or more courses. Of this number 63 are graduate students and 43 are undergraduates. To date 55 men and women have taken degrees and with few exceptions are all engaged in religious work. Along with the raising of current funds the Seminary has received a total of $24,692.92 in endowments and annuities, $8,000.00 being in annuities. During all this period the Seminary has not conducted a single campaign for funds. The Central Conference adopted a resolution at its Annual Conference to inaugurate and establish a Joseph Stuckey Memorial Chair of at least $50,000.00 in the Seminary. The actual contributions of the patrons of the Seminary amounted to $113,078.96. At the meeting of the Board of Directors of the Seminary a committee of five was appointed to dork out a definite program for the future, the said program to go into effect September, 1932.

Hymn Books and Song Books for Church and School

Mennonite Hymn Book

Authorized by the General Conference and compiled by a committee of seven thoroughly qualified.

The book is a 392 page volume, containing 412 hymns of dignity and character and a splendid selection of responsive readings. Hymns are well arranged for all Church Year occasions. Choice selections for Missions, Peace, Home and Religious Education, including a number of children's hymns and translations of "Gesangbuch mit Noten" favorites.

A suitable hymn-book for every department of the church. Nearly every hymn has the text set within the music. The music and type are clear and bold.

Printed on super fine book paper and bound in artistic durable binding.

Price: Full Cloth, $1.50 post paid. 12 or more copies, $1.20 not prepaid.

Full leather, $2.50 post paid. 12 or more copies, $2.15 not prepaid.

Tabernacle Hymns No. 3

A Great Gospel Song Book for Church and Sunday School

It is a collection of 352 pages of carefully gleaned Hymns and Gospel Songs—including a strong Responsive Reading section—for all occasions in Church Worship, Evangelistic Meetings and Home Services.

Songs Carefully Chosen

The songs have been specially selected for their singable qualities, while the words have been carefully chosen for the message they convey, covering every phase of religious experience.

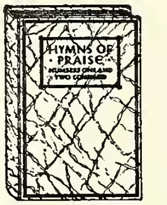
Beautiful Silk Cloth Binding

It is issued in a beautiful dark green silk cloth binding, with title embossed in gold at $55.00 per 100, not prepaid. It is also available in a green paper, wire-stitched binding, at 45c each, postpaid; $35.00 per 100, not prepaid.

Orchestrated for eleven instruments.

Hymns of Praise Nos. 1 and 2 Combined

"The Greatest Collection of Songs for General Use Since the Moody and Sankey Gospel Hymns Series"


HYMNS OF PRAISE
NUMBERS ONE AND TWO COMBINED

A 464 page book containing the choice of gospel hymns and songs that have endeared themselves to generations of music-loving Christian people. This book contains all the numbers (duplicates omitted) that appear in "Hymns of Praise Number Two" and "Hymns of Praise."

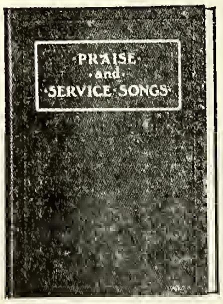
It contains 464 pages and is very attractively bound in a beautiful cloth board cover of a new pattern with title embossed in gold.

Issued in both round and shaped notes.

Price: $60.00 per 100, not prepaid; 75 cents the single copy, postpaid.

It has a most complete orchestration for fourteen instruments.

Praise and Service Songs



Round notes only

This book is the most complete book ever published by us for general Sunday School use whether for departmental or general assembly work. It has a special section for Juniors which is adequate for the most exacting of department heads. Special orders of services for all ages with a large number of very appropriate readings. All songs arranged by subjects. Price: 256 pages bound in attractive cloth, $45.00 per 100, not prepaid; 55c the single copy, postpaid; bound in manila, $30.00 per 100, not prepaid; 40c the single copy postpaid.

Sociability Songs

For Community—School—Home

12 National Songs
30 Folk Songs
48 Sacred Songs
6 Thanksgiving Songs
15 Christmas Carols
18 Negro Spirituals
21 Human Interest Songs
74 Stunt and Pep Songs

This is by far the finest community song book on the market—128 pages—Bristol binding.

Price: 20c per single copy, prepaid; $1.80 per dozen; $13.00 per hundred, not prepaid.

Order from MENNONITE BOOK CONCERN, Berne, Ind.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI BERNE, INDIANA, APRIL 23, 1931 No. 17

EDITORIAL

It is said that the change women have made in the lengthening of their garments is helping the dry goods business. A little thing like a change in styles is nothing to be despised when it comes to the effect it may have on the general prosperity. Dame Fashion is beginning to speak for a more modest way of dressing, at least so far as skirts are concerned, nevertheless she is a heartless old hag. There have been times when she commanded that the lives of God's innocent creatures, the birds, should be slaughtered so that my lady might adorn her head with their feathers. Again she had commanded that women should deform their bodies with cruel stays that she might be satisfied. What a silly old world this is when neither mercy or modesty enter into the plans of the world of style. Well, let dresses grow longer but with them let there be a sense of that womanly modesty that does not invite an attitude on the part of the opposite sex that disrespects the most sacred things that woman has—her honor and her womanly self-respect.

Kings are in a bad way in this generation. The number of ex-kings is increasing and there is no telling how soon another will follow the King of Spain into exile. The world is tiring of the mummery of kings and the special privileges they enjoy when so many of their subjects are under the yoke of oppression and poverty. It is also tired of having the peace of nations at the mercy of the king's nerves. The age is one in which the people's voice is the voice that must be heard. One asks, is the change for the better? Perhaps it will be a long while in Spain before there is a settled government established and disorders of various kinds representing the protests of dissatisfied parties are to be expected. Republics do not grow up in a day and people have to learn in the school of experience how to govern themselves.

It is not so much of a sensation when people renounce their kings but there remains the danger of their going into extremes worse than those they fostered under royalty. The peril now is that the ideas, born in godless Russia and carried out with a bloody hand, appeal strongly to the mobs. A government like that is worse than that under a king. Though it aims at a leveling of all to one common plain it is a leveling downward. As our President once pointed out, the ideal government for which the world should strive is one that assures a leveling upward for all. Liberty is a wonderful blessing when it is not the kind of a liberty of which a victim of the French Revolution had in mind when she exclaimed as she approached the scaffold: "O Liberty, how many crimes are committed in thy name?"

The United States is one of the few countries where the air is permitted to be monopolized by commercial organizations with something to sell. The result has been that bad taste and absurd statements are the daily voices that invade our homes. True, in order to get a hearing these salesmen of the air do sometimes throw in something as a sop for the hearers that is really worth while listening to, but, to be told that we are getting a classic by the courtesy of this or that firm, who are mostly interested in keeping their wares before us, is making a farce of much that is helpful and beautiful. There is this to be said too, culture has little chance on the air at the hours when it is most convenient to listen.

The home is a sacred place and the desires of the head of the family should be respected, but father and mother have a hard task, if they are not interested in the low grade music and the often vulgar dialogue, to keep them entirely out of hearing. We know that any one can turn off anything he or she does not want, but, we also know that at times it is hard to get just the things that are wanted. Even the respect for law is sometimes lightly taken by the radio people as it is by the movies. Recently we heard, as a part of a commercial broadcast one of the characters say "I will not obey the law I do not respect." It was a drinking occasion, of course. We do not know the impression such statements make in the minds of every one but we do know that it does discredit the law of the land. To give monopoly the right to do this is nothing short of a surrender to the lawless.

True there are Sunday programs. Prominent ministers of every shade of belief have the opportunity to proclaim their messages and any one is free to take his choice but the religious programs, even on Sunday, occupy but a small portion of the time. The rest is given over to advertising all kinds of wares, good and bad. We do not complain though there are ministers with whom we do not agree pronouncing their opinions with a positiveness that smacks of anything but an acceptance of what is the clear teaching of Scripture. An attempt at suppressing those who disagree with us is not in accord with our free institutions and might in the end endanger our own liberty. Yet, we do notice that even the proclaiming of the Gospel over the air is limited to but a few who are not always the kind of teachers who rightly divide the Word of Truth. Radio may serve the purposes of propagation, but, the Gospel proclaimed by persons we know and see and in the presence of the congregation will continue to be the most effective instrument for the salvation of souls. Those who profess that they have little use for the church, now that we have the radio, do not have the right idea of a Christian life of service which is as much a part of the believer's duty as is the listening to sermons and even good sermons at that.

RESISTANCE

(Written by urgent request.)

On Good Friday, April 6, 1917, war was declared by the United States. For that sort of a war, God proclaims the practice of non-resistance for His children. He instructs them to love their enemies—not to butcher them with lead and steel.

In Genesis 3:15 war was declared by God. For that sort of a war, God proclaims the practice of resistance for His children. He instructs them to resist the enemy—not to compromise with him or be non-resistant against him.

The declaration of war in Genesis 3:15 involves even the powers of hell and heaven. It reveals a warfare that is to be fought to a victorious finish. The enemy is to have his head bruised—battered and crushed. Utter defeat is here pronounced for Satan. That defeat will come when God's purposes are accomplished through Jesus Christ. Meanwhile, Christ is bringing Satan nearer the date of his defeat by working against him through His obedient servants. You and I are His servants.

When the Son of God said not to resist him that is evil, but to even turn to him the other cheek (Mt. 5:30), He had reference to all earthly harm and evil that man may do to us. He was not referring to the eternal harm and evil that Satan, through his agents, is ever seeking to inflict upon us.

His teaching is not to resist or be afraid of evil doers who can only kill the body. And His teaching is also to resist and fear him who is able to destroy both soul and body in hell. (Mt. 5:39; 10:28; Jas. 4:7).

The true Christian is one who loves even his enemies, but never Satan and his works. God says plainly: "Resist the devil . . . Withstand him steadfastly in your faith" (Jas. 4:7, I Pet. 5:9). He also instructs us not to even sit in the assembly of evil doers and scoffers, or in their congregations, but to hate with perfect hatred those who speak wickedly against God and who hate God. (Ps. 1:1; 26:5; 139:20-22).

If Satan works through an individual, we must hate his working in that person. We love the person; we wish him to be saved—even as God does (II Pet. 3:9). But as long as he permits Satan to use him as a tool, we cannot love his being such a dastardly tool. We must literally resist and hate (Ps. 97:10; Amos 5:15) the tool part as much as we do Satan. In this we have the Divine Leadership of the Almighty God Himself, who resists and hates Satan and sin (as plainly revealed from Genesis to Revelation). He makes war upon Satan and his agents. And finally He will send forth His Son upon a white horse, with all the armies of heaven following Him, to smite Satan and the Antichrist and all his subjects (Rev. 19: 11-21).

God has always loved the Jews. He has always wanted them to obey Him and serve Him and receive eternal life. And yet He sent forth His servants not only to build and to plant the truth, but also to pluck up and break down and destroy untruth. He sent them forth not only to be non-resistant to earthly evildoers, but to be a fortified city, an iron pillar, and brazen walls against the powers of hell. (Jer. 1:10, 18).

Oh how we love the lost, including the lost soul of the poor deluded Modernist who is held fast in the pitiless grip of Satan! Would that these foolish dupes of the Prince of this World were all released and gloriously saved! They think themselves free from what they consider the shackles of the straight and narrow way that leads to eternal life. They think themselves tolerant and advanced and modern. It is all just a neat trick of Satan to give them such absurd thoughts, so that they will slide on down to hell as comfortably as if chloroformed.

God's marvelous, infinite Grace includes the salvation of the Modernist—if he truly repents. But we, by tolerating the Modernist, by keeping silent regarding his poisonous teaching, by permitting him to continue in our midst as a pastor or professor or leader, we help to prevent God's loving purpose of saving him. As long as he is unopposed and tolerated, he must needs think himself alright. But if we resist him and declare his heresy openly and uncompromisingly, he may be brought to realize that he is on the broad and tolerant way leading to destruction. And even if he does not realize it, it will help to keep others from following in his folly.

Modernism, through its central teaching of man's divinity, is known to be the immediate forerunner of the Antichrist. It is the falling away, or apostasy, prophesied to appear in preparation for the coming of the Man of Sin. This Man of Sin is to be worshipped, and will set himself forth as god, as divine. (II Thess. 2:3-4). Modernism is the anesthetic Satan uses to get people ready to accept the Antichrist's claim of being god.

Knowing all this, we are compelled to practice open resistance against this powerful and bold heresy. If we do not, we are simply disobeying God.

Paul, the greatest human missionary, went so far as to resist an Apostle of Christ, because he was in error doctrinally. He resisted him (Peter) right to his face in the presence of others (Gal. 2:11). How much more, think ye, would Paul have resisted a Modernist? Or, have we perhaps more of God's love in our hearts than Paul did when we find ourselves able to tolerate Modernism?

No man ever wanted to see souls saved, more than did Paul. He even made the supreme declaration of his love for the lost when he said that he could wish himself accursed from Christ if that would mean the salvation of the Jews. Have we such concern for the lost? Have we the great sorrow and actual unceasing pain in our hearts that he had for the unsaved? (Rom. 9:2-3).

Concerning our connection with all enemies of the true Gospel, Paul was inspired to say, "Come ye out from among them. Be ye therefore not partakers with them. Have no fellowship with the unfruitful works of darkness, but rather even reprove them." (II. Cor. 6:17; Eph. 5:7, 11).

And when Elymas sought to turn aside the proconsul from the faith, Paul filled with the Holy Spirit said: "O full of all guile and all villainy, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts 13:10). Would he have been less filled with the Holy Spirit and less severe if addressing a Modernist who seeks to turn people aside from the old faith and who perverts the right ways of God?

So then, Brethren, it behooves us to be as non-resistant as Paul was when he was stoned or otherwise persecuted. But it also behooves us to be as resistant as he was when opposing Satan. Let us not pillow ourselves on the feeble and unscriptural excuse that because we are non-resistant we need not oppose and expose Modernism.

As non-resistant Christians, we are strong for peace. And the Modernist is often an advocate for peace too. This fact paves his way into many an unsuspecting community. But his fluent peace talk is only a part of Christianity's clothing that he puts on in order to conceal his Satanic wolfishness. Of such a person, the Son of God gives us a plain and pointed warning: "Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves." (Mt. 7:15).

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb..............................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance....................................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

An expert counterfeiter is discovered by the Government. He makes twenty dollar bills that look exactly like the genuine. They are nearly perfect. The average person thinks they are real money. Does the Government allow him to continue unhindered because he is such a clever counterfeiter? Of course not. But many are allowing the Modernists to thrive in their midst because they are nearly like real Christians. They use the Bible and speak much of Jesus, of peace, and even of the cross. Nevertheless, they are nothing less than dangerous and expert imitators, trained to be such by Satan—who has the power to change himself into an angel of light (II Cor. 11:14). Therefore, we who have the only genuine Gospel should do what the Government would do with even the best and most highly cultured and gentlemanly counterfeiter: refuse absolutely to tolerate him as a deceiver and imitator.

Non-resistance has its place in our daily Christian life, and is overwhelmingly Scriptural. Resistance also has its place in our daily Christian life, and is as overwhelmingly Scriptural. It is never good to ride one doctrine and neglect another. The active Christian needs to be well balanced in all things. Therefore he must emphasize and practice not only some doctrines of God, but every one of them, including the doctrine of resistance.

Beloved, let us always, at all times, and in all places, practice open resistance to the works of Satan. And especially in this day against his major operations through his modernistic servants. Most Christians are quick and eager to openly oppose such evils as lying, stealing, killing, etc. But they are sometimes a bit slow to take up open resistance against the greater evils of a heresy such as Modernism. They like to think that "loving our enemies" includes toleration of Modernism.

But God's warnings and orders are plain:

"Resist the devil. Withstand him steadfastly. Be a fortified city, an iron pillar, a brazen wall," against "the false prophets who come to you in sheep's clothing, but inwardly are ravening wolves."

"Finally .... put on the whole armor of God that ye may be able to stand against the wiles of the devil...Take up the whole armor of God that ye may be able to withstand" (Eph. 6:10, 11, 13). Withstanding means to resist successfully. God has appointed us to resist Satan successfully. God has appointed us to put on His whole armor—and remember that no one ever needed an armor except for active, resistant warfare.

Let us do as God has decreed. Let us obey His orders implicitly. Success and victory is sure in Christ Jesus our Blessed Lord and Saviour.

Valdo Petter.

Ashland, Montana, February 24, 1931.

PASSION WEEK IN LOS ANGELES, AS DESCRIBED BY P. W. PENNER

Entire Christendom more or less throughout the world looks forward to the time of Lent, but very specially to the Passion Week. This week carries in its sway the primary truths for Christianity. Were it not for the CROSS, what right had the Christian then to boast of his faith; there would not have come the RESURRECTION! The latter mentioned in the New Testament alone more than 100 times; the best established fact of Christ's history, and may be regarded as the crowning fact of His precious life, and all-sufficient credentials of His Messiahship.

It is undeniably true Los Angeles (the city of angels) permits in its bosom constantly numerous crimes most horrible; it appears as if some undesirable characters from the various parts of the Union and for that matter also of the world try to find in this wonderful metropolis of more than a million inhabitants some haven to continue their misdemeanor. In spite of being true that inside of the first 19 days of March 127 holdups and 429 burglaries entered into its annals inside of the city limits, there is another element superior conveying something that will make the world happy, bring many in the midst of rack and ruin to a positively uplifting message for the human soul. This was exceedingly emphatically divulged during the Passion Week when daily at various places and at different hours services were arranged to give the public a special opportunity to hear the appropriate lectures and sermons delivered by the most able men and women. During each noon hour between 12 and 1 o'clock huge audiences sat in the Temple Baptist Church and the Trinity Auditorium to receive very plainly the outstanding truths in song and sermon bearing upon the significance of the week. At the former place in the Philharmonic Auditorium (the expenses to hold each gathering amounted to more than $50.00) sponsored by the City Church Union; the latter by the Lutheran Church of Southern California. Besides these in the evening hour at more than a score of places appropriate services were conducted. Good Friday most of the churches held their own services in the morning; in the afternoon an enormous gathering convened in the Glendale main church where seven ministers spoke the words on the cross with short pointed comments, this then followed by the Lord's Supper. Oh, what a thrill of joy passed through the heart, a deep impression all this made! Every Catholic Church conducted solemn services, most of them throughout the day. At the cross thousands of the city's population stood in spirit and beheld the Saviour ebbing out His life for a sin-ridden world steeped with pollution. Undoubtedly it came quite true with a large host, "When I SURVEY the wondrous CROSS." Have we all really thought of this all-covering action "SURVEY?" Have we actually made a careful SURVEY of the CROSS, our life, our attitude toward this emblem?

Saturday the day of elaborate preparation for Easter followed. The speakers clinched their addresses, the singers practiced their renditions, the radios trimmed their mechanism, there were more than a dozen of places to be gotten in readiness for the early sunrise services. To one place alone 10,000 lilies and several truckloads of greenery had to be conveyed. On the streets, in the shops the busy life acted out with feverish haste. The activities of the coming day events demanded much space in the daily press, constituted the topics for the general conversation of the public. Could this all be done without giving the occasion much deep thought within the heart of man. It went deeper than the average person surmises.

From midnight onward the radios diffused Easter music of various type. The transportation companies from 2:30 did all they could to convey the huge crowds. Long before dawn the places for the sunrise meetings became thronged with almost innumerable multitudes. It was a night filled with great turmoil in behalf of the risen Christ. It will be much more so after Christ has removed His church in the rapture to come. The masses moved back and forth and had indeed much to converse, but when the bugle blew and the echo resounded in the dew-filled valleys through the beautiful invigorating morning air, all became silent, stood with bare heads to enjoy the pronounced peace by the presiding personalities. At the Roosevelt Memorial Park 1,500 children participated, while at the Forest Lawn Cemetery hundreds of children dressed in the costumes of the different countries of the world, placed flowers at the foot of the erected cross. Millions of the various countries now adore the Cross, gather there in fellowship with each other and the Lord. No other emblem has ever been discovered, and will not, to draw humanity out of every zone and clime. "That old rugged CROSS" draws man together (1. Cor. 1:18, 23). May it here be inserted, in the Forest Lawn Cemetery rest the remains of little Esther, daughter of Bro. and Sister F. J. Isaac; Sister D. J. Dick, Sister Frank Regehr, etc., out of the Menn. church in Los Angeles. Hollywood, being the most famous seat in the moving picture world, this Easter morning witnessed a display that shall abide in the minds and recollections of the multitudes, when more than 40,000 persons sat and stood gazing upon a panorama that caused thousands of tears to flow down the cheeks. There in that bowl surrounded by mountain ranges were robed 300 singers in black, suddenly in compliance with a special sign a certain number dropped this robe, stood there in perfect white, these in white forming a huge cross on the so arranged sloping platform to be seen by the remotest spectator. Had the stage stars of Hollywood ever beheld such a wonderful glory, have they this time changed their ideas of a successful life here and in eternity? That God alone knows. From these more than a dozen of sunrise meeting places the crowds now disseminated. Within a few hours the churches filled with listeners to continue the celebration of Easter, worship the risen Christ as their personal Saviour. All day long the highest tower in the city, the City Hall, had arranged the windows on all sides so as to display four crosses in all directions. The teachings of the cross could be heard or seen on that day by EVERY inhabitant of this city if so desired.

It would be incomplete not to mention in particular anything about our church here in the city. On Good Friday a large number assembled to commemorate by their presence the Lord's suffering and vicarious death. On Sunday morning the entire church during the Sunday school period filled to the last seat with 410 present. The Sunday school rendered a short and very appropriate program in song, etc. After this the congregation gathered around the Lord's Table, 136 shared the blessings thereof. In the evening again the efficient choir under the able leadership of Bro. Yoder rendered an uplifting program. That day proved most blessed for the church indeed. The renditions spoke of diligent foregoing preparations.

The reader should remember the Immanuel Church when visiting Los Angeles. Nowadays the people speak of, or like to do GREAT things. Our denomination has certainly something great in an attractive metropolis of our land. There is without a shadow of flattering a group of true believers who strain their energies to please the Lord and seek His will. All the activities linked up with the congregation cannot be dealt with here. On Saturday before Easter was the evening for the church to supply the Rescue Mission in San Pedro, some eighteen miles away. The C. E. of our denomination in Southern California is supporting that mission. All of thirty people had come out from the Immanuel Church for that night to sing and render otherwise service. Oh, how our hearts rejoiced over the fact, a number of them certainly did not reach home before eleven o'clock. The first Saturday of the month this church sees to the conducting of the meeting in that mission. Such a church of our denomination could exist in various large cities of our Union. Would all, or the majority of Mennonites living in Los Angeles gather there, how much larger would the congregation be. During the Passion Week meetings it was frequently voiced that so many of the church people coming from other parts of the United States failed to affiliate with some particular church, if all would do so, one thought the church membership of the city would be doubled, another said tripled, still another multiplied tenfold. Whoever is right, can hardly be determined, but the increase undoubtedly would be enormous.

Again the resurrected Christ was proclaimed anew. Thinking about the happenings of that by-gone day, this thought was expressed by someone very ably:—"Jesus Christ laid down His life voluntarily, obedient unto death; raised by the Father as the supreme attestation of His claims to be the Son of God; and the supreme testimony that the offering of the eternal Son was eternally accepted; believers in Him eternally justified (Rom. 4:25). Believers are furnished with a solid foundation for their faith and hope (I Pet. 1:3, 4, 21). By the union with the risen Saviour believers are maintained in their saved position and empowered to bring fruits unto God (Rom. 5:9, 10; 6:3, 4; 7:4, Gal. 2:20).

MINISTERS' RELIEF FUND TO BE PRESENTED TO EAST. DIST. CONFERENCE BY THE BROTHERHOOD

At an executive meeting of the Brotherhood held August 17, 1930, Pres. Jacob R. Fretz, appointed a Ministers' Pension Fund Committee the duties of which were to present a plan to the 1931 East District Conference, and the following is a resume of the plan which will be presented:

Name

The name of this relief organization is to be as follows: "Ministers' Relief Fund of the Eastern District Conference."

To Make Plan Effective

The following plan is recommended to raise the money. In order to include only such members who could be counted on to contribute. The membership of each congregation is reduced fifty per cent (50%) and divided into four classes (4) who are to pay apportioned amounts yearly.

Class A—$1.00 per year
Class B—$2.00 per year
Class C—$4.00 per year
Class D—Unlimited.

On this basis we estimate an annual income of three thousand, six hundred and eighty-three dollars (3683) and continue for a period of at least four (4) years or for such a length of time as may be required to have sufficient monies invested so as to assure sufficient income to pay all relief demands.

This plan in order to be effective must first be adopted by Conference and shall then become effective only for such congregations which shall ratify the plan. The plan shall become operative when ratified by congregations whose total membership is one-half (½) of membership of conference. Additional congregations shall be admitted without financial adjustment during first two (2) years of the operation of the plan thereafter. Congregations may be admitted only upon such financial adjustment as shall be recommended by a committee appointed by Conference.

Investment of Funds

As soon as sufficient funds are available they are to be invested in building and loan shares. In order to have relief money available as quickly as possible, we recommend the investment of an equal amount of money in double and single building and loan shares, provided that each congregation pays its apportionment yearly, there will be a total investment by the end of the fourth year of $16,910.00. Upon the maturing of the building and loan shares, the proceeds are to be invested in first class permanent investments.

Administration of Funds

The Conference shall appoint a committee of seven (7) members—three of which shall have had business experience in banking on investments. The whole committee to have charge of disbursements, eligibility of ministers, etc. In the administration of the relief the committee shall be governed by rules to be made by Conference as to qualifications and conditions as to who shall be entitled to relief.

Raising of Funds for Local Congregations

We recommend that each congregation appoint a committee who shall be responsible for the raising of the funds or use any other method that they may see fit to adopted.

Respectfully submitted,
J. D. Moyer,
Norman K. Berky,
C. S. Shelly.

CORRESPONDENCE

Chicago, Illinois, April 9, 1931.—Dear Brother Grubb:—I have been requested to write a report from the First Mennonite church of Chicago for the "Mennonite" and "Bundesbote" so am writing the following:

The Home Choir under the able leadership of Albert A. Lehman, rendered an Easter Sacred Song Service in the church Sunday evening, Mar. 29th, to a large gathering of people.

On Sunday evening, April 5th, the Sunday School gave a beautiful Easter program in the church. Upon this occasion the church was filled to over-flowing.

On Thursday evening, April 9th, the Bluffton College Glee Club will give a concert in our church and we are expecting to have a large crowd to enjoy this treat.

All services in the church are being well attended and great interest and enthusiasm is being shown.

Hoping to see this report in an early issue of the above mentioned papers and thanking you in advance, I am,

Mrs. Margaret Henninger.

Emmanuel Mennonite Church, Pratum, Ore. Dear Readers of the Mennonite:—Since time speeds by so fast perhaps some would be interested in knowing just how many years our missionary society has been active.

The writer does not know the exact date of the founding of the Mennonite church at Pratum, but do not know that it was a growing little church for some years without a Women's Missionary Society.

However, the Missionary spirit was not dormant, for much did these dear pioneers do to spread the gospel.

It was during a visit of Rev. M. Horsch that a meeting was called and the first Women's Missionary Society was formed. That was on June 16, 1907. The first meeting was at the home of

Mrs. J. W. Welty in Pratum. Perhaps it would not be out of peace to give Mrs. Welty credit for really sponsoring the first meeting. She was the first president and Mrs. V. J. Krehbiel, the first secretary.

The years have gone on and on, many charter members are still faithful and active in the work. Five charter members have gone to their reward.

Our membership numbers 44 at the present time, with an average attendance of about 30.

The meetings are held in the homes the first Thursday of each month.

Last summer our church was remodeled, a basement was put in which takes care of several Sunday School classes, and also a place to serve when we entertain conventions, etc. Our first dinner was given when the Dallas church members were guests last June 8th for a S. S. and Christian Endeavor Convention.

The ladies were again hostesses to the church membership in honor of the birthday of our pastor, Rev. J. M. Franz. That was on October 5, 1930.

A report of the exact work done in the fiscal year can be given at another day.

Mrs. Fred Hersch.

Moundridge, Kan., April 9, 1931.—Dear Readers of the "Mennonite":—It has been said that an honest confession is good for the soul, so I am pleading "guilty" to the charge of not fulfilling my duty as our church correspondent. Several weeks ago, after reading the Reedley correspondent's letter in the Mennonite, I felt, as perhaps others felt, that if we could write as interestingly as he, it would be very much "worthwhile"; but the Lord expects us to make use of our one talent, if that is all we have, so I trust we may have a little revival among our correspondents.

Our church activities continue the same as usual, with perhaps more interest and better attendance in some of the organizations; since last fall we have an intermediate C. E. society of 33 members, made up of young people of high school age; under the leadership of Mrs. August Ewy they are showing a fine interest in the work; also the Junior C. E. of 50 members, superintended by Mrs. P. K. Regier, are doing some fine work and showing increased interest. Our Sunday school is planning to open its new library soon, the money for the purchase of the new books was received by monthly offerings during 1930, also books were donated for this purpose.

The Easter season has just passed with all its blessings and the refreshing hope of immortal life brought to us again in the many inspiring sermons. Passion Week was observed by the churches of Moundridge in Union meetings, the five ministers (including Rev. Philip Wedel of the Eden church, six miles northwest of the city) had charge of the services and the young people of the different churches inspired the audiences with their special musical numbers ;it was both gratifying and encouragingto see the interest taken and the good-will shown during these meetings, the concluding service was held on Friday evening in the Eden Mennonite church.

On Good Friday morning, the West Zion choir gave "Dawn Immortal", an Easter service in story and song, this was preceded by a short sermon by Rev. Regier, text taken from Matt. 27:22; on Easter Sunday Bro. Regier also preached a fine sermon on the "Resurrection" (I Cor. 15:17-19), and the choir and men's chorus each gave a special musical number.

Easter evening found the high school auditorium well-filled to hear the cantata, "Life Eternal", given by the young people of the Christian Mennonite church. The cantata came as a fitting climax to the activities of the day. We hope and pray that the blessings received during this most glorious Christian festival will go with each one until another Easter day dawns.

Mrs. D. O. Rupp, West Zion Cor.

WHAT WE NEED

Standing beside the grave of the Unknown Soldier, President Coolidge said:

We do not need more national development;
We need more spiritual development.
We do not need more intellectual power;
We need more spiritual power.
We do not need more knowledge;
We need more character.
We do not need more government;
We need more culture.
We do not need more law;
We need more religion.
We do not need more of the things that are seen;
We need more of the things that are unseen.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work
by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

May 3, 1931

What Jesus Teaches About Work.
Matt. 20:25-28.

"My Master was a worker
With daily work to do,
And he who would be like Him
Must be a worker, too.
Then welcome honest labor
And honest labor's fare,
For where there is a worker
The Master's man is there."
—Wm. G. Tarrant.

In John 5:17, Jesus says, "My Father worketh hitherto and I work." A part of the Christian Gospel as it needs to be taught to all people is the gospel of good hard work. That philosophy which teaches that men and women become gentlemen and ladies respectively by spending an idle and leisurely life is pagan and un-Christian. In India where Christ is not known, women and men who wish to belong to the upper strata of society will have fingernails from six to eight inches long, so that they need a servant to carry them. They do all of this to show that they do not work. An idle life is always a dangerous life irrespective of the cause, be it from unemployment, laziness or incapacity. The most dangerous classes of our society today are the extremely poor who are out of work and the idle rich. They become the social sediment and social froth of life. The great bulk of our population will always be that large middle class which labors day after day. Abraham Lincoln one said, "God must love the common man for He made so many of them."

THE WORKER'S PRAYER

"Let me but find it in my heart to say
In field or forest, at the desk or loom,
In roaring marketplace or tranquil room,
Let me but find it in my heart to say:
When vagrant wishes beckon me astray,
'This is my work; my blessing, not my doom,
Of all who live, I am the one by whom
This work can best be done in the right way."

When we read Genesis 3 we conclude that when man was driven out of the Garden of Eden, the curse which came upon man was a life of toil. But as long as we are living on this world work will not be a curse but a blessing. If an arm is to become strong it must be used, if a character is to be developed there must be work, if a soul is to become more nearly perfect there must be sorrow and suffering, doing all this with a fine faith and fervent trust in Christ.

Let no man ask a greater blessing than having found a task in which he can most fully express his best self. We all want to be happy, but this can come to us only when we wisely plan our life and engage in the vocation in which God has called us. If a man would receive a million dollars, he would plan as to how he would use it, dare we do any less with a life which is to be lived? The following are six good questions to help decide our life-work:

1. What do I like?
2. What does the world need?
3. For what am I "cut out", for what have I abilities or talents?
4. How much training am I willing or able to get?
5. Am I going to be satisfied with the rewards?
6. Is it Christian?

In our Scripture portion Jesus tells us that he who is willing to humbly minister unto others will live the fullest life. There is a sweetening and refining process resulting from the unselfish vicarious life.

We used to think that only the ministry and kindred walks of life were Divine callings, but we no longer think so. We today recognize that all needful tasks are divine if they are administered by consecrated Christlike lives. Humble tasks well done invariably lead to a greater responsibility. Careful observation reveals that the fellow who is willing to plug away will eventually outclass the more brilliant chap who early becomes tired or who ruins himself by dissipation, or who sells out soul and character for a few paltry shekels. Young man, remember this is a moral world, it is still God's world, we get largely that which we deserve. The farmer who puts the wheat into the ground must wait many months for his harvest. But it is also true that the way of the transgressor is hard, the mill of the gods grinds slowly but it grinds sure. The second and third temptations which Jesus faced in the wilderness urged Him to reach toward His goal of the Kingdom by means of the spectacular and by expecting good ends by means of deceitful methods. The same temptations allure men today. Jesus did not yield. Do you?

We are often confused because God has endowed us unequally. Some have one talent, others have five talents but most of us have two talents. When a friend seems to have more ability or opportunity we become envious, and perhaps they in turn become envious of us. Let us ever remember God never expects somebody else's best from me but He does expect me to to my best. Paul taught that same lesson in I Corinthians under the figure of the body and its members. From that large amount of timber which floats down the river from Maine, some is used for the masts of sea-going vessels, some is used for furniture and other for the making of matchsticks and lead pencils. But we need matches and lead pencils, they play a vital part in life.

Have you ever noticed how God calls men who are busy when He wants a worker for a big task? I do not find that He goes to the pool halls or other loafing centers to find them. He found Moses and David herding sheep, Elisha was following the plow and Jesus was working over the carpenter bench.

"Do the work of today as it comes to hand
Though it seems only commonplace,
For the small things done with a lofty aim
Will lead you from grace to grace.

"What matters to you where He bids you toil
Or the task which His love assigns?
It will seem all right when you reach the goal
And He shows you His great designs.

"Then gather the roses while they bloom;
Rejoice while the sky is clear,
Trusting the God who cares for all
When the shadows of earth appear.

"And send out the light of this holy trust
On the fields of the commonplace,
For there are no other fields, you know,
For most of the human race."

To each man is given a marble to carve for the wall,
A stone that is needed to heighten the beauty of all.
And only his soul has the magic to give it a grace,
And only his hands have the cunning to put it in place.
Yes, the task that is given to each man no other can do;
So your work is awaiting; it has waited through ages for you.
And now you appear; and the hushed ones are turning their gaze
To see what you do with your chance in the chamber of days.

—Edwin Markham.

THE MASTER IN THE KITCHEN

Lord of the pots and pipkins since I have not time to be
A saint by doing lovely things and vigiling with Thee,
By watching in the twilight dawn, and storming heaven's gates,
Make me a saint by getting meals, and washing up the plates!

Although I must have Martha hands, I have a Mary mind,
And when I black the boots, I try Thy sandals, Lord, to find.
I think of how they trod our earth, what time I scrub the floor;
Accept this meditation when I haven't time for more!

Warm all the kitchen with Thy love, and light it with Thy peace!
Forgive the worrying, and make the grumbling words to cease.
Lord, who laid breakfast on the shore, forgive the world which saith,
"Can any good thing come to God out of poor Nazareth?"

—Miss Cecily Hallack.

KNOW THYSELF

About two thousand years ago lived a great philosopher by the name of Socrates; somehow he had caught something of that spirit which Christ later taught and lived. It was Socrates who taught the truth of our theme "Know Thyself". He gave his life by drinking the hemlock poison, he gave his life for what he considered to be the truth.

As the young man and woman seeks to ascertain their calling their great task will be to learn to know themselves. In fact we will need to study ourselves until death summons us if we would go forward toward perfection. There are a number of questions which will help us to "Know Ourselves":

1. Are you an idealist or a materialist? Are you primarily interested in being or in getting? Few if any materialists ever attain more than mediocrity.

2. Is your idealism practical or impractical? Do you hitch your wagon to a star with a strong cable? We must use good common sense in our idealism.

3. Are you adaptable or inadaptable? Do you meet people easily? Leaders must be tactful and adaptable to all kinds of predicaments.

4. Are you a leader or a follower? Can you do your best work when under strict detailed orders or can you draw the best out of other men? Are you a boss or a worker?

5. Are you a head-worker or a hand-worker? Would you prefer to plan a building or work with stone, brick and mortar constructing the building?

6. Are you original or imitative? Are you satisfied in producing things the way they have always been done or do you like to find new and better ways of doing them?

7. Do you like regular or irregular work? Do you like to do the same thing day after day, and week after week or do you prefer to have a variety in your work thus learning many operations?

8. Are you deliberative or impulsive? Do you think before you speak? Most professional men must have both of these moods in their proper time and place.

9. Are you a progressive or a conservative? Do you like to make a new move or do you prefer to play safe?

10. How orderly are you? Do you fix things when you break them? Do you keep things in order in your shop or in your room?

11. How accurate are you? Do you say, "I think it is so and so," or do you find out and say, "It is so and so"?

12. How large is your horizon? Do you like to work in a large or in a small field, with a watch or ten-acre field? Do you like to look through a microscope or a telescope?

13. Can you concentrate? Can you focus your thinking on one thing or are you a jack-of-all-trades (and a master of none)?

14. Does the indoor or the outdoor call you? Do you have the cowboy nature or do you prefer the life of a clerk working in a skyscraper?

15. What kind of physique have you? A strong husky body is fine, but it is not so all important as it has sometimes been pictured. The only crippling which can come to us which really matters is that under your hat.

16. Are you growing? In other words, are you happy? If so, forge ahead, a diamond is noticed anywhere.

HISTORY OF BALLY C. E.

By Paul R. Shelly

Editor's Note: The following is an article of excerpts of an address delivered by Joseph B. Bechtel of Philadelphia at the Fellowship Supper held in the Hereford Mennonite church of Bally, Pa., on the 7th of February.

In reminiscing over the project of the birth and development of the Bally C. E. which was organized January 15, 1897, it seems only just that I should also briefly refer to the period immediately preceding the organization of the C. E.

May it ever be said to the credit of the Pastor of this church at that time that there was a Mennonite preacher who left no stone unturned in his efforts to find proper avenues of usefulness for his people, and especially the young people. May I here intercept by reminding you that next Dec. 4th, if still living, Rev. van der Smissen, the Pastor who brought Christian Endeavor into this church, will be eighty years old. What an inspiration it would be to him, I am sure, if on Dec. 4, 1931, he would receive a birthday greeting from every member of this C. E. Society. I will gladly join with you or send mine independently.

May it be said and remembered that pioneer work is a real task no matter when begun, and this is as true in religious efforts as in any other line of endeavor.

Those of us who remember the preliminary work required before this society could be organized will no doubt recall with me that it required a great deal of patience and tact and real pioneering in a new religious atmosphere and life.

There were the critics who contended that a C. E. Society would bring discord and disruptions into the church. "Have prayer", not in a Mennonite church, we don't want to turn "Oeffengalisch" yet. Have evening meetings, it should not be because it will only be another place of temptation for the young people to go to. These were only a few of the many reasons given for not having a C. E. Society, but these crooked paths were soon straightened out under the efficient and able leadership of Rev. C. H. van der Smissen.

In due course of time, the time seemed ready to take the final step towards the organization of a C. E. Society and on January 15, 1887, the organization was effected.

Be it remembered that the United Society at this time was only six years old.

With reluctance we joined this new society. We were all very timid and took the step very seriously. Some people were against the pledge. However, this also was soon smoothed over. I remember how anxiously we waited for the model constitution which we later received from the United Society. The committees that the first society had were: Lookout, Bible Reading or Prayer Meeting, Sunday School, Social, Musical and Executive.

The first representative at a National convention of C. E. was when I attended the convention in Chicago in July, 1888. This indeed was a mountaintop experience. I stopped at Berne, Ind., on the way home and made a speech in Pennsylvania German. This was humiliating, for the people there were a combination of Swiss and German.

The Bally C. E. Society is the second one organized among the General conference of Mennonite churches of North America. Halstead, Kan., was the first church to organize a C. E. Society.

I will close with my testimony of the worthwhileness of C. E. It conquered my timidness. It gave me training in public speaking through participation. It trained me in the art of giving and I have been tithing since 1888. The training was also profitable in commercial life.

BLESSINGS

Mary Borneman

An artist was once asked to paint a picture depicting a dead church. The committee to whom he presented the finished picture were surprised to note a beautiful edifice filled with well-dressed people. They could not believe that it was the true picture of a dead church until the artist pointed out the heavy cobweb which completely covered the opening of the box marked "Missions". Particularly at the Easter season we are impressed with the fact that we have a living Saviour and we want our churches to be filled with the Life which He alone can give. We remember Christ's command, "Go ye and teach all nations" and we know that the church which neglects its missionary privileges is not enjoying the full measure of life to which it is entitled.

Sir Wilfred Grenfell tells the story of how at a dinner given in his honor a woman remarked to him, "Is it true that you are a missionary?" and his unexpected reply was, "Isn't it true that you are?" As we think of this we realize that each one who knows the story of Christ must help to pass it on to those who do not know it. Let us be missionaries whose daily lives are faithful witnesses for the Master. Let us not forget to pray daily for the missionaries on the field, at home and abroad, and let us give for their support as we have not done before. The average missionary denies himself comforts which we take for granted because he receives a meagre salary, yet he serves joyfully and without complaint. It is quite true that many can not give this year as they have formerly given and that means that those who can give must give more than usual. It can be done and it must be done if the church is to enjoy the abundant life which Christ came to give. Long ago Solomon said, "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet but it tendeth to poverty." No one has ever become poor because he has given to the Lord but has rather received an added blessing. Make this blessing yours if you have not already experienced it.

THE S. S. LESSON

May 3, 1931

Jesus in the Home of Zacchaeus.

Luke 19:1-10.

Golden Text:—The Son of man came to seek and to save that which was lost. Luke 19:10.

Jericho was the city under a curse yet Jesus visited it. The world of sin is under a curse, too, but Jesus in His love came to the world just as He did to Jericho—to seek and to save that which was lost. In the city of Jericho were two persons upon which the Lord had special compassion. He thought so much of them that He found time to halt there on His way up to Jerusalem where He was to perform the greatest act of all time—the redemption of the sinner through the shedding of His blood. We note how important in the eyes of our Lord is the value of a soul when He could turn aside for a moment in His important career and minister to it. The two in Jericho who received His peculiar attention were blind Bartimeus and Zacchaeus. Just outside of the city were two other blind men waiting to benefit by His compassion. How sad it was that only those mentioned benefitted by the passing of Jesus through the city of Jericho. Like of old, Jesus of Nazareth is passing by, but, like those of that time, only a few are really and earnestly desiring the blessings He has to bestow freely.

There were crowds of curious ones watching as He entered the city, but, they were not desiring anything He had to bestow. They still look on unimpressed even though great things are done for God in the name of Jesus. In their looking on they had a kind of interest in Him, but it was not a soul saving interest. They were too well satisfied with themselves. That is just what is the matter with men today. They are not seriously seeking Jesus for the good of their eternal souls.

Zacchaeus was different. No doubt he had heard about Jesus and the things He taught and was impressed. He did not stop with just a favorable impression.

Such things are a good beginning but if not followed up they amount to nothing but curiosity. Zacchaeus differed from his townsmen in that he wanted something more than the satisfaction of a curious interest. He wanted to know "Who He was", which implied what He represented in his mind something He might do for him.

Zacchaeus labored under a serious handicap. He was a publican with all the general contempt of the day given to his class resting on him. Publicans were regarded as traitors to their nation. As collectors of tribute for the Roman masters who often unjustly imposed hardships on the people and were generally dishonest, it was hard to live down the disgrace that went with their office. Then, tax collectors are never loved, no matter for what they collect. Again, he was wealthy. Wealth, while it may be rightly used, makes it all the more harder to be a God fearing and God trusting person. In the crowd there was also the handicap of littleness which would at first seem to make it impossible for him to look upon the face of Jesus. We admire Zacchaeus all the more because he found a way to overcome his handicaps. Like the man born of four, he found a way of getting to Jesus in spite of the crowd. Crowds are selfish and unthinking, but, Zacchaeus did not mind that. He had a will and he found a way. Nothing really prevents those who are in earnest from seeing Jesus.

Jesus noted the effort made by Zacchaeus. No doubt He saw deep into his heart as well as the outward show of his desire to behold Him. "He knoweth the heart and readeth the thoughts of the mind." Little though he was, Zacchaeus rose high above the rest of the people in the estimation of Jesus. He wanted Jesus and Jesus wanted him. All those who seek Him shall find Him. It was a happy home to which Zacchaeus led Jesus for we can think only of happiness in the home where Jesus is a welcome guest. With Jesus in the home, the home is bound to be a different one and a happier one.

His contact with Jesus not only changed the life of Zacchaeus but led him to make right whatever wrong he may have done. The proof of one's sincerity in accepting Jesus as Lord and Master lies in one's effort to make right the things that should be made right. The one who professed to be a Christian and still carries with him the blame for wrongs that he does not try to correct belies his profession and gives the world its opportunity to point to inconsistent ones who give excuses to others for not making professions.

The answer to the criticism that Jesus associated with publicans was that he came to save the lost. He came to the lost that He might have them. He did not come to share their sins. He hated them. Those who accepted Him then recnounced their sins and obeyed him in both letter and spirit.

DEATHS

Franz.—Leonard Franz, only son of Peter and Katharina (Wohlgemut) Franz was born near Warsaw, Poland, Oct. 1, 1848. At the age of 18 years he was baptized upon his confession of faith in the Lord Jesus Christ as his personal Saviour and united with the church in Russia. On the 14th day of May, 1872, he was united in marriage to Eva Dirks. The Lord blessed this union with eleven children (six sons and five daughters), of which two daughters preceded him to the heavenly mansions in their childhood years. In the year of 1875 he with his devoted wife and then one son came with others from Russia to the United States, settling at first near Yankton, S. Dak. In 1881 they moved to a new settlement near Parker, S. Dak., and so became one of the pioneers of this near district in taking up a homestead. It was at this place that his beloved wife and mother of the family passed away on the 28th of December, 1898. In 1902 a new settlement was sought once more and this time he with his children came to the state of Washington settling near what is now the Warden district and so became a pioneer a second time. When the Mennonite church at Ruff was organized in 1910, he became one of its charter members remaining a member there until his end. As the settlement near Warden was dissolving, he with his daughter Susie, who were now living alone on the farm moved nearer to his children at Schrag, 1921. The last years on the homestead and near Schrag his daughter Susie kept house for him and cared for him faithfully until his end. Throughout his entire life he was always well and strong and experienced very little of sickness untit he last few years of his life here. In 1928 due to an ailment of rheumatism walking became impossible and so would move about with the aid of a rolling chair, or with the help of others. His final sickness lasted about three weeks. He was a great lover of music and singing and enjoyed it ever so much when his children and others would sing; during such times, even while sick, he would join in by taking part of the songs. Many a time when alone he was heard singing. Among his favorite hymns were those in German, "Gott ist die Liebe", and "Sicher in den Armen Jesu." During the weeks of his last sickness he was very content and patient. That of being content was an outstanding characteristic of his life. If any difficulties arose and clouds of worry were apt to gather heavy, finally he would say, "It will come out all right." Early Wednesday morning, April 1, 1931, at 7:00 o'clock, just as he had asked for a breakfast, very suddenly he answered the call of the Lord. He attained the age of 82 years and 6 months. He leaves to mourn his departure six sons, three daughters, five daughters-in-law and two sons-in-law, thirty-eight grandchildrer living, two having preceded him in death, and five great-grandchildren, and other relatives and many friends who loved him. They mourn not as such without hope for he went home to Him whom he loved. Funeral services were conducted from the Menno Mennonite church near Schrag, Washington, interment being made in the Mennonite cemetery near this church. Rev. P. R. Aeschliman and Rev. M. J. Galle spoke words of comfort.

Von Steen—Helen Anna von Steen, nee Wiebe, was born November 1, 1852 at Marienburg, West Prussia. Her early training and education she received in the schools of Marienburg.

Christian influence at home and the church created in her the desire to surrender her life to Christ and accept him as her Saviour. May 19, 1869 she was baptized by Elder Gerhard Penner upon her confession of faith in Christ and received into the Heubuden Mennonite church.

Until June, 1880, she remained at home and was a help and comfort to her parents. The same year, together with her brother Gerhard, she came to America and made her home with her uncle and aunt Louis Zimmerman, near Beatrice, Nebreska.

February 10, 1881, she was married to Brother Henry von Steen. This union was blessed with eight children. Two of these preceded the parents to the homeland.

The family lived on their farm homes near DeWitt and later near Beatrice, till 1918. Since then father and mother von Steen lived a retired life in Beatrice. Since father von Stein preceded her to the homeland, July 25, 1929, she often felt her loneliness and had a desire that she, too, might be called home.

After a short illness she was called home, April 7th, 10:15 at night. Her age she brought to 78 years, 5 months and 7 days. Those left to mourn her departure, are three sons, three daughters, three sons-in-law and two daughters-in-law, eighteen grandchildren, one greatgrandson, two sisters and one brother. Besides these, there are many other relatives and friends who mourn her departure.

Funeral services were held in the afternoon of April 11th. In the home words of comfort were spoken by Rev. H. T. Reimer, German text, Rev. 21:3 and 4, and by Rev. Jacob Wiebe, English text, II Cor. 5:1-10. In the church, Rev. F. Albrecht spoke German, text, John 14: 18 and 19, and Rev. M. Horsch, English text, Psalm 90:12.

JOTTING

After serving Zion church, Souderton, Pa., for nearly eight years, Rev. G. T. Soldner resigned to accept the pastorate of the Eighth Street church, Goshen, Indiana. The resignation is to become effective May 31st.

A farm owned by Gustav Frey nine miles north of Canton, Kansas, is an interesting place to visit. It is located in a picturesque valley. There are eight springs on the place which makes it a delightful place in summer. Battle Hill where the Indians had their last fight in the community is a historic place. It has two hills of about one thousand feet in height. The place has the appearance of an old volcano which threw large rocks a long distance. Dark caves about the place invite one to explore their depths. Colorful rocks abound.

JOTTINGS

George Stoneback of Bethany church, Quakertown, Pa., recently won the essay contest sponsored by the W. C. T. U. in the high schools. George is planning to enter Bluffton College this fall.

Upper Milford church, Zionsville, Pa., will again conduct an Ascension Day Service. It has been dcided that a service of this kind shall be included in the yearly program of the congregation.

In the West Swamp, Pa., church a fund has been startd by the young women of the congregation looking to the purchase of a new organ. The present instrument was probably the first pipe organ placed in an American Mennonite church and it has served many years.

Between twenty and thirty Russian Mennonites are working in the orange groves about Upland, Calif. They have been worshipping with the brethren in Upland for some time. On Palm Sunday they formed a men's choir and rendered a Russian Passion Hymn.

April 26 to May 3 are the dates of the Bible lectures to be given in the First Mennonite church of Upland, Calif. The speaker is to be a former pastor of the church, Rev. M. M. Horsch, of Beatrice, Nebr. At the close of the meetings it is expected that a number of members will be received into the church.

During the Easter holidays the Glee Club of Blufftos College made a successful tour through the Middle West stopping at a number of localities in which Mennonite churches are located. At Bloomington, Ill., the nurses of the Mennonite Hospital and Sanitarium gave the young men a reception at one of the nurses' homes connected with the institution.

The 133rd session of the Eastern District Conference will be held in the Allentown, Pa., church April 30 to May 3. Arrangements have been made for guest speakers to address the meetings at various times during the Conference. They will be, Mrs. Mary Burkhart, from our mission in India; Max Reich, a prominent member of the Society of Friends, and Rev. G. A. Greiss, a well known Allentown minister.

The Men's Brotherhood of the Allentown, Pa., church held a very successful banquet last month. The president, Jacob Solt, acting as toastmaster. Rev. A. S. Rosenberger, of Quakertown, delivered an inspiring address and the Men's Chorus of the Upper Milford church rendered several selections of music. A number of men from the Upper Milford congregation were among the guests. On April 9th the Brotherhood paid a visit to the Men of the Grace church, Lansdale, Pa. Rev. H. G. Nyce, the pastor of the Allentown church, is secretary of the Ministers' League of the city and was one of the speakers at the Lenten services held in the Zion Reformed church, under whose pulpit the Liberty Bell was concealed during the Revolutionary war. The church is located in the heart of the business section of Allentown.

About 35 young people gathered at the home of Rev. Toevs, pastor of St. John's church, Pandora, Ohio, one evening last week and had a delightful time. Rev. and Mrs. Toevs they found to be royal entertainers.

Sunday, April 19, the C. E. Union of the Eastern District Conference held a Rally in the West Swamp church. Rev. Henry Kistler of Pennsburg, Pa., was the guest speaker. Special music was rendered by the Brethren Quartet of Quakertown.

Prof. Harold Bender, of Goshen College, is expected to deliver a Vesper Address at Bluffton College in the near future. Prof. Bender has recently returned from Russia and is in a position to give first hand information concerning the situation in that country.

Dr. Peter Epp, one of the Bluffton College professors, addressed the local Community Luncheon Club on the Five Year Plan in Russia. Dr. Epp left Russia at the time of the rise of the Soviet regime but has been keeping in close touch with the internal affairs of the country through many relatives and friends.

Bethany church, Freeman, S. D., enjoyed a visit on the morning of April 12 from Rev. David P. Schultz of the Bruderthaler church near Dalton, who preached at the morning service. In the evening, Rev. S. P. Preheim gave an address on Playing Cards or the Gamble of Life. The address dealt with the history, character and results of card playing.

Miss Esther Hoyt, recently returned from her field in Europe, was the speaker at the Ebenezer church, Bluffton, Ohio, of which Rev. P. A. Kliewer is pastor. In her stirring address she told of conditions in Eastern Europe and the work done by Christian missions among Russians, Little Russians, Poles, Jews, Czechs, and in South Eastern, Central and Southern Europe contains a population of 200,000,000 and has 700,000 villages ripe for evangelization.

We had a very blessed Easter, writes Rev. M. M. Horsch, pastor of the Second Mennonite church of Beatrice, Neb., with baptismal service in the morning. Our Junior choir and the Bethel College Male Quartet helped to make the service all the more blessed. The Quartet, then, at 8 p. m. rendered a sacred concert to a packed house. It was a rare treat to all of us and we were very thankful to them for their presence with us. In the afternoon they gave a concert in the country church and also sang for the patients in the Mennonite Hospital. Next week (Tuesday) I expect to leave for California to conduct a series of meetings in the good old Upland church. It will be rather a strenuous time as long as the meetings last, but I anticipate a blessed and happy time with our children, relatives and friends.

Hymn Books and Song Books for Church and School

Mennonite Hymn Book

Authorized by the General Conference and compiled by a committee of seven thoroughly qualified.

The book is a 392 page volume, containing 412 hymns of dignity and character and a splendid selection of responsive readings. Hymns are well arranged for all Church Year occasions. Choice selections for Missions, Peace, Home and Religious Education, including a number of children's hymns and translations of "Gesangbuch mit Noten" favorites.

A suitable hymn-book for every department of the church. Nearly every hymn has the text set within the music. The music and type are clear and bold.

Printed on super fine book paper and bound in artistic durable binding.

Price: Full Cloth, $1.50 post paid. 12 or more copies, $1.20 not prepaid.

Full leather, $2.50 post paid. 12 or more copies, $2.15 not prepaid.

Tabernacle Hymns No. 3

A Great Gospel Song Book for Church and Sunday School

It is a collection of 352 pages of carefully gleaned Hymns and Gospel Songs—including a strong Responsive Reading section—for all occasions in Church Worship, Evangelistic Meetings and Home Services.

Songs Carefully Chosen

The songs have been specially selected for their singable qualities, while the words have been carefully chosen for the message they convey, covering every phase of religious experience.

Beautiful Silk Cloth Binding

It is issued in a beautiful dark green silk cloth binding, with title embossed in gold at $55.00 per 100, not prepaid. It is also available in a green paper, wire-stitched binding, at 45c each, postpaid; $35.00 per 100, not prepaid.

Orchestrated for eleven instruments.

Hymns of Praise Nos. 1 and 2 Combined

"The Greatest Collection of Songs for General Use Since the Moody and Sankey Gospel Hymns Series"

A 464 page book containing the choice of gospel hymns and songs that have endeared themselves to generations of music-loving Christian people. This book contains all the numbers (duplicates omitted) that appear in "Hymns of Praise Number Two" and "Hymns of Praise."

It contains 464 pages and is very attractively bound in a beautiful cloth board cover of a new pattern with title embossed in gold.

Issued in both round and shaped notes.

Price: $60.00 per 100, not prepaid; 75 cents the single copy, postpaid.

It has a most complete orchestration for fourteen instruments.

Praise and Service Songs

Round notes only

This book is the most complete book ever published by us for general Sunday School use whether for departmental or general assembly work. It has a special section for Juniors which is adequate for the most exacting of department heads. Special orders of services for all ages with a large number of very appropriate readings. All songs arranged by subjects. Price: 256 pages bound in attractive cloth, $45.00 per 100, not prepaid; 55c the single copy, postpaid; bound in manila, $30.00 per 100, not prepaid; 40c the single copy postpaid.

Sociability Songs

For Community—School—Home

12 National Songs
30 Folk Songs
48 Sacred Songs
6 Thanksgiving Songs
15 Christmas Carols
18 Negro Spirituals
21 Human Interest Songs
74 Stunt and Pep Songs

This is by far the finest community song book on the market—128 pages—Bristol binding.

Price: 20c per single copy, prepaid; $1.80 per dozen; $13.00 per hundred, not prepaid.

Order from MENNONITE BOOK CONCERN, Berne, Ind.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI BERNE, INDIANA, APRIL 30, 1931 No. 18

EDITORIAL

The work of caring for our unfortunate Russian brethren must continue with renewed vigor no matter how depressing our economic condition may be. There remain about three hundred of the brethren in Germany who fled there last fall. Hundreds of those who came were cared for a time by the German Goverment, but that aid was to discontinue last February. Many, with the help of the German Government and Mennonite friends the world over, went either to Brazil or Paraguay to begin life all over again. A portion of those who might have gone to South America preferred to remain in Germany until the way would open for them to join their relatives in Canada, but now there is no chance for them to migrate there, the Canadian Government having practically shut the door to immigration. With the economic depression everywhere the Brazilian Government has also so restricted immigration so as to make it practically impossible for penniless people to enter the country. Paraguay still is open, but the expense involved in assisting so many to that country is great as ever. It seems hard that our own country, with other so called Christian countries, should discard its traditions and shut its door to religious refugees. We seem to have forgotten that the best assets of our citizenship are the descendants of those who came to our shores in order to worship God as their conscience dictated. We cannot guess what would have been the results had the Puritans, the Huguenots, the Quakers, the Mennonites and others been turned back from our shores when they sought refuge here. We used to teach our children that America was the land that welcomed those who came here seeking opportunity to worship God and live goodly lives. Now, with the criminal, the thriftless and the undesirables we find that Christians are just as unwelcome. We who waste more in a month, than some poorer people need to live on for a year seem to feel that America will go to smash if she welcomes the able bodied refugees who only ask for a chance to lead honest and decent lives and contribute with their labor to the substantial wealth of the land.

More trying, even, than those of the Russian refugees in Germany are the circumstances of the Mennonite refugees in Harbin, Manchuria. There are about a thousand of them including a few Lutherans in that far-off city. They escaped from Russian Siberia facing terrible hardships traveling hundreds of miles over the snow and ice. A few have succeeded in reaching America, but very few can hope to join them here. The political situation is such that if they remain in Harbin long they may be handed back to Russia by the Manchurian Government. The power of Russia in that direction is growing daily and it is not impossible that Russia may soon be strong enough to compel their return. They must be saved from such a fate. Paraguay is a long way off and the cost of getting them there is tremendous and if gotten to that country there must be added the expense of out-fitting them for their new life in this new land.

Saddest of all is the situation of those in South Russia who have not the slightest chance of getting out. Recently the Soviet Government has determined to make the Mennonite colonies model agricultural districts, Model State Farms, under their Five Year plan. The land there is in the best state of cultivation and taking it from the people and cultivating it as a Government project will enable the Soviets to say: "See, how under our five year plan we can produce bumper crops." No doubt they will then demand that other communities with poorer lands come up to the standard produced on Mennonite lands. This will be their whip over other poor tillers of the soil.

More desperate than the economic situation with which our brethren are faced is the religious situation. The ministers have already been banished. Public worship is forbidden. Religious literature has been destroyed. The young will be taught the nasty morality of atheism. In some sections the nationalization of children has already started. This means that children are taken from their parents to be raised in State Institutions while father and mother are compelled to do the manual labor of the community, Some parents have already been drafted to do this. The next step after nationalization of children will be the nationalization of women, which means that children will be bred like cattle and womanhood degraded to a mere breeding machine in the interest of the state. Religion, morality, the family and virtue will disappear altogether in the communities where once our brethren lived happy, industrious and virtuous lives. There seems no human way of getting help to these unfortunate brethren.

We join with them in the cry "How long, O Lord, how long?" In the meanwhile our help must be extended to those of our brethren who may yet be helped before it is too late.

COULD I BUT KNOW

Could I but know
The thoughts that pulsate—vibrate—strong
Within the mind of one who seems to me all wrong;

Could I but see
With him, his facts—relationships—desires,
The purpose high toward which his struggling soul aspires;

Could I but feel
His sorrows surge—his joy—his thrills of hope,
With which, in hidden depths, alone—his self must cope;

Could I but understand
His thought—his life—his noble self and true,
Could I, unselfish, even get his point of view;

Could I ('tis possible), why then
We'd understand—and Peace and Brotherhood
Made real—at once, we'd see the common good.

H. W. Hurt.

CHILD HEALTH DAY

By the President of theUnited States of America.

A Proclamation

WHEREAS the Congress by joint resolution has authorized and requested the President of the United States of America to proclaim annually that May Day is Child Health Day; and,

WHEREAS the Congress by joint resolu- being of children is a community responsibility as well as an individual duty; now

THEREFORE, I, HERBERT HOOVER, President of the United States of America, do call upon all Governors of the States of the Union, and all Governors of territories and possessions of the United States to declare to their people that May Day should be used wherever possible as Child Health Day, for the consideration of all public and private measures by which the health of our children may be conserved and advanced. I especially commend for consideration on that day "The Children's Charter" as set forth by the White House Conference on Child Health and Protection.

IN WITNESS WHEREOF, I have hereunto set my hand and caused the seal of the United States to be affixed.

DONE, at the City of Washington this seventh day of April, in the year of our Lord nineteen hundred and thirty-one, and of the independence of the United States of America the one hundred and fifty-fifth.

By the President:

HERBERT HOOVER.

Henry L. Stimson,
Secretary of State.

NOTICE TO MINISTERS

At our last General Conference a Committee was elected to revise our "Forms of Service for the use of Ministers."

In order to do this work satisfactorily, we would like to have the Cooperation of our Ministers in giving suggestions, as to which forms they wish to have revised and why, also for what occasion new forms should be included.

Kindly send your suggestions to

H. J. Dyck, Sec.
Elbing, Kans.

WITMARSUM THEOLOGICAL SEMINARY

April 20, 1931.

To the Conferences and Congregations
Supporting Witmarsum Theological Seminary.
Dear Brethren:

We are nearing the close of our 10th year in

Witmarsum Seminary, and we are still holding to our original policy of "Pay as you go or don't go." This year has been a bit hard for everybody. We are trying to stay within our means. Money among the churches seems scarce and hard to get, and from all indications conditions will likely not change soon. The whole world is still paying for our foolishness between 1914 and 1918. We can not destroy $350,000,000,000.00 in war without paying for it sooner or later.

Even with our hard year the Seminary has been able financially to keep even and also pay much of our last year's deficit. In order to pay up all obligations we need at least $3,000.00 by June 1st. This we should be able to raise if the various Congregations and Conferences will urge the matter a bit.

The various Conferences, aside from individual subscriptions, have paid in since Sept. 1st last as follows:

Central Conference	$348.35
Eastern District	700.00
Middle District	432.31
Pacific Coast	74.44
Northern District	30.70

This does not include the subscriptions given last summer by numerous individuals. In fact the Seminary this year has been running largely on individual subscriptions. If the three Conferences—Eastern, Middle and Central can reach near their budget we will come through with all obligations met.

This will probably be my last call before June 1st. May I urge that this matter be brought before all of our congregations and that we all do what we can. If every congregation, which has not already done their quota, will do a bit it will help the Seminary to close its work this year with all obligations met.

Thanking you all most heartily for your good support during the past 10 years and wishing you the blessings of God, I am

Very sincerely yours,
J. E. Hartzler,
President.

MINISTERS OF EASTERN CONFERENCE CONVENE

The Ministers and Deacons of the Churches of the Eastern District Conference held their fourth Ministerial meeting for the current Conference year, at the Eden Mennonite Church, Schwenksville, Monday April 13. There were eleven ministers and twelve deacons present besides a large number of visitors, some staying for both sessions.

Rev. D. J. Unruh, president of the Conference presided. He called on Rev. Elwood Shelly, assistant pastor of the Hereford Congregation to conduct the devotional exercises at the afternoon session. Rev. Shelly chose a very familiar text, Matt. 5:16. He gave a little exhortation that was very applicable to the group. This he followed with a very fervent prayer for the guidance of the Holy Spirit in the meetings. His request was granted in abundant measure.

One of the interesting features of the program was the revival of an idea first used in the same church three or four years ago: the preaching of a sermon at each of the sessions. Rev. W. Harley King, Mechanics Grove, preached in the afternoon on the theme "The Church at Worship." His message was very interesting and helpful. He pointed out three things that are existent in all worship (1) The Person Worshipped; (2) The Place of Worship; (3) The Manner of Worship. In the Christian worship these are not only more marked but they are raised to a higher plane. St. John 4:20 was the text used.

Rev. Carl J. Landis, Pastor, First Church Philadelphia, preached at the evening service on the theme "The Church at Work." He also grouped his thoughts around three factors that should be prevalent in the church program: (1) An effort to meet the needs of the people; (2) An effort to effect the social life of the people; (3) A foundation for belief in the things that the Church stands for. He pled strongly for the freedom of the pulpit and for fearless preaching. Matthew 25:31—40 was the Scriptural basis of his message.

Another feature of the program was the discussion of the general theme "Denominational Education." This was presented through two papers; the one by Rev. G. T. Soldner, "The Seminary"; and the other by Rev. Freeman H. Swartz, "The College." Both papers provoked considerable discussion and exchange of mutual thought.

Their one common factor was the way in which both dealt with the theory rather than the application of "Denominational Education."

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb..............................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance..................................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

Allusions to present institutions in our denomination were few. The chief purpose in the minds of persons comprising the program committee was the establishing of certain standards or goals, rather than a criticism of any present policies or conditions.

It will be impossible to give more than the briefest outline of each paper. That of Rev. Soldner may be reduced into seven points "These characteristics should be fundamental to any Denominational Seminary":

1. The seminary should deepen the conviction of the student as to his calling as a messenger of God.
2. The seminary must serve the church at large.
3. The seminary must serve the ministry at large.
4. The seminary must have thorough "Religious Education" facilities and departments.
5. The seminary must have a practical housing plant.
6. The seminary must have a good library.
7. The seminary must be well-grounded in the polity of the denomination which it represents.

At the evening service, Rev. Swartz presented the college phase of "Denominational Education." Briefly considered his discussion was:

1. The definition of the term "Denominational Education" — "The Denominational College must be a standard Liberal Arts College plus certain denominational requirements which are,
   a. A denominational atmosphere
   b. A denominational ideal
   c. Adherence to the denominational polity.
2. The determination of this standard or "norm" cannot rest solely in either the hands of the College or the Church, it must be applied on a joint or co-operative basis or obviously it will cease to be the institution for which it was created: "A Denominational College."
3. The attitudes on the part of both church and the college dare not be dictatorial or independent. (The church is parent of the college.)
4. The accomplishment of this in the Mennonite Church depends on the discovering of a "common denominator" in its diversant condition. (This is possible though seemingly impractical, for if this denominator does not exist how can there be seventeen branches of the same denomination.)

A motion was made that the last paper, of which the above is but a brief outline, be reduced in a more formidable size and be published in these columns.

The outstanding accomplishment of the day, with reference to the future, was the acceptance of the suggestion made by Rev. D. J. Unruh, during his "Consideration of Conference Problems;" viz. "That some plan whereby the ministers of the Conference could appear in the other pulpits of the Conference, should be adopted." Notation was also made of a suggestion made by Rev. G. T. Soldner, that the Ministers study and discuss at some future meeting the volume recommended by the Foreign Mission Board: "The Preacher and His Missionary Message," by Stephen A. Corey.

Rev. W. S. Gottshall, East Swamp charge, gave a very timely message in the "Closing Meditation" of the day. It was especially applicable to the present conditions of the age. He closed the session with prayer.

Another fatherly message was given by Rev. A. M. Fretz, Perkasie, in the evening devotional services.

The ministers and deacons were entertained for their evening meal at the El-Mar, one of Perkiomen Valley's best eating places.

Freeman H. Swartz, Conf. Sec.

Rev. David Toews of Rosthern, Sask., and Rev. Jacob Janzen of Waterloo, Ont., were in Philadelphia, Pa., last week attending a meeting of the Relief Commission. They spent a very delightful evening with the editor, examining some of the interesting historical items in the editor's library.

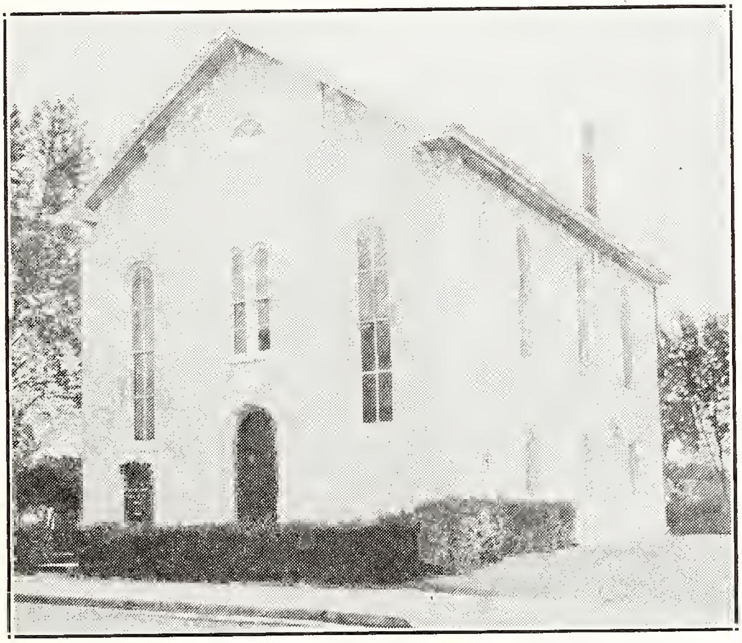
GRACE CHURCH, LANSDALE, PA.

Lansdale, Pa., April 6th, 1931.

To the Editor and Readers of the Mennonite:

Grace Mennonite Church of Lansdale, Pa., extends its greetings to you.

Many years ago the Home Mission Board of the Eastern District Conference realized the importance of opening a mission in Lansdale and about fifteen years ago a meeting was arranged to get the Mennonites of Lansdale together. Although no Mission was organized at that time, the Home Mission Board did not give up hope, with the result that on February 2, 1928 we met at a private home and on February 23 organized our Lansdale Mission with Rev. A. M. Fretz as leader, meeting every Thursday, at private homes.



Grace Church, Lansdale, Pa.

Beginning July 25th, 1929 we were permitted by the Board of Trustees of the Evangelical Church to use their vacant Church Building on Mount Vernon Street and held our first Sunday evening service on September 25th. On November 7, we were notified by the Board of Trustees that they had a buyer for the Church and that if we wanted it we must act at once. So, trusting in the Lord, we bought the church, a cut of which accompanies this article, on November 11th, 1929 and began to make the necessary repairs and alterations. One of the first services in the renovated church was the concert of the Bluffton College Men's Glee Club on December 30th.

Rev. D. J. Unruh, our Pastor was with us for the first time on January 2nd, 1930, and since that time the work has gone ahead by leaps and bounds. On January 12th, we held the first session of our Sunday School and also our first morning church service. On February 27th, we organized our church, adopted a constitution and elected officers.

During 1930, our Deacon, J. R. Fretz, was ordained and installed and our pastor, Rev. D. J. Unruh, was installed. Our congregation was formally received and accepted into the Eastern District Conference at Deep Run. We held a week of services at the time of dedication of our renovated church. Rev. Byron Musselman and members of the Male Choir of Bethel Mennonite Brethren in Christ Church of Allentown, held special services. Another outstanding series of services was the Bible Conference of the Hebrew Christian Alliance of America. Its President and Secretary spoke on various phases of the Jewish rejection of Christ and Christianity, and Alexander Kaminsky, noted Russian Violinist and favorite of the late Czar, rendered selections each evening and the final evening was devoted to a sacred recital and story of his conversion. Our church and community was richly blessed by the conference and one of the outcomes was the talk by its Honorary President, Max I. Reich, who is also a Friend at the Ministers and Deacons Conference held jointly with the Quakers in the Germantown Church on January 6th, 1931.

On Wednesday, December 10th, we invited Rev. A. M. Fretz, our Pastor Emeritus to conduct our prayer service. After dismissing, we met downstairs in a surprise social and testimonial hour in honor of his 77th birthday. Our annual congregational meeting was held on December 31st, followed by a get acquainted social hour and a watch night service. Our officers for 1931 are, Rev. D. J. Unruh, Pastor; Jacob R. Fretz, Deacon; J. Clarence Fretz, Samuel L. Gerhart and Clayton L. Fretz, Trustees;

Russel Hearing, Recording and Corresponding Secretary; John E. Fretz, Treasurer.

During 1931 we had the following special services: Rev. H. M. Hottel of Bethlehem Brethren in Christ Church conducted a special service assisted by his male chorus. Our young people led by Rev. Unruh conducted an evangelistic service in Seamen's Institute, Philadelphia; the Quartet of the Hatfield Brethren Church rendered a service in song and during the absence of our pastor, one of their pastors, Rev. David Cassel, conducted a prayer service. Rev. and Mrs. N. M. Cressman, returned missionaries of the Mennonite Brethren in Christ Mission in Cambodia, Indo-China gave us their experiences. The Ushers Quartet of the Holy Trinity Baptist (colored) Church rendered a number of spirituals. Mrs. Amy Unruh, ex-dope fiend, and convert of Tom Noonan's mission, New York, gave the story of her life. Mr. H. L. Lutzweiler assisted by Miss Dallas rendered selections on the xylophone and Mr. and Mrs. J. H. Hallman of Norristown, gave an illustrated account of their trip to Europe and the Passion Play. Rev. Unruh preached a series of sermons on the "Home Beautiful" which were profitable to all.

At the time of organization, February 27th, 1930, there were 45 signers, on December 31st, we had 90 members of which 59 had been members in good standing in other Mennonite churches seven were received on reconfession of faith, six of these had been Mennonites, 14 were received by letter from other denominations, of which two were former Mennonites and ten were received through baptism. To date we have a membership of 96.

Our church is cooperating with the other Churches in town. On February 9th and 10th, the Lansdale Ministerial Association procured the services of Dr. Ross H. Stover, pastor of the Messiah Lutheran Church of Philadelphia. On Good Friday, seven of the Churches joined in a union service, each of the pastors speaking on one of the seven last words of Christ, those not joining conducted their usual services.

We have a live Sunday School of which Allen R. Fretz is Sup't., Ethel Fretz, Secretary and Rolland Hawthorne, Treasurer. On Thursday evening, January 9th, 1930, we decided to start Sunday School on January 12th, at which time 62 were present. On December 28th, we had an enrolment of 139 with an average attendance for 1930 of about 100. The present enrolment is 150.

Besides ours regular choir we have a Junior choir which renders selections at our Sunday morning services. This gives the young people a chance to be useful and keeps them interested in our organization. A number of our young people meet every Wednesday evening before prayer meeting to study "Personal Evangelism."

Our Ladies' Aid Society is very active and the church is indebted to them for the many necessities and conveniences they have contributed. We have organized a Senior and a Junior C. E. Society. On Thursday evening, April 9th, the Men's Brotherhood of the First Mennonite Church, Allentown, Pa., expect to conduct special services at which time we intend to organize a local brotherhood.

Although this report shows progress in all our activities, and the future looks rosy, due largely to the devotion of our Pastor and the fundamentally Scriptural messages he brings, we must acknowledge the financial assistance we are receiving, both from the General Conference Home Mission Board, and the Home Mission Committee of the Eastern District Conference. As we are still under heavy obligations, it is our hope that these Boards will see their way clear to continue their help for the present, and that our many friends will continue praying for the prosperity of the work at Lansdale.

Yours in the Master's service,

Russell Hearing, Corr.

CORRESPONDENCE

Salem Mennonite Church, Sonnenberg (Dalton) Ohio.—Good Friday was the occasion of receiving seven young souls into our congregation through the sacred rite of baptism. Easter Sunday, we commemorated the resurrection of our blessed Lord through holy communion, which was quite generally partaken of by the members and visiting brethren.

The Sunday following, Bro. Dietrich Rempel, a former refugee from Russia and since a graduate of Bluffton College, addressed our congregation in the evening telling us of his harrowing experience up to his flight from the land of his nativity, now become a "utopia" of communism. A local individual, who "knows it all," volunteered after the meeting to inform Bro. Rempel that Russia has the "best government on earth," until Bro. Rempel finally took the would-be Bolshevist disciple by the collar—all but the well deserved shaking—, and somewhat quieted him down, though hardly to reason.

Last Sunday we were favored by a visit from Rev. S. H. Baumgartner, of New Haven, Conn., a retired minister of the Evangelical Association, who preached to us a powerful message on the text: "Father, the hour has come" (John 17), after talking interestingly to the Sunday School.

N. G. F., Corr.

HEROES FOR CHRIST

By Johanna Schmidt.

When we think of a hero, we usually think of somebody who does something unusual or outstanding in some line or other. He does that which the great majority will not do because they lack the courage. A hero can therefore, never belong to the crowd, who one day hails Christ as the Son of David and the next day cries "Crucify, crucify Him!" These are the unmistakable signs of one who belongs to the crowd.

A hero for Christ, I think, must be great along the same lines along which Christ was great. We claim that Christ came into this world to make us like Himself, sons of God and children of the Light. To spread Light and Truth was His one object in life. So a hero for Christ certainly too must love and value Truth above everything else, and follow it at any cost. That includes Truth along any line whether it be science, history, or religion, because, we know that all Truth has its origin in God and must, therefore, ultimately lead us to Him, Who is the Truth. One who honestly endeavors to find the Truth will discover it. Jesus promises: "Seek and ye shall find." God has so ordered things that time always tests the Truth of our conceptions and practices. He, who could say of Himself: "I am The Way, The Truth, and The Life," testifies to this end: "By their fruits ye shall know them." Jesus' priciples have life-giving power, because they are life itself, and everything that is not connected with this True Source of Life must finally die; it cannot withstand the test of time.

The search for Truth is a purifying process as the history of the Christian Church has proved again and again. Always, in the history of the believers, did the false have to give way to the right. And in every case was this purification accomplished by more Light and more Truth.

And, when we as heroes for Christ, perhaps sometimes fail in our attempts and endeavors to discover the whole Truth, then we will not be judged according to what has yet remained beyond our reach, but according to our faithfulness in living up to the Truth we have discovered. This, of course, always includes a search for more Truth, because, I am sure, we all admit that for all of us in Christ are still many both undiscovered and unappropriated sources of Light and Truth. And a hero will press on towards that "which lies beyond." His joy and satisfaction lies not in feasting on what he has already discovered and accomplished, but in "pressing on towards the mark." He feels with the poet:

"Give me a battle to win,
And courage to fight,
Give me a hill to climb,
And strength to gain its height.
And when I have reached its summit
One thing I will ask of Thee:
Give me a hill beyond
Calling aloud to me."

If therefore, any of us aspire to be heroes for Christ, as I am sure we all do, we will have to make our ventures in the undiscovered territories of Truth. And a hero we can be only when we are willing to advance on the way of Truth beyond the point which the majority realizes, not only in words, but in deeds especially.

History has innumerable examples of such heroes. Abraham, true to his conviction that God had intended his life to be a blessing for others, left home and kindred. Moses, convinced of the Truth, that if Israel should maintain their faith in Jehovah, they must leave Egypt, demands of Pharaoh, "Let my people go." Think of all the prophets of the Old Testament, of Jeremiah and Isaiah, e. g., with their messages of Truth, in which Israel was again and again warned against the coming judgment for their disobedience. How the great majority hated these Truth messengers! And even in the New Testament the seers of their day are upbraided by the believers. Paul, with his new discovery of the Truth, that neither circumcision nor uncircumcision is essential to salvation, but faith only, finds even in the group of Christ's immediate disciples his opponents. And Luther, realizing this same Truth, that a vital, living faith in Jesus Chrst alone can save man, and that no outward conformity to the precepts of a church or membership within a church is essential, is excommunicated by the Church. And the history of the Reformation is full of numerous examples of men and women who suffered a similar or worse fate than he, because they followed Truth as they had seen it.

And in our day, too, many outstanding Christian leaders suffer persecution. We no longer kill our heroes with the sword, but we undermine their influence in various and sundry ways, and cause such heroes to die by the inch.

Somebody else has seen Truth from a different angle than we, or perhaps he has discovered a greater portion of it, and we become intolerant. Fosdick has once said: "God is so great that all our ideas of Him are partly false and partly true." Perhaps this other man's conception of God is less blurred by preconceived ideas and prejudices than our own. Our experiences with God differ according to our several needs and abilities, and therefore our conceptions of God must necessarily differ also. Two children, each playing with the same ball, may discover different aspects of that object. One may find that the ball rolls, another that it bounces. Would it not be foolish for the one to deny the Truth of the experience which the other has made with the ball? Their conception of the ball would grow if each, instead of rejecting the other's idea as false, would incorporate it in his own, and for himself test its Truth by actual practice.

And I believe there will be some fields in which people will perhaps always differ because one interprets them one way and another some other way. But I think, they are not the essentials. There are the great Christian principles of Love, Peace, and Good Will towards all men, which none of us can mistake. On these we are all united. Why not practice them also in the line of tolerating divergent views and thus remain true to Protestant ideals, which hold to the right of the interpretation of the Bible by each individual.

And then, let us pause for a moment, with the greatest hero of the Truth, even Jesus Christ, Himself. He came into a world of darkness in order to dispel that darkness. Those who claimed to be lovers of the Truth, the Pharisees and scribes, were His worst enemies. And yet Jesus is not afraid to say to them: "Ye have heard it said 'so and so', but I say unto you 'so and so'." As long as there is still so much darkness to dispel, so long will the followers of the Truth still have to go the Way of the Cross, as Jesus did. Wasn't it strange that the leaders of Jesus' time were His most relentless foes? I believe the reason for this was that they envied Him, because they felt He had advanced beyond them. Why is so often the Good the enemy of the Best, we wonder? And why is it so hard for us to admit that somebody else has gotten ahead of us? Can we ever be true heroes as long as jealousy mars our inner lives?

"To every man there openeth
A way, and ways, and A Way,
And the high soul climbs the High-Way,
And the low soul gropes the low,
And in between on the misty flats,
The rest drift to and fro.
But to every man there openeth
A High-Way and a low,
And every man decideth
The way his soul shall go."

SOME "DON'TS" FOR CHURCH-GOERS

Dont visit; worship.

Don't hurry away. Speak and be spoken to.

Don't dodge the preacher; show yourself friendly.

Don't dodge the collection-plate. Contribute what you are able.

Don't stop in the end of the pew. Move over.

Don't stare blankly while others sing, read, and pray. Join in.

Don't wait for an introduction. Introduce yourself.

Don't criticize. Remember to think of your own frailties.

Don't monopolize your hymn-book. Be neighborly.

Don't stay away from church because of company; bring them with you.

Don't stay away from church because the church is not perfect. How lonesome you would feel in a perfect church!—The Scots Observer.

D. D. Eitzen, Pres.
Mariam Penner Vice Pres.
Emma Ruth Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

A UNITED MENNONITE YOUTH THROUGH CHRIST

Mennonite Young People's Society

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

Sunday, May 10.

The Two Generations—Understanding Each Other. Ephesians 6:1-4.

The first thing each one of us should do as we begin the study of a topic is to read the Scripture portion. This week it is especially helpful for here we immediately find the solution of our problem in a large measure. That this is a problem none of us doubt for all of us have seen it and many of us have experienced the breach between father and son from either the father's angle or the son's angle or both. Our Scripture commands: "Children obey your parents in the Lord for this is right .... and ye fathers provoke not your children to wrath but bring them up in the nurture and admonition of the Lord." And after speaking to servants in their relationship to their masters, the inspired word of Paul says that all of these fine relationships should come "Not with eyeservice as men pleasers but as the servants of Christ doing the will of God from the heart." Right there we have one of the secrets for true reform, not through religious legislation nor by state legislation but by putting the will of God into hearts and then we will want to do that which is right.

A very fine plan for this week's meeting will be for the leader to assign topics to men and women of ages of 80. 60. 40, 20, 15, let each one of them speak on the relation between them and their fathers when they were boys. Make a special effort to have the parents present, give them a special invitation, let the entire meeting be carried through in the spirit of perfect frankness and in a spirit of trying to understand each other. Sing for the parents "Faith of our Fathers" and the parents might sing for the young people "Stand Up, Stand Up for Jesus."

It is no uncommon experience among all of us that after some tragedy has occurred we say, "If we would only have done so-and-so, this would not have happened." Yes, that is only another one of the "might-have-beens" of life. Have you ever noticed how when that old hymn "Where is my wandering boy tonight" is sung it will break wells of tears on the part of parents who are thinking how things might have been different if they had tried to understand and help Bill and Mary but now it seems too late, all they can now do is to cover up their blundering ways by praying for the young people that some day they will come back into the fold.

Much of the trouble in life-relationships, arises because of misunderstanding. We do not understand their motives, and we soon harvest a large crop of suspicion and mistrust. We feel bad when people do not understand us, and so do those whom we misunderstand. It would be very helpful if we would from time to time try to put ourselves in the other fellow's place and try to think what we would do in their situation. When we do not understand the other fellow we are soon out of sympathy with him, and right there trouble begins.

But there are thousands of homes where there is not that misunderstanding between Son and Dad, or between Daughter and Mother. There is a fine spirit of comradeship and goodfellowship. What is the secret, we ask. I believe the answer is to be found in the fact that they have early tried to have a perfect confidence and understanding between each other through all the trying years of life. They have always tried to understand and have confided everything to one another.

We are becoming tired of hearing that we are living in a new age, and yet that is true. Problems are altogether different from what they were even twenty years ago. The boy and the girl of today make as many contacts, have as many experiences, get as far away from home by the time they are twelve years old as we used to at the age of twenty. Experiences and thrills of various sorts come to them so rapidly and early in life that they cannot assimilate them and have a proper standard of values.

We must be patient with the young people They did not ask to be born, we invited them. They did not create this kind of a world in which they are living today, the older generation helped to make it what it is. And even if youth makes some blunders, if they evaluate wrongly at times, let us remember that this is the first time they are living in this kind of a world. We all learn by our experiences. Mistakes are often costly, but we made ours, too. The older generation still makes aplenty of them. If the parents have given the proper training and gentle guidance most of the young people will come through all right. They will no doubt pass through a stage somewhere in their teens when they make silly choices, have silly loves, and do silly things. The writer of these lines has passed through those days, he still remembers them; do you?

Some large industrial firms and business houses make it a special point to have both youth and age represented in their high offices. Youth is naturally somewhat radical but they have high idealism and much activity. Age is naturally more conservative, some of their former idealism has worn off, they are no longer quite as active as they once were but their judgments are riper because of their experiences. So the family becomes a perfect unit for any activity of life. And such it is, all society must look to the family as the true basis of our social fabric.

So then as we come to our conclusion, let us learn to know each other, understand each other, and confide in each other. We can, everybody concerned will enjoy this glad game and everybody concerned will be the better for it. Begin early in life when the boy or girl are but two years of age. Tell them it is your desire that you be good friends, pals and chums. Impress that relationship upon them from time to time, have them speak about it and live accordingly.

Let us appreciate and help our children in the best way we know how, they are of the best that have ever lived, it is a privilege to help fit them out for life. And surely we will need to appreciate our parents. Poor old dad, he never had the chances we are having. As we think back, how he has loved us, how he poured out his life for us and how he lives through us, he grieves when we sorrow, he rejoices when we succeed.

Very appropriately, this topic falls on the Sunday which in most churches will be called Mother's Day. All honor to our mothers who have always been only too glad to pour out their lives for us. Many of us can say like did Abraham Lincoln, when he said, "All that I am and ever hope to be, I owe to my darling mother." For it is due to mother's hopes and prayers that we get to become what in later life we accomplish.

Magazines and newspaper articles have had much to say the last few years in respect to the family. This fine institution seems to be at stake. It stands between two enemies, both are trying to destroy her very fabric. On the one hand is self-interested individualism which would destroy the sanctity and purity of the home so that individual appetites and desires might be satisfied. And on the other hand is revolutionary State Socialism which would destroy the home together with the abolition of capitalism and religion. They would place children into a public nursery and give the women equality economically. The sex relationship would revert to the savage temporary and promiscuous arrangement.

Jesus was very definite in His teachings concerning the family. On other topics He taught by principles but not so with the family. He taught that mariage is to be a divine spiritual union, the "twain shall become one flesh." Separation is justifiable only in extreme cases of fornication. Jesus was obedient to His parents, he enjoyed the social contacts of a wedding, he delighted the home life in Bethany, in the home of Peter and Mark's mother, and on the cross He entrusted His mother into the care of His beloved disciples. He put many of His best teachings in the symbolism of the home. God is a loving

Father, and we are His children. The father eagerly awaits the return of the prodigal son.

LEADERS AND COURSES AT THE SHIPSHEWANA LAKE RETREAT

The leaders, as secured to date, and the courses they will offer, at this summer's Young Peoples Retreat to be again held at Shipshewana Lake, Indiana, are as follows:

Prof. A. E. Kreider, Bluffton, Ohio, "The Teachings of Jesus."

Rev. A. R. Keiser, Dalton, Ohio, "Christianity and Its Peace Program."

Rev. P. E. Whitmer, Pandora, Ohio, "Movements in Mennonite History."

Rev. Lester Hostettler, Sugar Creek, Ohio, "Finding One's Place in Life."

Rev. E. Troyer of Normal, Ill., will be at the Retreat on Sunday and will preach in the morning, afternoon and evening. We are inviting all the Mennonite churches in the vicinity of the lake to spend the day with us.

Dr. J. E. Hartzler, Bluffton, Ohio, will give two evening addresses, one of them at least being an illustrated lecture.

Miss Clara Birky will be Dean of Women and will be in charge of women's recreation.

The music of the Retreat will be in charge of Rev. Lester Hostettler. Thirty minutes of each forenoon's program will be devoted to "Chorus Singing with Hymn Interpretation." This is for the entire Retreat group.

We are expecting Mr. Floyd Pannabecker, who is now enroute from the China mission field, to offer a course "Changing Modern Missions." We cannot have a reply from him until he arrives in America around the first of June.

We hope to announce the remainder of the Retreat staff within a week or two.

C. E. RALLY AT WEST SWAMP

The last of a series of four C. E. Rallies held since the annual Eastern District C. E. Convention last May, took place Sunday afternoon, April 19, at the West Swamp Church. There was a good attendance and a number of the societies were represented. William Sell, president of the West Swamp society presided and the meeting opened with a song service led by William Cope of East Swamp. Rev. Gottshall of the East Swamp Church led the devotional service and based his remarks on II Timothy 2: 1-15. After the prayer the male quartet of the Brethren church of Quakertown rendered two appropriate selections.

The speaker of the afternoon was Rev. Henry Kistler of Pennsburg. His very timely remarks touched a responsive chord in the hearts of his listeners. He threw out a challenge to young people and to older ones as well to live a life in full accord with the principles of Christ. He cited illustrations of men, who in times of physical disability and adverse economic conditions made definite resolutions to live according to Christian principles in all phases of their lives and to them God added unexpected blessings. We have not begun to touch the possibilities of that which can be when a life is fully yielded to God. In spite of discouragements which come to those who invest their lives in Christian service, there is no other type of service which pays greater dividends. There are greater returns for bearing responsibility as a leader in the church than in any other line of work. After all, according to Romans 12:1 it is only our "reasonable service" to give ourselves to the Master's work.

After several selections by the quartet, Mr. Robert Ross, president of the C. E. Convention made a few remarks in reference to the $1000 which is being raised for foreign missions. The time set for raising this sum is drawing to a close and the prayerful, self-denying cooperation of every one is needed if the goal is to be reached. The annual convention will be held May 30 at Lansdale. There will be sessions for both seniors and juniors and plans are going forward for a helpful and inspiring session.

CLEAN HANDS

Bert came up the steps laughing, and the crowd demanded the joke.

"I just passed Mickey Craig and Billy Stevens down the street," Bert explained. "Mickey is a little bully, as most smaller boys know. Just when I caught him he was throwing mud at Billy. Billy was, or had been, all dressed up clean to go on an errand, he told me. Mickey found his nice white suit too much of a temptation. And there he stood, scooping up handfuls of nice black mud and throwing it at poor Billy. I covered Billy's retreat, and left Mickey standing there scowling and wishing he dare give me a handful for interfering. And the funny part of it all was that Mickey, in spoiling Billy's white suit, had gotten himself a good bid muddier than Billy was." The crowd laughed with Bert now.

Mickey was foolish, of course. But he was only a mistaken small boy with a long future ahead in which to learn better. But right there in Bert's crowd was a boy, more than twice Mickey's age, who hadn't learned better. Only that morning he had indulged in Mickey's malicious pastime in another form. He had spoken bitterly, sneeringly, unkindly, in criticism of another fellow, of a boy who had done him no harm, and who was, in his own way, doing his best. It wasn't just his critic's way. Maybe it was a better way, and the verbal mud-throwing was inspired by subconscious jealousy.

That critic did not realize that he was harming himself as much or more than the boy he criticized. He was forming a bad mental habit cultivating an unpleasant, unfriendly point of view that is never any help to a boy, and always a hindrance. We all need friends. To win them we must be able to hold out to them the clean hands of friendliness, hands unsoiled by the mud of ill will or envy or malice. We must be able to speak the language of friendliness, too, and that does not fall trippingly from the tongue that speaks barbed words of criticism.

How can a boy keep his hands clean, his tongue free from undesirable speech? How shall he stand well with his fellows and, more important still, win the approval of his God?

There's an answer to the question in an old, old Book, a book that answers many perplexing questions for us all. That Book puts the questions first:

"Who shall ascend into the hill of the Lord? Or who shall stand in his holy place?" There's the question. And—

"He that hath clean hands and a pure heart." There's the answer. "Who hath not lifted up the soul into vanity, nor sworn deceitfully," goes on the explanation. And then comes the promise like a divine blessing: "He shall receive the blessing from the Lord, and righteousness from the God of his salvation."

So, then, if we would have this blessing and the added one of good will from our fellows, we will keep our hearts free of evil, of malice, of all uncharitableness. Then will our thoughts, our words, our deeds be also clean of these besmirching things, these foul, black, ugly things that leave a worse stain upon a soul than the blackest mud can leave upon any hands.—Selected.

UNDERSTANDING

When I was young and frivolous and never stopped to think;
When I was always doing wrong, or just upon the brink;
When I was just a lad of seven and eight and nine and ten—
It seemed to me that every day I got in trouble then,
And strangers used to shake their heads and say I was no good,
But father always stuck to me—it seems he understood.

I used to have to go to him 'most every night and say
The dreadful things that I had done to worry folks that day.
I know I didn't mean to be a turmoil round the place,
And with the women folks about forever in disgrace;
To do the way they said I should, I tried the best I could,
But though they scolded me a lot—my father understood.

He never seemed to think it queer that I should risk my bones,
Or fight with other boys at times, or pelt a cat with stones;
An' when I'd break a window pane, it used to make him sad,
But though the neighbors said I was, he never thought me bad;
He never whipped me, as they used to say to me he should;
That boys can't always do what's right—it seemed he understood.

Now, there's that little chap of mine, just full of life and fun,
Comes up to me with solemn face to tell the bad he's done.
It's natural for any boy to be a roguish elf,
He hasn't time to stop and think and figure for himself;
And though the women folks insist that I should take a hand,
They've never been a boy themselves, and they don't understand.

Some day I've got to go up there, and make a sad report,
And tell the Father of us all where I have fallen short;
And there will be a lot of wrong I never meant to do,
A lot of smudges on my sheet that He will have to view,
And little chance for heavenly bliss, up there, will I command,
Unless the Father smiles and says, "My boy, I understand."

—Edgar Guest.

THE S. S. LESSON

May 10.

The Parable of the Pounds. Luke 19:11—26. (Stewardship Lesson.)

Golden Text:—"It is required in stewards that a man be found faithful." I Cor. 4:2.

Jesus had left Jericho and the company of Galleian friends that had followed Him were enthused with the idea that He would shortly set up His kingdom at Jerusalem. This belief seems to have been as common with the people on their way to the holy city as it was with His disciples who were quarreling among themselves about who was to have the chief places of honor under the kingdom they believed would be set up. It is in reply to these speculations that Jesus spake the Parable of the Pounds. This parable is not identical with the parable of the Talents, recorded in Matthew and should not be confused with it. There are many points in the one that do not appear in the other and each had its own purpose. The pound was a lesser amount than the talent. The latter being the highest denomination while the former only represented a value of not much more than $15.00 in our money.

Very often Jesus used a common experience and wove it into a parable. For example, Who does not know the home in which there is or has been a prodigal son or daughter? The hearers about Jesus must have been familiar with the history of Archelaus who succeeded Herod the Great. After the death of Herod the son went to Rome to receive his kingdom from the emperor, leaving his finances in charge of his servants. During his absence some of his subjects rebelled and were afterwards punished. The palace which Archelaus built in Jericho, may have been in sight when Jesus spoke the Parable.

In the Parable we clearly see that the nobleman represents Christ, the servants the followers of Jesus, the rebellious citizens those who reject Jesus and oppose His work, the pounds the grace bestowed and the abilities that each one has. Like the king, Jesus has gone for a time but He shall return and when He does, there will be an accounting. Each one will be held responsible for what He has done and there will be rewards for faithfulness and punishment for unfaithfulness.

Notice the servants. They were different. Some were more able than the others and more liberally endowed with abilities. Each was given a chance to make the best use of what he had. The amount was comparatively small. They were masters of their own time and of the way they wanted to use their pounds. One is amazed at what the one was able to accomplish, but, more amazed with what was his reward. For the right use of a small sum with which he scarcely could buy a house he received authority over ten cities. The rewards of rightly serving the Master are always far beyond expectation. God's hand is never stayed when it comes to rewarding faithfulness. In proportion to his ability the reward of the one with five talents was as great as that of the ten pound man. Few of us are placed at the head of the list when it comes to rate our abilities, but then we do not have the responsibility that those ahead of us have. There could be no complaining when the reward was given to the second servant. It too was a receiving of a great deal for a very little.

The man who did nothing with his talent would throw the blame for his laziness on the master by insinuating that he could not please him anyway and therefore it was not worth trying to please him, is very much like those who would blame God for their disregard of duty toward Him. He had not a reason but an excuse. Excuses, when it comes to plain neglect of duty, are more than dishonorable, they are criminal. What we have is entrusted to us as stewards and, as such, whatever abilities, be they great or small must be devoted to serving Him. Not to use what God has given us is criminal and merits the punishment of criminal wasters. The one pound man lost for God and he lost, too, for himself, not because he had but one pound, but, because he did not use his one pound. The punishment the one pound man received is a solemn warning to all of us that we must use what we have and that we will have to be giving a strict account of ourselves. Some one says: "If thou hide thy treasure in the earth, how canst thou expect to find it in heaven? Canst thou hope to be a sharer where thou hast reposed no stock?"

Rev. Benj. Ewert, the traveling minister of the Canadian District Conference, returned to his home in Winnipeg last week after 8 weeks' work in Saskatchewan. In a few weeks he will again make a journey to the churches at Carrot River, Lost River, etc.

CORRESPONDENCE

First Mennonite Church, Geary, Oklahoma, April 20, 1931.—Since my last correspondence we celebrated Easter at our church with an appropriate service in the morning, and in the evening we joined with the other churches of the city, in hearing the Easter cantata, "Christ Victorious," which was rendered by a choir composed of the choirs of the different churches of the town.

In order to accommodate everyone, the evening meeting was held at the high school auditorium. The auditorium was well filled and to judge by the interest shown, was very much appreciated.

On the day folowing Easter our pastor, Rev. H. D. Penner and wife left for a three weeks' visit with their children living in Arizona. We expect them to be back with us again for this coming Sunday.

On Feb. 22, Mr. and Mrs. Aaron H. Warkentin, members of our congregation, celebrated their silver wedding. Many of their old friends and relatives from Gotebo, Oklahoma, and from Kansas were present to add their part to the festive occasion.

On Tuesday, April 14, the ladies' missionary society met at the church for their regular all day session at quilting, and were privileged on this occasion to have with them, missionaries Rev. and Mrs. F. J. Isaac from Champa, India; the ladies served lunch in the basement at noon and the afternoon was given over to Mrs. Isaac for a talk on her work in India and to visiting with the missionaries. In the evening both Mr. and Mrs. Isaac addressed the entire congregation with talks relating to their work in India. They were entertained for the night at the home of Bro. and Sister W. H. Coil; their visit was very much appreciated.

On next Thursday, the men of the church will meet with the ladies, not to quilt however, but to work on the church grounds, to beautify the grounds by leveling it and planting it to grass and trees; the ladies will entertain the men at noon with a lunch in the basement.

The weather has been unusually favorable for church attendance and our meetings, both church and Sunday School, have been well attended, and the interest in the work has been fine.

Mrs. H. Ringelman.

DEATHS

Auernheimer.—Maria Auernheimer, nee Pletscher, was born on the 14th day of July, 1850, in St. Clair county, Ill., near St. Louis. In the year 1865 she was baptized on the confession of her faith in Jesus Christ and received into the Mennonite church at Summerfield, Ill. On the 6th day of March, 1870, she was joined in holy matrimony to Christian Auernheimer. Together they enjoyed the blessings of life and also endured its sorrows for fifty years less two weeks. February 18, 1920, her beloved husband was taken from her side and taken home to be with the Lord. This wedlock was blessed with twelve children, two of whom have preceded her. In the year 1906 she, with her family, came to Kansas. Here she joined the membership of the Garden township church, whose faithful member she remained until the Lord called her home. The last three months she remained in bed for her strength failed slowly but visibly. Patiently and with a childlike faith she endured all. She had a great longing for her Heavenly Home. This wish was fulfilled when the Lord came and took her home on the 1st of April, 1931, at 12:45 o'clock p. m. She passed away without any death struggle. She reached the precious age of 80 years, 8 months and 17 days. She leaves to mourn her departure, three sons, seven daughters, thirty-seven grandchildren, seven great-grandchildren and many relatives and friends.

Funeral services were held Sunday afternoon, April 5, 1931, at the Garden township church. Rev. J. M. Janzen and Rev. P. P. Wedel spoke words of comfort.

Kaufman—Emilie E. Kaufman, wife of Jacob N. Kaufman, was born at Moundridge, Kansas, on February 18, 1893, and here she passed away on March 26, 1931, at the age of 38 years, 1 month and 8 days.

Early in life she accepted Christ in faith and on July 26, 1908 was accepted through baptism into the First Mennonite church of Christian at Moundridge, Kansas. She was a member of this congregation at the time of her death.

On September 17, 1911 she was married to Jacob N. Kaufman. Into their home eight children were born, three of whom passed away in infancy. She was a devoted wife and a loving mother.

Her illness was of short duration. In her pains she looked unto the Lord for help. She trusted in His saving grace and assured her dear ones that death would usher her into Christ's presence. She is survived by her husband, two daughters, three sons, her parents, six sisters and six brothers, who with many other relatives and friends mourn her early departure. Her death will be keenly felt especially by her family.

The wife and mother pass away,
The Christ with us abides.
In Him she found a strength and stay,
He lingered by her side.
She trusted Him who for her died.
Her death brings us deep pain.
Christ be our help whate'er betide;
In heaven we'll meet again.

Herbert A. Goering, Cor.

JOTTINGS

The 35th Annual Convention of the Y. P. Union will be held in Grace church, Lansdale, Pa., May 30.

The ladies of Bethany church, Freeman, S. D., have hit upon a unique way of raising money for their Sewing Circle. They have arranged a flower and needle-work sale for some time in May. Plants for the house, window boxes and gardens will be offered.

Churches affiliated with the Allen county, Ohio, Council of Religious Education met last Sunday in the Bluffton, O., church in an afternoon and evening session. Pastors, Sunday School superintendents, teachers and laymen representing more than 50 churches attended as delegates.

Rev. P. R. Aeschliman of Almota, Wash., and Rev. Menno Galle were recent guests of the First Mennonite church of Monroe, Wash. Rev. S. S. Baumgartner conducted the choir of the church when it so successfully rendered the cantata, "Christ Victorious."

The Ever Ready Class of the First Mennonite church of Newton, Kan., arranged a social meeting in the home of Mrs. Albert Snyder. Mrs. Frank Enns, a missionary from Africa, was the guest of the class and exhibited some of the articles she had brought with her from Africa.

The Eastern District Conference meets in the Allentown, Pa., church beginning sessions April 30. Max Reich of the Society of Friends, Mrs. Mary Burkhard, one of our returned missionaries, and Rev. G. A. Greiss of Allentown will be guests of the Conference and will make addresses.

Rev. W. S. Gottshall, of Quakertown, Pa., was the speaker at the Quakertown Rotary Club at its latest meeting. He received a number of new members into the fellowship of the East Swamp, Pa., church. The Adult Class of the East Swamp S. S. had for its guests several Sundays past Rev. Samuel Moyer of Perkasie and Rev. J. B. Schwartz of Trumbauersville, Pa. The class has a special meeting every third Sunday of the month to which speakers are invited and a special offering is lifted toward meeting the church debt.

Under the direction of the Home Mission Committee of the Western District Conference, Rev. J. H. Epp is making monthly visits to the brethren in Hamilton county, Kan., and Vonda and Kirk, Col. Rev. B. J. Janzen resigned from the work in Turpin, Okla. Rev. P. P. Wedel recently served the congregation with a series of meetings and it is desired that further meetings will be held. Rev. F. D. Koehn serves the congregation at Texline, Texas, with a monthly service. The brethren H. U. Schmidt and H. T. Neufeld serve at Taloga, Okla. The interest of several families in the work at Wichita, Kan., is encouraging. The need here is for a satisfactory meeting place. Search is being made for such a place.

Mr. and Mrs. George Dengler, who have been steward and matron of the Mennonite Home for the Aged at Frederick, Pa., for a period of fourteen years have resigned and will be succeeded by Mr. and Mrs. Leatherman from Dublin, Pa.

Last Sunday evening the Bluffton College Glee club gave a sacred concert in Ebenezer church. At the morning service a representative of the Anti-Saloon League, Mrs. W. Swaney, an attorney from Dayton, Ohio, was the speaker in the First Church, Bluffton.

Bro. J. B. Bechtel, deacon of the First Church, Philadelphia, was given an agreeable surprise by the Truth Seeker Class of which he is the teacher on his birthday. Which of his several birthdays it was has not been stated although he has been active in Sunday school work for a great many years.

Many Mennonite churches are availing themselves of the advantages of publishing a church bulletin. Printer's Ink may be made a very valuable aid in the work of the church. The oldest publication of this kind is the weekly bulletin issued by the First Mennonite church of Philadelphia. The bulletin is now in its 30th year. Besides the regular announcements the pastor, Rev. Carl Landes always has some helpful messages to bring to his people through the bulletin.

Plans for the 1931 Retreat in the Eastern District Conference are partly completed. The place of meeting will be the same as last year, Green Lane. The date June 19-21. Rev. Freeman Schwartz is chairman of the committee in charge. The program is to differ slightly from other years. The subjects selected will be Church History, some Biblical theme and a Mission Study Class. To date the roll of instructors has not been completed but every effort is being made to get leaders who are masters in their fields. Provision is to be made for social meetings and recreation. The young people of the Schwenkfeld denomination have been invited to participate. A roster will be published in The Mennonite as soon as it is completed.

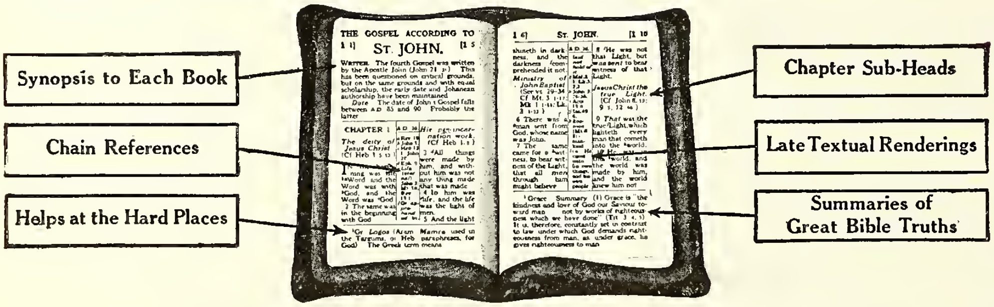
The Wadsworth, Ohio, church, Rev. Wilmer S. Shelly, pastor, gave its Annual Congregational supper and reception on May 1 in the church basement. Rev. Lester Hostetler, of Sugar Creek, Ohio, was the speaker. The church recently purchased a building which is to serve as a parsonage. Vernon Sprunger of the Wadsworth church has been accepted as a worker by the Congo Inland Mission and will sail for Africa some time this fall. Dietrich Rempel, who is visiting Mennonite churches in the interest of Russian Mennonite Relief Work, stopped at Wadsworth and gave an address at a morning service. He told his life story which included numerous narrow escapes from death, either from starvation, exposure, or at the hands of the Soviets. Four of his family were victims of the Bolsheviks. Before the Revolution his family lived on an estate of 8,000 acres.

Helps On the Pages Where Needed

The Scofield Reference Bible

Edited by Rev. C. I. SCOFIELD, D.D.
Assisted by Eminent Scholars.

No matter how many other Bibles you may now have, you will find that the wonderful helps in this exceptional edition will give you new inspiration in Bible study. Best of all it has *helps on the pages where needed.*



Compare your Bibles with it. See if any of them have these helpful features: Chain-references of great Bible doctrines—Summaries of great Bible truths—Synopsis to each of the Bible—Prophecies harmonized—Apparent contraditions reconciled—Revised marginal references—Bible types explained—The greater covenants analyzed.

HANDY SIZE EDITION

Specimen of Type

14 And the ᵖWord was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the

Size 7x4½ inches and only 1⅜ inches in thickness.

No. 50 Fine Grain Cloth, round corners, red edges. **$2.50**

No. 53. French Morocco Leather, overlapping covers, round corners, red under gold edges. **$5.50**

No. 153. As No. 53, with Concordance, etc. **$6.50**

"Oxford India Paper" Edition
Fits the Pocket

Size 7x4½ inches and only 1 inch thick.

No. 55x. French Morocco Leather, overlapping covers, leather lined to edge, silk sewed, round corners, red under gold edges **$8.00**

With Dictionary of Scripture Proper Names, Oxford Index, Concordance and Maps. (1¹⁄₁₆ *inches thick.*)

No. 155x. French Morocco Leather, overlapping covers, leather lined to edge, silk sewed, round corners, red under gold edges **$9.50**

LARGE TYPE EDITION

Specimen of Type

14 And the ᵖWord was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the

Size 8⅛x5½ inches and only 1⅜ inches in thickness.

No. 70. Fine Grain Cloth, round corners, red edges **$3.25**

No. 73. French Morocco Leather, overlapping covers, round corners, red under gold edges. **$6.50**

No. 173. As No. 73, with Concordance, etc. **$7.50**

"Oxford India Paper" Edition

Size 8⅛x5½ inches and only 1 inch thick.

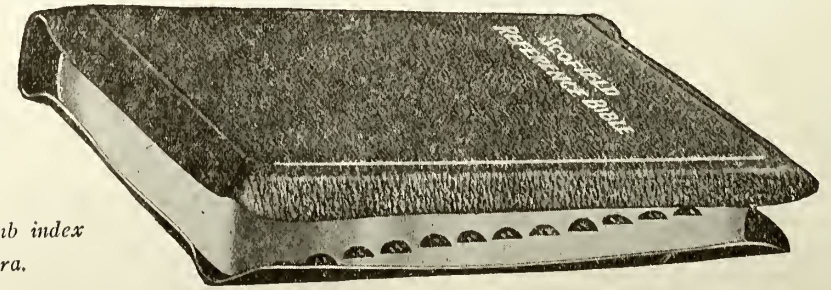
No. 75x. French Morocco Leather, overlapping covers, leather lined to edge, silk sewed, round corners, red under gold edges **$10.00**

With Dictionary of Scripture Proper Names, Oxford Index, Concordance and Maps. (1¹⁄₁₆ *inches thick.*)

No. 175x. French Morocco Leather, overlapping covers, leather lined to edge, silk sewed, round corners, red under gold edges **$11.50**

A
BIBLE
AND A
COMMENTARY
COMBINED

Improved thumb index at 50c *extra.*



Special Offer

To any person who sends in five NEW Subscriptions to the

Mennonite

@ $1.50 each we will allow credit to the amount of

$2.50

toward the purchase of any

Scofield Reference Bible

listed on this page. Send your list of FIVE names and check for $7.50 plus the additional amount needed to purchase the Scofield Bible you have selected (less $2.50) direct to the

Mennonite Book Concern, Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI BERNE, INDIANA, MAY 7, 1931 No. 19

EDITORIAL

The church paper, like all other things of the present time, is faced with changing conditions. It has to meet competition with the radio, the sensational press and the general indifference to religious things now so common. Perhaps one of the reasons why even the membership of our churches is indifferent to the church papers is because they do not attract their interest as they once did. For one thing, they are too much a preacher's paper. The editor, generally a minister himself, lives in a world of preachers. He does not get sufficiently into the spirit of his readers and the common run of church papers. This is not always the fault of the editor. The preachers are about the only ones he is in close touch with and the laity do not make the slightest move toward extending the subscriptions or furnishing material for the columns. For example, in many churches correspondents are regularly elected but the matter often does not get to the stage where the correspondent corresponds. People are always asking for correspondences. They keep our scattered churches in touch with each other when we can get them. Much as some one would like to learn what is going on in other churches there are others who would be just as glad to learn what is going on in one's own church. We know of a successful rural secular paper whose circulation is largely confined to one county that each week fills eight pages of correspondences from neighboring villages. That paper enjoys the admiration of its competitors. A church paper successful along the same line would be equally appreciated.

The Mennonite has long had a loyal number of readers who look for its weekly appearance as they do for a welcome guest. We are happy to hear from our readers often and the kindly word of encouragement or criticism is always welcomed by us for there is nothing so helpful to any editor as to be in vital touch with his readers. The purpose of this article is to discover readers of long standing. Who has taken the Mennonite from the time of its first issue? If there are such we ask that they send the editor a letter or card telling him so. We want to make a note of it. Not so long ago it was our privilege to go over a lot of old papers carefully preserved by an old brother in an old trunk in his attic. Among the many interesting things was a copy of the first issue of The Mennonite. It convinced us that there was some one who thought that particular paper was worth saving. Perhaps someone who has a complete file will turn up. If there is such a person we will be very happy to hear from him. There is a complete file of the paper in the editor's study. We believe it to be the only complete file, but, if there are others we will be all the happier. There are many others whose subscription covers a number of years. We are sure our readers would like to know who they are. Let us hear from them.

At a recent meeting of The Editorial Council of the Religious Press it was the editor's privilege to hear many of the editors of the leading religious papers of the country give their reactions on the present state of the religious press. We are in the midst of hard times and the fact is reflected in the subscription lists. In most cases there has been a falling off, not because people do not appreciate their church papers, but, because they are hard pressed and cannot afford to continue their subscriptions. The people in this unfortunate condition are exactly the ones who should not make a break in their subscriptions. There is this to be said, however, while magazines sold on the news stands have had a falling off in their purchasers by 40 percent, the falling off of the religious papers has only been from three to eight percent. This would show that people are valuing their church papers and holding on to them even at a sacrifice. The cost of the production of the religious papers is naturally high because they are practically excluded from benefiting by profitable advertising. Automobiles and other nation wide advertised commodities give their advertising to periodicals whose subscriptions reach the million or more figure and no religious paper can hope, by the very nature of things to reach so large a number of subscribers. Generally the kind of profitable advertising that might be secured is not appropriate for religious journals. Again, religious papers must have a subsidy of some kind. We have heard editors of several of the largest religious journals express the opinion that a sixteen page paper of the type of our religious publications would need at least thirty thousand subscribers to carry it, and then without profit. Many of the larger periodicals have been forced out of business even with constituencies of such a size. The denominational paper does not expect to pay dividends or even large salaries. Its object is to support the church in the building up of the kingdom of God, and keep the people in vital touch with the interests of the church and it has a perfect right to expect that the people who make up its constituency stand strongly and loyally behind it. The church paper is the child of the church and the people of the church are no more justified in abandoning these children who came into being by their will, than they would be to abandon their own children. Of course the abandoning of a child is unthinkable. As for the somewhat unusual cost of denominational papers we should remember that anything we value should cost us something. If the paper were to be furnished free it would not be read. When a man wants a cigar he does not hesitate to pay ten cents for it. When he does not want it you could not give him one for nothing. We are sure no one would want a paper and value it if he did not pay well for it.

One of the distinctive doctrines of the Mennonite church is the non-swearing of oaths. "Swear not at all" is written in every statement of the Mennonite church as well as in the Bible. Our fellow Christians of other connections do not take this mandate seriously or they even accept the opposite and insist that under certain circumstances swearing is justifiable. Indeed, Luther speaks of the oath as a Christian duty and many of the historic Confessions of Faith agree with him. The reason for this goes back to the days of the Reformation and immediately after that time when it was thought important to make statements that would stand out boldly in contradiction to what was believed to be dangerous Anabaptist teachings and practices. We fear that our Mennonite people in this age of concession to liberal tendencies have not sufficiently emphasized this particular point of our doctrine. Had the consciences of our people in times past been better educated and continually reminded of this historic item of our teaching we would not have been distressed so long with the problem of meeting the question of oath bound fraternities. Recently while instructing a catechetical class of boys and girls in the early High School years, brought some interesting reactions to this subject. One asked: Have the Quakers who are supposed to be like us in this matter abandoned their attitude toward the oath since Mr. Hoover took an oath at his inauguration? A girl who belongs to the Girls Scouts asked if she had done wrong in taking the Scout's oath and a Boy Scout asked a similar question with reference to that of the Boy Scouts. Another said that he would not take an oath but would raise his right hand when making a formal affirmation.

All of which goes to show that somewhere some one has fallen down in the performance of a very essential duty. It does seem singular that there is so little literature on this subject that might be placed in the hands of young people and that at an age when we too often only think of them as mere boys and girls.

FROM THE CANTONMENT STATION

Cantonment Missionstation,
Canton, Okla., April 20th, 1931.

Dear Readers of the Mennonite:

It was a great pleasure and a blessing to us and our Indians to have brother and sister F. J. Isaac with us for a short visit recently. Their schedule brought them to us on Tuesday, the 7th of April, so we changed our midweek prayermeeting of that week to Tuesday, so as to have our visitors with us then. Our Indians took great interest in what they heard about those "other Indians." We are hoping that since they heard how poor those "other Indians" are they will not feel so poor themselves. Both brother and sister Isaac spoke very interestingly to a pretty well filled house. Whiteshield interpreted for Bro. Isaac and Robert Hamilton for sister Isaac. There are, of course, great differences between the two fields and the people in them, but human nature is very much the same, so also is human depravity and the need of a Saviour the same the world over, and it is most encouraging that our Savior is able to save and does save all that turn to Him, whether they are of one kind of Indians or of another.

Speaking of the economic condition of these people gives me occasion to state that in all my association with these Indians I have never known them to be as far down as they are now and there are quite a few among them who are actually destitute. If it were not for some aid from the Red Cross, the Will Rogers Relief Fund and other sources there would be starvation. Even with this aid which, after all, is but very little to so many, there are days when certain families are practically without anything to eat. Ones sympathies would be aroused much more Even with this aid which, after all, is but very as the unwise use of what they did have in former days, and the proneness on their part to expect to be taken care of somehow without their making any real effort to help themselves. If these "hard times" will bring such among these people to come to themselves, as did the prodigal in the parable, and to make a radical change in their lives, then these stringent times will prove a real blessing in disguise for them.

On February 1st, we received one man into church membership whose experience was not unlike that of the prodigal. In his youth he attended the mission school here at Cantonment, he had heard much and knew very well what was expected of him, but he was not willing to surrender himself to the Lord. For years he appeared to be quite indifferent to the church, though he was never antagonistic but rather spoke in its favor, even urging his children to attend the same. But he himself preferred—as he expressed it—to be in the large pasture where there was much more freedom than in a corral (referring to the church). He had inherited much land, being the only survivor of a large family and he wanted to enjoy it while it and his means lasted. The time came when his means were very much reduced and he himself became sick. For some months he was not very well able to get around and he began to realize that his end was drawing near. When visiting him and speaking to him on the one thing needful, he did not hesitate to state that he had all along believed in the Lord Jesus Christ as the Son of God and as the Savior of sinners and as his own personal Savior. Upon being asked why he had waited so long before openly confessing Jesus as his Lord and Savior he expressed himself somewhat on this wise: You know it is hard at times to get along, sometimes I would be in need of a little corn or some kafir then I would go into somebody's field and get these things, but it would not do for a Christian to do that.—It seems the thought that that was wrong even for a non-Christian to do did not impress him very much.—In a vivid dream which he had during his sickness there appeared to him a man who told him that he should now be baptized without delay. He was fully resigned and had the assurance of the pardon of his sins. On Feb. 27th, he passed away. Two of his children had already joined the church and on Easter Sunday his wife, too, was taken in at the Longdale church. On the following Sunday, April 12th, a girl was received at the Fonda church by the rite of baptism. There are other applicants for this rite, but some of these are too young yet, others are having difficulty in one way or another so that they are not ready to be taken in as yet.

We crave your continued prayers for an outpouring of the Spirit of God upon this people and upon all of us.

G. A. Linscheid.

CHURCH RELATED SCHOOLS

The Church is the Mother of schools as she has been of so many worthwhile human undertakings. Like any other parent, the Church has seen her children strike out for themselves. That does not mean that parents lose their influence over the children, who themselves have become parents. It does mean, however, that both parents and children have to adjust themselves to the conditions which confront both, if they are to maintain a wholesome relationship and if their lives are to count for what they may.

Many of the schools founded by churches have fallen by the wayside within our genera-

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance..................................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

tion. Others are facing problems which seem all but hopeless of solution. Sometimes there is the deepest sympathy between the churches and the schools, and yet the struggle is pathetic. Sometimes there has crept in misunderstanding. This has added to the burdens of both the schools and the churches. They need each other at best.

Some of the difficulties are due to the fact that the Protestant Church is divided into so many families,—sometimes factions. This has tended to weaken all of the work, especially where united and heroic efforts are necessary to carry on at all. Here the churches in the homeland can learn many valuable lessons from the foreign field. Now and then the lesson has been learned and the results have proven the wisdom of united efforts. On the other hand, the Roman Catholic Church, highly organized as it is, seems to have difficulties in maintaining all of her schools. At least one of her colleges will be closed this summer.

There is another cause for the difficulties which confront church related schools today. Most of these schools are relatively small. The standards which are set for them are usually made for the larger schools. This works hardship in many ways. We usually think of the financial first. Important as that is, it is not the chief difficulty when considered over a longer period of time. Even the North Central Association of Colleges and Secondary Schools is not an infallible agency and within the last few years has had to turn its attention from finances, as a primary consideration, to the matter of scholarship, viewed from the standpoint of the student. It is a comparatively easy thing to get men and women on the faculties, who have had much specialized training and who have merited the higher degrees which have been bestowed upon them. It is not so easy to find men and women who can teach the youth of our day as they need to be taught if they are to succeed in the chaotic world which this generation is leaving them. Gradually the light of this fact seems to be breaking through and it is encouraging to note that honesty in administration, real teaching ability and an increasing unwillingness that outside influences should rule schools are coming into their own as they deserve, if schools are to remain places of preparation for life. As this fact is increasingly recognized there arises a new reason for the maintenance of church related schools, because they are in a better position to make these facts work, if they will.

That raises a third problem of the church related schools, namely that of imitating larger schools, especially in those things which have no vital connections with training for life. Here is where some of the misunderstandings have arisen. They are not new problems for the church, however, nor are they peculiar to schools. Many of the divisions among churches, are due to superficial differences of opinion rather than to real issues. Often the thing that makes churches suspicious of the very schools which they have founded were born within the churches themselves. When our children take us much more seriously than we suspect and then come back with their lessons, learned at home, but colored by their new surroundings, we are apt to blame the surroundings.

Perhaps the chief difficulty is that parents in general are apt to overlook the very significant fact that their children grow up, and that they grow up to meet a different kind of world from that which they themselves had to meet,—a world at least no less different from that of a generation ago than was that one from a generation earlier when our grandparents were as much concerned about our parents as we are about our children now.

In more than twenty years of college work I have invited many men and women who had children in school to visit classes. The response in promises has been all that one could ask, but the visits were mostly invisible. Those who came did themselves and their children a good turn. If you do not believe that it will be one of the best investments you have ever made, please give it one good trial. This applies to members of committees and boards who have important decisions to make concerning the weal or woe of the schools under their direction.

Now and then you will find a board member who will take the time, because he has the interest, to join some class in college and do serious work in some course. Many church related schools would be glad to form extra classes during some evening of the week in order that teachers and others may have the advantage of further training,—some are doing it now, but why not have parents and leaders of the churches, supposedly so vitally interested in these schools, avail themselves of these opportunities. That is a practical and a most wholesome way of retaining on a basis of understanding with the student youth of our day. Men smile at me when I make this suggestion, you may do the same if you wish, but that does not change the facts. If you are going to keep in touch with your children so rapidly becoming men and women, then do not think it a hardship to give them time and interest which you would not consider a hardship in your daily affairs.

Just now finances loom up large both for the parent and the child. The churches need money, so do the schools. Parents need it, and so do their children in school. Regrets that the millions which were lost in speculation, were not invested in churches and schools, do no good now, unless we do penance by making an extra sacrifice now for the causes we so flagrantly neglected and ignored in the past. The money which was lost is not always the worst part of the experience. That shows itself in the attitude which young people take toward life. There is many a son in school today who tends to do things of which his father does not approve, yea of which he heartily disapproves, which the son would never have thought of doing if the father had said less about sacrifice on Sunday and had invested more of his Liberty Bonds and other papers of value in the church, which he professed to love, and in the school, which his son loves during the week. Remember, our children learn from us what we mean rather than what we say!

But, what are we to do about the present situation? That is the question which many are asking very anxiously today. This question was faced very seriously at Indianapolis, Indiana, by representatives of all kinds of churches and church related schools during the week of January 20th. On an occasion of that kind one begins to realize more fully than ever what a stupendous task confronts the church today, but one also realizes anew what a host of men and women there are who have not only not lost their faith, but who are more convinced than ever that the church related school must not die, but that it must be given the chance to play a part in our present civilization, which can not be effectively carried out by any other agency.

There was not only a spirit of reverence and worship in the meetings, but the matter of worship as an essential factor in life was discussed with a frankness and a wholesomeness which made one glad for the days spent there. The obligations of the schools were discussed clearly and frankly, and so were those of the schools. The students, their opportunities, their obligations, and their future work were also subjected to the most frank and searching discussion. All this was done in order to get at the facts, not to blame the other person or the other group.

There is a movement on foot to have the church related schools make a united effort to be understood as to their ideals and their problems by people who have the means and who should be interested more in the welfare of mankind. The possibilities of this plan are very challenging and it did one's soul good to see how the representatives of so many schools and churches applied themselves earnestly, not only to understand the possibilities but also to do something about them after they got home. The individual schools will no doubt present the salient facts of this plan. It is a good plan and we cannot be too thankful for it at this time, but like all other good things, including the Gospel of Jesus Christ, it will not work unless we give it a chance.

Let us be as patient with the church related schools as we are with the children in our homes and deal with them as wisely, even when our hearts are breaking because they seem to have broken away from us, and the day of the church related school will not be a day of doom, as too many now fear it will.

J. H. Langenwalter.

CORRESPONDENCE

First Church, Philadelphia, Pa.—The most important feature of the activities of the Ladies' Aid of the First Mennonite Church, Philadelphia, is the Annual Birthday Party. The Ladies look forward to this event with great anticipation from year to year, because the committees in charge always have an interesting and worthwhile evening planned.

In spite of the rain, seventy-two ladies braved the perils, and met at six o'clock on the evening of April 7th for the 1931 party. Lilacs, tulips, and ferns brought a touch of Nature; and added much to the beauty of the evening.

Before the meal, there was a short period of silence in memory of the departed; then our pastor's wife, Mrs. Landes, led in prayer. Between courses there was enthusiastic singing; which helped sharpen our appetites a bit.

When everything edible had disappeared, the program of the evening began with an address of welcome by the President, Mrs. J. B. Bechtel. Features of the evening included several duets by Mrs. Leatherman and Mrs. Guckes; also several readings by Mrs. Wilbey. Fairy Land was then brought to Philadelphia, by Mrs. Anna Schmidt. Mrs. Schmidt also led the Four Musketeers, who gave some good performances during the evening. The four were Mrs. Kathryn Mack, Mrs. Helen Hunsberger, Mrs. Ida Kratz, and Mrs. Bertha Wieand. You can't appreciate their part in the program unless you were there; but they were good. "Good-night Ladies," concluded the evening, and we went home, with fond memories for another year.

On Sunday morning, April 12th, we observed Ladies' Aid Day. Some fifty members were present, in the space reserved for the occasion. Our greetings go out to other sister societies of our Conference Churches. May God grant us a larger field of service in His Vineyard from year to year.

Bowmansville, Pa.—Greetings: On Sunday, April 19, we had all-day services, for the re-dedication of our church.

In the morning Rev. A. M. Fretz, brought the message, which was very inspiring, and will not be forgotten very soon.

In the afternoon the re-dedication services were services that shall be recalled and retold for years to come.

Rev. G. T. Soldner had the rededication service and prayer, also the sermon. His message will ring in the hearts of many for time to come.

Rev. W. Harley King had the invocation, Rev. Howard G. Nyce gave the prayer; Rev. A. M. Fretz gave a short address; Rev. D. J. Unruh brought greetings from the Eastern District Conference; Rev. Linford Foulke gave the closing prayer and benediction.

A number of beautiful selections of music were rendered by people of the Souderton Zion Mennonite Church, who were present in strength, being about one hundred twenty-five of their members here. This demonstration of goodwill is very much appreciated by our folks.

The church was more than full. Many were unable to get inside. We had with us during the day folks from Lansdale Church, Perkasie Church, Saucon Church, Mechanics Grove Church, First Church Allentown, Souderton and various other churches. At least six counties were represented.

In the evening Rev. Howard G. Nyce brought the message, also sang a solo. Bro. Nyce won the hearts of all. Bro. Nyce and Rev. R. V. Stubbs being old friends and co-workers in the Souderton Sunday School and C. E., a full house received Bro. Nyce.

The day as a whole was perfect, the Lord in the first place gave us a beautiful spring day, and the services were inspiring and interesting.

One could hear expressions of praise on all hands, and surely the Lord has blessed us.

We wish to thank all our good friends for the many words of encouragement and their presence.

A home-coming is planned in the near future.

Correspondent.

Emmanuel Mennonite Church, Pratum, Ore. —Dear readers of the Mennonite:—How quickly the time does fly as if on wings for the first quarter of this New Year is already in the past. We had a lovely winter here in Oregon, no snow and very little cold and rain, but we are having plenty rain this early spring. There has been some sickness in our community this past quarter. We are very happy and thankful to have our dear pastor restored back to health and that he is again able to break the "bread of life," to us.

On Good Friday evening, we had services, being that there are so many students in our church, our pastor thought it best to have the meeting in the evening instead of in the morning as was customary, so that they could attend. He is a great lover of young people and herein lies the secret for his great success with them. They are the pillars of our future church.

On Easter we had communion, and we believe in an open door communion, that is all visitors and strangers are welcome to partake of the Lord's table that are Christians. There were more souls which took part of it in our church than there have been for many years, for which we are very happy. We had many visitors and strangers in our group and they were very happy to celebrate this Memorial Day with us. Am sure that they were richly blessed with us. That evening we had a fine program in songs and message. Our services are well attended, both mornings and evenings.

The third class of the Teacher's Training class is completed. In these three classes, thirty-eight have graduated from it and received their diplomas. Our Sunday School need not suffer now for lack of good teachers.

At present Rev. J. M. Franz has a large Bible training class of young souls which he is instructing and getting ready for baptism, which will take place this summer. So far he has twenty-one in the class. In March, Rev. W. J. Bestvater of Herbert Sask., was with us. We enjoyed his message very much and were sorry that he could not stay a little longer in our midst.

God is wonderfully blessing the efforts of our church. Several of our Sunday School classes are over-crowded and will have to be divided. But then there are still so many who do not care to take their stand with Christ. So it's up to each one of us to try and win them and that is not so easy done in these dark days of unbelief and unrest. But it behooves us to redeem the time—till we meet our Lord and Savior face to face. **Lydia Stauffer**, Corr.

HOW OTHERS SEE THE MENNONITES

In the early seventies, when our fathers started their new homes in this country (Kansas), most of them were poor, and were compelled to struggle hard in order to obtain the necessities of life. Financial difficulties often confronted them which naturally led to dealings with the other settlers who already lived here, when they came. Their simplicity, uprightness and conscientious dealing among themselves and others soon opened the door of trust, in a very short time. So they had a good rating. Credit was extended to them freely, and by their honesty and promptness in the settling of their dealings, soon were looked upon "as the people who always pay their debts." Consequently, buying without cash became an easy matter and agents made extensive use of it, which led often to very bad results.

During the first part of the nineties, when drouth, crop failure, and hard times were quite extensive and keen, one of our American neighbors came to us and said: "Jake, what is getting the matter with you people? You used to come together in your place of worship, about ever so often for 3 and 4 days, praying and worshipping God. No matter when, even in the busiest time of the year. I used to think, that I could not spend that time as you people did on account of my farm work. But you people, as a rule, were always up with your work in due time. And in most instances, ahead of me. Then we had plenty of rain, no drouth and all of us were prosperous. But now you folks, no longer have these three and four day seasonal gatherings. So we have drouths, crop failures and hard times. So why don't you people go back to your seasonal praying and worshipping for eight or ten days, as of former years and bring back good times again?"

A number of years ago we attended a County S. S. Convention. The ways and means of how to obtain better attendance was discussed. At the close of the session, a sincere and rather elderly man came to us and said: "Why didn't you get up and tell us, how you people can keep your young people in S. S. and church? I have worked among your people for some time, making wells. On the whole, I found, as a rule, that you are all good, but have also noticed when some of your young people go wrong, they go wrong very hard and then seem worse than any of us."

Sometime ago a certain minister came to our home, soliciting funds for homeless children. In our conversation he happened to relate the following incident. He said: "Some time ago on the train, I met a bright and intelligent young lady, dressed in the latest style. In our conversation it was revealed that she was a Mennonite. 'What? You a Mennonite?' I surprisingly asked. 'Yes, I am a Mennonite,' she said. "You a Mennonite? short skirt and bobbed hair? It can't be. You must be in the wrong bunch.' "

Recently, a certain Mennonite finished a college course and obtained her A. B. and proceeded to send out applications to different high schools of our state in hopes of obtaining a position. All seemed to be in vain. At last she received an answer from one of the members of the school board. "Your qualifications fully come up to our standard or requirements, but your church affiliations stand in the way. I am no religious crank but some of our members are." So no position could be obtained. A few years later this same teacher had a personal interview in regards to another school. She was told that she had the highest qualifications, by the principal of the schools. She made a favorable impression and all seemed to be in her favor. But on being asked, "To what church do you belong?" All hopes vanished, when she said, "To the Mennonite church." In the long interview a statement like this came to the surface: "I do not know anything about the Mennonites of your Conference, but I do know the Mennonites at B." So again no school position could be secured.

J. J. Friesen.

RE-DEDICATION SERVICE

The Deer Creek, Oklahoma, Church has undergone a complete transformation during the past few months. An eighteen-foot addition has been built to the west end of the building and the entire interior has been remodeled and redecorated. The old wall paper has been removed and the entire walls and wood-work have been beautifully painted in a three color effect. The entire pulpit platform has been raised one foot higher, eighteen very comfortable and pretty new pews have been installed. Two new circulating gas heaters now furnish the heat for the building. A mothers' room has been provided, as well as a library room in which there is closet space for the dishes owned by the Mission Society. The Women's Mission Society and the Young Ladies' Class together secured a fine carpet for the pulpit platform and the center aisle; also three new pulpit chairs. One of the men of the church made a fine railing for the front of the pulpit platform and donated it to the church. The Young Men's Class gave a pulpit Bible as a Christmas present to the church.

The Church House now presents a really beautiful appearance and is much enjoyed by everyone who comes to worship.

Re-dedication services were held on Easter Sunday afternoon, at which time Rev. J. F. Moyer of Newton, Kans., a son of the congregation, preached. Rev. John Lichti of Medford, Okla., a former pastor spoke in German and Rev. C. E. Perkins, pastor of the local M. E. church gave a short address and Rev. Gilmore, pastor of the local Christian church led in the devotions. The Male Chorus and Mixed Chorus rendered several fine music numbers under the direction of Mrs. Ruth Moyer. The dedication service was read and prayer offered by the pastor, Rev. A. S. Bechtel.

We as a congregation have waited long for this improvement to our church-house and because of this we rejoice all the more now in its realization.

On Easter Sunday morning, we united in the Holy Communion service. Rev. J. F. Moyer preached the sermon.

On Sunday, April 19th, Brother and Sister F. J. Isaac, returned missionaries from India, were with us and both spoke in the morning and afternoon services. They could not be with us for the evening. We very much appreciated this their first visit to the Deer Creek congregation.

Our Male Chorus of eighteen voices is planning to give a Vesper Music service on Sunday evening, May 10th, Mothers' Day evening. Under the direction of Mrs. Ruth Moyer the Chorus is making commendable progress and we anticipate a good service on that evening. Our men like to sing and our people like to hear them sing. They are rendering a real service to the work of the church.

Nine of our singers are enrolled in the Northwest Oklahoma Chorus which is preparing to sing the "Messiah" in Enid, Okla., on Tuesday evening, May 5th. They are rehearsing with the group that meets in Medford each Monday evening.

Four of our young folks are graduating with a class of eighteen from our local High School. The commencement exercises will be held on the evening of May 22nd.

Mrs. A. S. Bechtel, Corr.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

*A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST*

Mennonite Young People's Society

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC
Sunday, May 17

War, the Enemy of Christian Civilization.
Matt. 5:43-48.

"I say unto you: Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you that ye may be the children of your Father which is in heaven."

Jesus Christ.

Somebody has been painstaking enough to compute the fact that nearly every year of the last 5000 years of so-called civilization has seen a war at some place or another. Other proponents of war tell us that we must have a war about every generation or so in order to maintain the virility of the race, and to kill off the excess of population, and anyhow they say the Old Testament teaches and practices warfare and even Jesus said: " I came not to bring peace but a sword;" "And ye shall hear of wars and rumors of wars, see that ye be not troubled," and finally they quote the instance when Jesus drove the money changers out of the temple with a whip of cords, they quote that as an instance when Jesus used force.

But all of the above references must be interpreted in their true context, if this is done it will be found that all of the teachings of Jesus and His whole life will agree with the above quoted reference: "Love your enemies, bless them that curse you . . ." The whole spirit of Jesus is diametrically opposed to everything that war stands for.

The great need of our day is to think peace rather than war. That means we must teach peace and the futility of war. It means we must glorify peace in somewhat the same way as we have been glorifying war in the past. In the place of parades marching to the music of the fife and drum, the glory of khaki-clad lads and generals and other officers in their bedecked uniforms, let us praise men of science like Burbank, Edison, Wright Brothers, Newton, Marconi, Pasteur and others. Let us give more honor to our fine sacrificial mothers and dads and to the young men and women who heroically dare to humbly go forth into life doing and giving their best to God and their fellowmen in the regular walks of life.

This big program of education must be carried on today while there is peace. It will be too late to begin when war is looming before us. The propaganda and glory of war will then hurl us unthinking into that terrible slaughter and murder unless we today teach the boys and girls the true meaning of war and the true way out. The very fundamental principle of the teachings of Jesus tells us that life is sacred and anything which threatens to harm the highest welfare of man is an arch-enemy to civilization.

A Better Way.

In the year 1900 two South American countries disagreed and were on the verge of war over a boundary line. They agreed to arbitrate their difficulty and place on the highest mountain between them a statue of Christ which was to be a reminder of peace and good-will between the two nations. The statue was a bronze figure of Christ twenty-six feet high on a granite base twenty-two feet high. Christ is represented with one hand outstretched in blessing and the other supporting a cross five feet high. On the base of the monument is this inscription: "Sooner shall these mountains crumble into dust than Argentinians and Chileans break the peace to which they have pledged themselves at the feet of Christ the Redeemer."

A True Peace Pact

Back in the year 1812, there were 46 United States' forts and the same number for Canada along our northern boundary. At one time there were 6,000 troops at Fort Niagara, and we had one hundred craft on the Great Lakes. Ships were being destroyed and hundreds of men had been offered. The two men met—Acting Secretary of State Rich Rush of Philadelphia and Charles Bagot, Minister from England to the United States—they drew up an agreement for withdrawing all ships and troops from the borderline. The result has been over a century of peace. We have become peace-minded toward Canada.

In the past wars pacifists were found in the ranks of the Society of Friends and Mennonites. Many of them suffered severe persecution and imprisonment. Something has happened in the interim since the World War. Thousands of men who have seen active service on the front will never again have a hand in war of any kind for any reason whatsoever. Hundreds of pastors who formerly blessed war will never again be guilty of the same. Other thousands of men who take Jesus Christ seriously will by far prefer Leavenworth or anything else the Government may care to inflict upon them rather than shoulder a gun in warfare. In future wars it may become necessary to draft older men who plan wars, and capital for which often times wars are fought. We have accomplished that which was thought to be the impossible in bringing about Woman Suffrage, the Emancipation of the Slave and Prohibition and if it is the will of God as we believe it to be then wars will become a thing of the past, a tool unfit for a civilization calling itself Christian.

But this can come only when men in sufficient number are born again and carry on the great program in the spirit and by the power of Christ.

"In Christ there is no East or West;
In Him no South or North;
But one great fellowship of Love
Throughout the whole wide earth."

"And in despair I bowed my head;
'There is no peace on earth,' I said,
'For hate is strong, and mocks the song
Of peace on earth, good-will to men'."

"Then pealed the bells more loud and deep;
'God is not dead, nor doth He sleep;
The wrong shall fail, the right prevail,
With peace on earth, goodwill to men'."
Henry Longfellow.

Prayer

O God, the Father of all nations, forgive us where we have been so slow to learn Thy Spirit, purge us of all blood-thirstiness and selfishness. Draw all Thy great family together with an increasing sense of our common blood so that peace may come at last and that Thy sun may shed its light rejoicing on a holy brotherhood of people. Amen.

War
I do abhor:
And yet how sweet
The sound along the marching street
Of drum or fife, and I forget
Broken old mothers, and the whole
Dark butchering without a soul.

Without a soul—save this bright treat
Of heady music, sweet as hell;
And even my peace-abiding feet
Go marching with the marching street,
For yonder goes the fife,
And what care I for human life!
The tears fill my astonished eyes,
And my full heart is like to break,
And yet it is embannered lies,
A dream those drummers make.

Oh, it is wickedness to clothe
Yon hideous, grinning thing that stalks
Hidden in music like a queen
That in a garden of glory walks,
Till good men love the thing they loathe.
Art, thou hast many infamies,
But not an infamy like this.
Oh, snap the fife and still the drum,
And show the monster as she is.
—"The Illusions of War", by Richard Le Gallienne.

"FOLLOWING THE GLEAM"

By LaVerne Basinger

"Their path is the ray of light, which shineth more and more unto the perfect day." Prov. 4:18.

Where there is no growth, there is decay; where there is no striving toward some worthful way of life, there is spiritual death. Each one of us determines around what his life will be integrated, whether the gleam will be a guiding star or a devastating, uncontrolled fire. The challenge comes to us to carry on in the right direction.

In searching for the road, we cannot place supreme reliance on the past. We can derive a great deal of assistance by calling on the past, but in this world of change we must be continually blazing new trails, meeting new situations.

To follow the gleam requires a great deal of faith, confidence, patience and courage. For some it may mean social ostracism; it may mean the sacrifice of lesser things; perhaps it will mean much sorrow, and it may even call for the sacrifice of our lives. It meant death for Christ, but not compromise.

We cannot follow the crowd if we wish to attain. Neither can we ignore those around us. We recall the incident of the knight in Lowell's "Vision of Sir Launfal", who searched over the world for the Holy Grail, and, returning unsuccessfully home, found it in sharing his means and himself with others, no matter how poor or humble they might be.

We need purpose. Belonging to a loafer's club gets us no place. The gleam keeps moving ahead. We must follow, lest we lose it.

Is this reaching after the light worth the effort? Unless we follow, we will have no lasting satisfaction. It is in the successes and disappointments of the search that we find our deepest satisfactions. Just as we can never find the exact value of an irrational number, but can always approach nearer its true value, so we approach, though never reach, the gleam. It leads on, and on, and on.

Are you following the gleam? It is improbable that you will be doing something which the world calls great, and yet

"True worth is in being, not seeming,—
In doing each day that goes by,
Some little good—not in dreaming
Of great things to do by and by."

And remember, in following the gleam, that, as George Counts writes, "Back of every great venture of mankind there must lie a supreme act of faith. In the world of human relationships certain things will be found true only if men believe them true and are prepared to make every sacrifice to make them so."

GREEN LANE RETREAT

When the first Green Lane Retreat was held in 1928 the plan of using promoters to advertise the Retreat among the young people of the churches and to secure registrations for the Retreat was inaugurated. A promoter for each church is appointed by the pastor and their efficient work in former years has contributed much to the success of the Retreats. The promoter's committee meets twice each year with the regular Retreat Committee, one meeting in April and another in May to prepare for the Retreat in June. The first of these meetings was held on April 21 at the Grace Mennonite church in Lansdale. It was a supper meeting and the eighteen members present thoroughly enjoyed the bountiful meal served by the Lansdale women.

After supper, the plans for the 1931 Retreat were outlined by the Chairman, Rev. Freeman Schwartz. There will be classes in Church History, Bible Study, and Missions and a general assembly period in charge of an able leader. There will be also the sunset and campfire inspirational meetings and special social activities. Many of the promoters had attended previous Retreats and each one present told how he had been helped by them. One could not listen to these testimonies without feeling that the results of the Retreat are truly worth-while. There is a fine spirit of cooperation among the young people of the Eastern District and one young man felt that the Retreat had been a contributing factor in his decision to enter the ministry. After a few remarks by Rev. Unruh, pastor of the Lansdale church, each promoter went away full of enthusiasm and determination to fill the Green Lane Camp to capacity this year and to make this the best Retreat of all.

So well did the Committee appreciate the hospitality of the Lansdale church that it was decided to hold the next promoter's meeting at the same place and hour on May 26. Meanwhile the promoters will be working in their churches and will probably have a list of advance registrations ready to present at that time.

Every war is a national calamity, whether victorious or not.—Gen. Von Moltke.

FALSE PROPHECIES, AND MY ANSWER

N. G. Fankhauser, Dalton, Ohio

Young man, be careful. There are false prophets in the land!

You are endowed with some God-created urges (impulses, instincts) in your system. These may have been misdirected, misdeveloped, through injurious practices, or habits, or sin. But they are God-given, God-intended, nevertheless. Remember that! It's the God-created animal in you. Don't be shocked at that!

Now here comes the false prophet and tells you, you should let these impulses, instincts, or urges have their free, unhindered "self-expression." But the trouble with this condemnable prophecy is, it recognizes you only as a biological specimen, like any other animal; it ignores the infinitely higher psychological, spiritual creature, the "image of God," in you.

You are not only a "bios" (living thing), you are also a psyche, a soul, a spirit, and that intended to be infinitely more than a mere bios. And you, as psyche, are intended to govern the mere bios in you, and not to be governed by it. That's where your character comes in. To the extent your psyche governs your bios you possess character, and no more.

Of course, my dear young friend, in the task of controlling that bios in you, you have encountered trouble; most of us have; Paul had (Rom. 7). But Paul found a glorious way out of that trouble (v. 26, same chapter) and you will, too, if you follow his advice, and Jesus'.

Jesus, called "the Lamb of God, which taketh away the sins of the world," also told His disciples the last night before His supreme sacrifice: "In the world ye have tribulations; but be of good cheer, I have overcome the world."

But be careful, young friend, that you do not misapply these glorious promises. Jesus repeatedly forgave sins to penitents that came to Him for deliverance and comfort. But, in curing and comforting them and forgiving their sins He also sent them away with the warning **"Go thou and sin no more!"**

Likewise His apostles, especially Paul, warned their converts in the congregations over and over again to "forsake their former ways of the flesh(their physical selves)," to put their physical passions, "urges", instincts, under control of their spiritual selves.

Clearly, though Jesus has become the Lamb of God to them through conversion and regeneration, the responsibility of quitting sin was emphatically placed on them. How, then, was Jesus to play His supreme part in their lives in overcoming sin, in attaining victory?

Without presuming to delve into the theological mystery involved in this matter, let me speak from practical experience.

When my physical urges (which certain false prophets tell me I should not "repress", but let them have free "self-expression"), my "bios" in my system clamors for expression which my conscience condemns and I am tempted to yield, do I wish my dearest friends, father, mother, wife, children—to witness my transgression? Rather I would wish them as far away from me as possible.

If it is impossible for me to yield to temptation in the presence of those human friends who love me, how infinitely more impossible is it to sin in the conscious presence of Him who, as the Lamb of God, gave His life to save me.

Jesus has left us His parting promise to be with us **"alway".** My young friend, if the conscious companionship of my Lord and Master is not inspiration enough for me to quit sin, what is?

Must God perform some supernatural magical miracle in me to accomplish that victory over my physical self and thus relieve me of that responsibility He clearly placed on me, and thereby deprive me of the only way I have to develop a Christian character? This is certainly not what His plain Word means to me, nor my understanding of my personal psychology, nor my experience.

This strife for victory over my lower self is plainly a warfare, in which sin is my enemy, and Jesus Christ my ever-present Commander. As the soldier in battle must constantly be directed and encouraged by the presence of his superior officer, so must I, my spiritual self, constantly keep before the eyes of my consciousness the encouraging and inspiring presence of the Captain of my salvation and thus keep going forward to the victory set before me. And remember, dear friend, this is not a battle of a moment, or a day, or year; it is a battle more or less to the end of my days, depending on the constancy I have the grace to keep the companionship of my Captain consciously before me.

THE S. S. LESSON

May 17.

Jesus Enters Jerusalem as King. Luke 19:29-42; 45-48.

Golden Text:—"He is Lord of lords and King of kings." Rev. 17:14.

The triumphal entry of Jesus is one of the outstanding events not only in the life of Jesus but in the world. He had been coming from Galilee to Jerusalem for the last time and the great crowds that were in the company were Galilean pilgrims on their way to the Feast. Many of them were His friends and believed that He would now set up a temporal kingdom. In leading this procession Jesus was symbolically suggesting the time when He should come as Ruler, but His kingdom was a spiritual one and the time was not ripe for men to understand it that way. No doubt, the Disciples, who had been disputing who should be the greatest, were elated with the thought that their ambitions would soon be realized. We wonder why Jesus accepted the royal honors they were bestowing upon Him at the time, but He would not deny that He was king, though not in the way the Disciples were anticipating.

We note that Jesus directed the details of His entry. He knew where the ass was tied, He knew that her master would not deny Him use of the creature and He knew what the prophet had said about His coming. Zech. 9:9. The ass upon which He rode was the creature that kings rode at their coronation. It was likewise the symbol of meekness. Truly the Jesus, who had the blood of earthly kings in His veins, was a king and a meek and lowly one at that. It would seem that the ideas of royalty and humility were paradoxical when applied to a king, but in that combination is to be found the best and noblest type of the ideal king. Jesus had sent two of His disciples to fetch the beast. It was His way to send out His messengers two by two. Whatever happened could be established by the testimony of two witnesses and there is always a blessing of fellowship for those who work together in doing the Master's bidding.

A great lesson is to be learned in the reply: The Lord hath need of him. There is nothing so humble that the Lord does not need. Your lives and the lives of the rest of us may be humble, unromantic, but, that is far from saying that they are not useful in the great service of the Lord. Indeed, the Lord generally chooses humble instruments to be used in His service. Let us remember that what the Lord has called into being is not common in His eyes. The simplest child of God may be having a most important part in His plans. Importance in God's eyes is rated differently than in the eyes of man.

The spreading of garments and branches in the way had its origin in the custom of honoring kings by so doing. It is said that when China had an Emporer, his journey to the tomb of his ancestors was over the costliest rugs all the way. We all remember how Sir Walter Raleigh lay his velvet coat before his Queen to step upon. It was honoring Jesus in the royal way that the garments and branches indicated. And He indeed was a worthy King of honor. He differs from earthly kings in that His rule is by love and not by force and His subjects are from the lowliest walks of life as well as from the higher ones. It was a triumph. The Lord was going up into the house of the Lord. The king was to accept His empire.

Among the onlookers were those who sought to destroy Him. They suggested that He quench the enthusiasm of the crowd, which Jesus did not do. He knew that, even though they did not understand the nature of His kingdom then, their hearts were in the right places and the time would come when they would have the higher appreciation of His kingship. He recognized devout affection and it was to win the affections of loyal and loving subjects that He came to earth.

The sight of Jerusalem brought tears to the eyes of the Lord. Though the great tragedy of His life was to be enacted in a few days His mind was upon the Holy City which would reject Him and endure unspeakable suffering because they would not listen to Him. It is the sinful unbelief that even now must be bringing sadness to His great heart of love. Jesus Christ is the same yesterday, today and forever more. When He is rejected there is sorrow in His heart.

The cleansing of the Temple was an emphasis of His regard for holiness. That which had been consecrated to the Lord was being desecrated. It was unholy. The Lord cannot approve unholy things or even tolerate them.

"THOSE LITTLE ONES"

Matt. 19:13-14; Matt. 18:1-6

Are there not today those who would lure the children away from the house of worship? Standing in their way so that they may not be blessed and received by Jesus? Those little ones they seem to be looked upon as of no account—But listen,—Such is the Kingdom of Heaven. Thank God, Jesus did not push them aside, but said, Suffer little children, and forbid them not, to come unto me: for of such is the Kingdom of heaven.

Those Little Ones: What a power they may not be in the Sunday school. If only they are led on the right path, so they may early get acquainted with Jesus and learn to follow Him. That He might become their personal Saviour, and guide in all walks of later life. Those that seek me early shall find Me, says the word of God. And it is true as hundreds of children have already been instrumental in leading others to Christ, through the innocent child-like faith that has not yet been shattered by the evil one. God has done wonders through them and shall continue to do so in the future. How many have been won by these little ones only Eternity will reveal. The Word of God planted in their young hearts has sprung up and bore a hundred-fold. The early Christian training and the influence of the church have safely carried many of these precious innocent souls out of the greatest danger,—the influence of the world with its smiling face, its cheery welcome, which only lead into the paths of sin, temptation and ruin. How easy it is to sow the evil seed in the heart of a child. The enemy is daily going about seeking to sow his seed of ruin, in the young, in the older ones, in the home and in the church his deadly seed is sown and slowly it starts to bear fruit. Disloyalty, strife, disobedience, dissatisfaction, indifference has crept into the church into the home and even into the life of many a Christian.

The church is the place to find God. Are we taking our children regular to church? Are we giving them the chance to get acquainted with God and His people in the house of worship?

Are we living a life of full surrender, a life hid in Christ Jesus that those little ones may safely follow our example and reach heaven's shining shore—for of such is the Kingdom of heaven.

Arthur F. Ortmann.

JOTTING

The address of Rev. A. S. Rosenberger, pastor of the Swamp-Quakertown-Flatland, Pa., charge, has been changed to 718 Juniper Street, Quakertown, Pa.

The Mennonite Home for the Aged at Frederick, Pa., is entertaining twenty-seven guests at present which fills the Home to capacity. During the year neighboring pastors take turns at preaching regularly at the Home. The Anniversary this year will be held the second Saturday of September.

THE KANSAS-NEBRASKA S. S. CONVENTION TO BE HELD AT THE HOFFNUNGSAU CHURCH MAY 25, 1931, AT 10:00 A. M.

Convention Theme: "My Sunday School—A Spiritual Work."

1. Opening Song Service—Local Song Leader
2. Scripture and Prayer—Chairman
3. Male Quartette—Bethel College
4. Reading of Minutes of Last Meeting. Appointment of committees
5. Ladies Choir—Alexanderwohl
6. Theme: The Great Need of My Sunday School—Spirit-Filled Workers"—The Rev. Rudolph Schmidt
7. Discussion
8. Music—Halstead S. S.
9. Theme: The Great Purpose of My Sunday School—Winning Souls—Swiss S. S., Whitewater
10. Discussion
11. Reading—Emmaus S. S.
12. Special Music—West Zion S. S.
13. Theme: A Great Privilege in My Sunday School—Mutual Edification—Zion S. S., Elbing.
14. Discussion
15. Announcements
16. Special Music—Beatrice S. S.

—Close of Forenoon Session

Afternoon Session

1. Song Service led by Hillsboro S. S. Choir leader
2. Prayer
3. Roll Call. Each Sunday School responds with any particular help or hindrance to S. S. work
4. Business Meeting
5. Special Music—Pretty Prairie S. S.
6. Theme: A Great Duty—Obedience to Jesus. First Mennonite church.
7. Discussion
8. Mixed Quartette—Christian S. S., Moundridge
9. Address—Speaker to be selected
10. Recitation—Tabor S. S., Goessel
11. Report of Resolutions Committee
12. Music—Hoffnungsau Male Chorus

Rev. E. J. Neuenschwander, Chm.,
Frieda M. Goering, Secretary.

JOTTINGS

The annual Mothers' Day Community Sing will be held in the Hereford Mennonite church, Bally, Pa., on Monday evening, May 11th, at 7:30 daylight saving time.

The Retreat for the Young People and the S. S. and C. E. Convention of the Mennonite churches in the state of Washington will be held in the Menno Mennonite church south of Odessa, Washington, June 18 to 21.

Rev. and Mrs. C. H. Suckau, of Berne, Ind., were in Chicago last week upon the invitation of Mrs. Philip Armour III. There were a hundred guests attending the World Dominion Conference that gathered in the Armour home.

Friends surprised Rev. and Mrs. D. D. Unruh of Buhler, Kan., on their 45th wedding anniversary, on April 19. About 65 guests gathered at the house while they were temporarily absent. When they came home a program was rendered and Rev. P. Fleming made an address. After the exercises lunch was served and the guests visited.

The date selected for the next Peace Lesson prepared by the Peace Committee appointed by the General Conference is May 17. The lesson used for this application is "Jesus Enters Jerusalem as King". The leaflets, prepared for use in the Sunday schools, may be secured by application to the Mennonite Book Concern, Berne, Ind. It is hoped that all our schools will avail themselves of this opportunity.

Upon the request of Mrs. E. P. Ruth, of Reedley, Calif., the following notice is presented for the benefit of our Women's Societies. All Missionary Sewing Societies west of the Mississippi River, sewing for our mission stations in India, please send their goods prepaid to Mrs. E. P. Ruth, 1061 West Ave., Reedley, Calif., not later than June first. Freight charges are 15 cents per pound. Care should be taken to have all personal gifts properly marked.

Rev. and Mrs. John Kroeker, who served as missionaries on the General Conference Mission Field in India for eight years, have been located in the Amur District, Siberia. Their address is Blagoweschtschensk, 130 Tschegriskaja. They are in poor circumstance, lacking food and other necessities of life, being even without bedding. Bro. Kroeker, having suffered an injury of the hip, is lame. After leaving India they went to South Russia and from there to West Siberia and in 1929 they moved to the far East.

Mr. Peter Keyser of Paterson, N. J., a representative of the Gideons, addressed the Second Mennonite church, Philadelphia, on April 26, in the interest of his organization which is interested in the distribution of Bibles. Mr. Keyser is a Hollander and brought his wife with him. Her father was a Mennonite in Holland. It was an unusual experience for her since this was the first time she was in an American Mennonite church. Another representative of the Gideons visited the First church on the same date and also gave an address in the interest of his organization.

The Young People's Retreat of the Middle District Conference will be held as usual this year at Lake Shipshewana, Ind., August 3 to 13. Among the leaders who will be in charge will be Prof. Kreider and Prof. Whitmer of Bluffton, Ohio, Rev. Lester Hostetler of Sugar Creek, Ohio, Rev. E. Troyer of Normal, Ill., and Missionary Pannebecker, of China.

Rev. Menno Galle, of Odessa, Wash., a member of our Board of Publications, is a very busy man. He supplies two Mennonite churches and also, since New Year, has been preaching in the English Congregational church in Odessa every Sunday evening. One thousand miles a month with the auto to visit members and conduct Bible Study classes keeps him on the roads a great deal of the time.

The new addition to the Hutchinson, Kan., church, will be dedicated Sunday, May 10. Rev. P. P. Wedel and Dr. J. W. Kliewer will be speakers at the morning service. In the afternoon all the ministers who have been associated with the work of the Hutchinson church will participate in the service, namely, Rev. H. P. Krehbiel, Rev. H. J. Dyck, Rev. H. J. Unruh and Rev. A. T. van der Smissen. In the evening Dr. P. S. Goertz will be the speaker. The congregation asks that brethren everywhere pray for its continued blessing.

The editor is grateful to Bro. Alfred Wiebe of Upland, Calif., for his thoughtfulness in sending him some pages from The Bible Today of Los Angeles, in which is contained a well illustrated article on the work of Brother and Sister E. B. Steiner of Dharchula, India, which bears the caption of "Getting the Gospel Under the Roof of the World." Brother and Sister Steiner are remembered as having served a number of years in India under the Mission Board of the General Conference. Brother Steiner's account of how they entered into Tibet and their reception in that forbidden country is specially interesting.

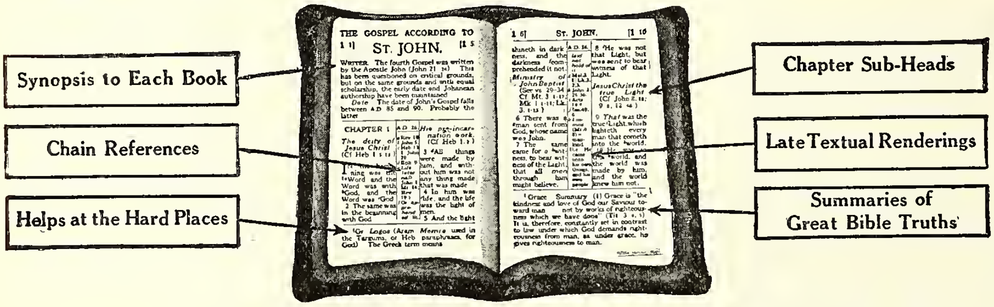
The Sunday School of the Salem Mennonite church at Ruff, Washington, has entered upon a definite Home Mission project. It is the only Sunday school in the entire district conducted in the English language. Now the children which attend no Sunday school are being invited and brought into our Sunday school here. This invitation is sent out with the children, those attending bring others which has caused the attendance to increase steadily. Whenever special features such as programs are carried out, the parents of these children are interested and also attend. There are children attending the Sunday school that walk a distance of three to four miles over country roads.

Helps On the Pages Where Needed

The Scofield Reference Bible

Edited by Rev. C. I. Scofield, D.D.
Assisted by Eminent Scholars.

No matter how many other Bibles you may now have, you will find that the wonderful helps in this exceptional edition will give you new inspiration in Bible study. Best of all it has *helps on the pages where needed.*



Compare your Bibles with it. See if any of them have these helpful features: Chain-references of great Bible doctrines—Summaries of great Bible truths—Synopsis to each of the Bible—Prophecies harmonized—Apparent contraditions reconciled—Revised marginal references—Bible types explained—The greater covenants analyzed.

HANDY SIZE EDITION

Specimen of Type

14 And the [t]Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the

Size 7x4½ inches and only 1⅜ inches in thickness.

No. 50 **Fine Grain Cloth,** round corners, red edges. ---------- **$2.50**

No. 53. **French Morocco Leather,** overlapping covers, round corners, red under gold edges. ---------- **$5.50**

No. 153. As No. 53, with Concordance, etc. **$6.50**

"Oxford India Paper" Edition
Fits the Pocket

Size 7x4½ inches and only 1 inch thick.

No. 55x. **French Morocco Leather,** overlapping covers, leather lined to edge, silk sewed, round corners, red under gold edges---------- **$8.00**

With Dictionary of Scripture Proper Names, Oxford Index, Concordance and Maps. (1¹/₁₆ *inches thick.*)

No. 155x. **French Morocco Leather,** overlapping covers, leather lined to edge, silk sewed, round corners, red under gold edges---------- **$9.50**

LARGE TYPE EDITION

Specimen of Type

14 And the [t]Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the

Size 8⅛x5½ inches and only 1⅜ inches in thickness.

No. 70. **Fine Grain Cloth,** round corners, red edges ---------- **$3.25**

No. 73. **French Morocco Leather,** overlapping covers, round corners, red under gold edges. ---------- **$6.50**

No. 173. As No. 73, with Concordance, etc. **$7.50**

"Oxford India Paper" Edition

Size 8⅛x5½ inches and only 1 inch thick.

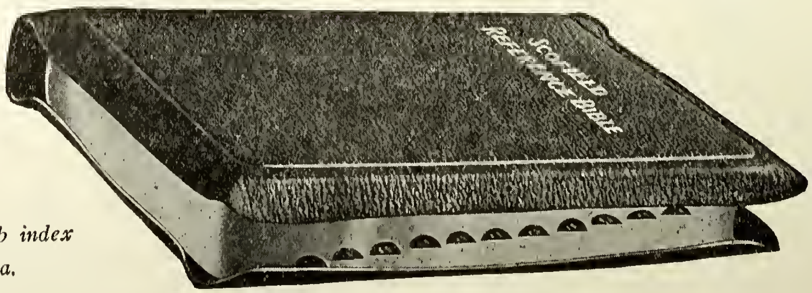
No. 75x. **French Morocco Leather,** overlapping covers, leather lined to edge, silk sewed, round corners, red under gold edges---------- **$10.00**

With Dictionary of Scripture Proper Names, Oxford Index, Concordance and Maps. (1¹/₁₆ *inches thick.*)

No. 175x. **French Morocco Leather,** overlapping covers, leather lined to edge, silk sewed, round corners, red under gold edges---------- **$11.50**

A
Bible
and a
Commentary
combined

Improved thumb index at 50c *extra.*



Special Offer

To any person who sends in five NEW Subscriptions to the

Mennonite

@ $1.50 each we will allow credit to the amount of

$2.50

toward the purchase of any

Scofield
Reference
Bible

listed on this page. Send your list of FIVE names and check for $7.50 plus the additional amount needed to purchase the Scofield Bible you have selected (less $2.50) direct to the

Mennonite Book Concern, Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI BERNE, INDIANA, MAY 14, 1931 No. 20

EDITORIAL

The General Conference has made provision for Peace Literature to be used in the Sunday Schools in the form of leaflets giving Peace Lessons. Officers of all of our Sunday Schools should avail themselves of this opportunity. The leaflets may be procured upon application to the Mennonite Book Concern. As the Mennonite church is historically a peace church every member of it should be thoroughly informed concerning the Bible attitude toward this all important item of faith. There is no excuse but unpardonable neglect on the part of leaders and teachers for ignorance on the matter of peace. In our time it is not only the peace sects who are keenly interested in the matter of Peace. In many of our sister denominations there are many, perhaps more than all the Peace sects together, whose consciences commits them to the acceptance of Peace as a doctrine. Without a sincere belief in Peace the Christian Religion would be wholly inconsistent.

The turn from the Standard to the Daylight Saving Time, which takes place in the spring of the year in some localities, works hardships to some and to others it is a boom. The farmer, who must rise with the sun to get his work done, has not such an enviable time of it under any system of measuring time, but if he must arrange his plans even earlier, in order to accommodate himself to those who need not rise as early as he there is only annoyance and no benefit. The city man who gets an hour in the sunshine, that otherwise he would not have, may enjoy the recreation that the extra hour makes possible. Perhaps if such an arrangement were to apply only to cities, the matter would be more satisfactory, but, as it now is, some communities go by one time and others by another, and the result is confusing and is responsible for many mixups that otherwise would not occur. The angle that Day Light Saving Time throws on church attendance is not so satisfactory. People are used to go to church on Sunday evenings while it is dark. They cannot be trained to go at twilight. Because of this there has been a considerable falling off to city church attendances on Sunday evening while mid-week services have been ruined all together. In some quarters Prayer Meetings have had to be abolished on account of the change in time making the much neglected Prayer Meeting only possible in the winter months when Standard time prevails. We would not advocate depriving the worker of the extra leisure that an hour gives him but we would remind the church member that his religion should be proof against the temptation to stay away from his usual place in the mid-week service.

Mennonites have always had the reputaton of not having any of their people becoming public charges. In the old days, when our people were almost altogether a farming people, this was a comparatively simple matter. If there were old people to be cared for the congregation found a place among its families where this could be done. If there were orphans, homes among people of their own faith could be provided. When misfortune overtook any one all banded together to help and no serious problems of administration were involved. As time passed on and conditions changed there came needs for homes for the aged, hospitals, orphanages of societies for caring for the fatherless. These things had to be provided, and they were amply provided for. The first home for the aged was established in the East about thirty-five years ago. Other such institutions were established in other conferences so that now we are well equipped for such work. Hospitals and Deaconess Homes were later established in the middle west and wherever they were founded they not only received the support of the local churches but became well established. It is with considerable satisfaction that we note how well these institutions are functioning and we may say that, in this direction the church in this country is prepared to meet its needs.

While Mennonites in the United States are happy in the thought that they can easily take care of their people who need institutional care, our brethren in Canada, particularly those who have come from Russia in late years, are not so fortunate. When the refugees were permitted to enter Canada they had to give bond insuring that none of the refugees would be thrown on public care. This the brethren were willing to do, of course. Some having come out of the terrible conditions in Russia needed care in institutions for the treatment of mental diseases, others needed hospital care and others again because of age and sickness were without earning power and needed shelter and sustenance. All these unfortunates have and are being provided for by the Canadian brethren but the burden has become severe. Poor crops, general depression and a lack of employment have made it still harder. We cannot think of abandoning these wards but more financial help must be provided at least until the strain of hard times has been eased. It therefore behooves Mennonites wherever they are to lend the helping hand even at sacrifice to themselves.

The Retreat seems to have come to stay in the Mennonite church. East, West and Middle West have made arrangements for such gatherings during the summer. Young people will meet seriously to consider the problems of youth and to gain inspiration to greater usefulness in the upbuilding of the kingdom of God and the service of the church. The inspirational and educational value of these gatherings cannot be overestimated, but the social factor, that naturally enters into the work, has its great worth also. In any church and particularly in one so small as ours, it is important that those who have the interest of the church at heart should come to know each other well. Friendships that reach into our several churches help to cement the bond that is so necessary for active work.

Announcements are made through the columns of The Mennonite of these Retreats and our young people will find no better way for spending their vacations than attending them. A vacation to be helpful should have in it something more serious than just amusement. One should be able to bring from it something that will make life mean more than ever before. Attendance at any of these retreats will help do this.

WHY THE DIFFERENCE

A few weeks ago there occurred a serious business failure in Glasgow, Scotland. The company that failed was engaged in the manufacture of silk. Because of the liberal public subscription for stock hundreds of families were affected. The directors were all men of wealth living in large manor houses in the surrounding country.

The above sounds similar to reports heard and read all too frequently in our own land.

Now two things happened in Glasgow that are different. The directors were all but one, a man of 80 years and whose health was precarious, committed to the common jail and kept there for a fortnight. After this they were released on the heaviest bond ever required for such a case in Scotland.

In our land papers seldom report rich men as spending many days in jail. Bond is furnished, but seldom in proportion to the defalcation.

One more observation was made, we quote from the report: "Not since the City Bank of Glasgow failed in 1878 has there been such a shock to public confidence in the probity of its business enterprises." Evidently Scotland has more stringent laws regulating its business enterprises than is the case in the United States, or there would not be so much money lost in unsound propositions. Our lawmakers might come into better grace if they worked a bit more along this particular line.

A. J. Neuenschwander.

DOES THE NON-CHRISTIAN WORLD DECREASE NUMERICALLY?

A few days ago the census report of India was published by the public press. As the figures now stand then India has increased in population over thirty million since the last census. The present census report is that there is a total population of three hundred and fifty one million, five hundred thousand. The former report gave the number at a little less than three hundred and twenty million. The number of Christians at present in India is somewheres near five million. This means that India's population has increased in the last two decades by over thirty million, yet there are today only about five million Christians. This means further that there are today more non-Christians in India than there were twenty years ago. On the face of it that looks discouraging, especially when we think of the enormous missionary efforts that have been expended the last twenty years.

But the whole matter reminds me of what our Canadian brethren told me about their fight against the thistle. They said that at present the thistle increased, but the clean land increased too. At present the thistle seemed to win, yet with persistent weeding and the sowing of good clean seed the farmer said he was sure of victory in the future, even though it may take a long time. In some localities in India the Christians have increased more rapidly than the non-Christians (as in the Guntur area in South India). There are many clean fields in India. Even though at present the non-Christians have increased, but with persistent cleaning the field and sowing good clean seed we are in no doubt about the victory.

As already suggested, in many localities in India there is indeed harvest time spiritually. But in India as a whole we are still in the season of seed sowing. Let us not despair in this work. Let us not prescribe a time to the grace of God. Let us all put our hand to the work and work faithfully, and in His own time there will be a harvest not only in local areas, but one that is nation wide.

John Thiessen,
Birra, via Janjgir, C. P., India.

FU YIN TSUN

There is a very interesting place not far from here. It is known in Chinese by the name of Fu Yin Tsun. Translated literally the meaning is Fu—happines, Yin—news, Tsun—village or Happy News Village. This village was just recently organized at the instigation of one of our evangelistic workers, Mr. Tuan, and all of its inhabitants are either Christians or inquirers.

If you wonder where there is a village which is entirely enrolled in the Christian church then I must tell you that this village was organized in connection with our Laymen's Bible School at Kai Chow. The school opened on March seventh, and runs for a period of two months. Anyone who is a church member or inquirer is eligible and the courses are adapted for literate and illiterate people. All together fifty-nine have enrolled and paid the board money of $3.00 for the period.

Just a word about Mr. Tuan first. He is well educated, having attended Shantung Christian University and speaks English quite intelligently. He is also a very "hot-hearted" Christian as the Chinese express it. For these reasons we selected him to be head teacher in the Laymen's Bible School.

Mr. Tuan has other qualifications too. In 1928 when the revolution was at its height many schools were opened to prepare officials for the New China. He entered one of these, studied for district magistrate and passed examinations at the head of his class. Soon he found that getting a position even in the renovated China depended more on pull than qualifications. Thus disgusted with politics, he returned to the church, believing that there is more hope in reclaiming China through Christianity than politics.

This experience I believe was worthwhile for him and perhaps influenced him somewhat in trying to organize an ideal village. Mr. Tuan believes that there are four departments in such a village and has gotten the Happy News Village to organize accordingly. The first department is that of government. For this the fifty-nine villages at a village meeting elected a Committee on Government. This committee has charge of governing the body and educating the people in the elements of self-government.

The next department is that of education and there is similarly a Committee on Education. The duty of this committee is to lead the group in studying the educational needs of a Christian village. Another department is that of hygiene and likewise has its committee. They are responsible for reporting any cases of sickness that arise and helping care for such cases as instructed by the doctor. They also try to promote a knowledge of common hygiene.

The fourth department is an innovation for a Chinese village. It is the department of religion and has its committee just as the others. Mr. Tuan believes that in an ideal village the

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb..............................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance....................................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

spiritual needs of its people would be regarded with just as much importance as the physical or mental needs. This committee thus leads the group in studying spiritual problems.

Another village activity is the Women's Society. Women's life has many problems and they are increasingly complicated in the changing conditions of China. All the women belong to this society and here may study their problems from the Christian viewpoint.

Recently a village meeting was held in charge of the Religious Committee. The village head called the meeting to order and announced the purpose of the meeting. Afterward there was Bible reading, prayer, Chinese music, and three talks by invited speakers. One talk was on Prayer, another on Bible Study and a third very practical one on How to spread the gospel.

The three other committees will hold similar meetings during the school term. These meetings provide opportunity for a certain amount of self-expression and the village organization idea allows opportunity to study life problems on a practical basis, thus supplementing class work. All of the students enjoy the make-believe village and enter quite heartily into its program. We hope that this will help them on returning home to see where their own village and home life can be made more Christian.

This is only one phase of the Laymen's Bible School work. You would enjoy dropping in on the classes. Of the class work Bible is the most important. All who are illiterate are supposed to learn a minimum of one thousand characters, which will give them a foundation for Bible reading.

There is also a half hour each day spent in memorizing Scripture and Mr. Tuan has a standing rule that at any time or place during the day, whether in class or on the street, he may ask whomever he meets to repeat the Bible verse for the day. A half hour in the morning is spent in physical exercise, another half hour in asking various ones to speak on some previously announced subject. Morning devotions are held each day in the school auditorium and each day is closed with Bible reading and prayer in small groups just before retiring.

S. F. Pannabecker.

Kai Chow, China, March 28, 1931.

THE 133RD SESSION OF THE EASTERN DISTRICT CONFERENCE

The 133rd session of the eastern District Conference, held in the First Mennonite Church, Allentown, April 30-May 3, was the best, both in attendance and in spirit, in recent years. One of the "fathers of the Conference" said: "the best in My life."

Though this success cannot be attributed to any single factor, the prayerful and consecrated leadership of our president, Rev. D. J. Unruh, played no small part in the efficient and blessed way in which the Conference was conducted. This was true of interim as well as the session proper.

One instance will suffice to show his careful planning and foresight. In the presentation of his opening message he read a letter of greeting, containing also a discussion of civic problems confronting the state, from the Hon. Gifford Pinchot, Governor of the Commonwealth of Pennsylvania. He even more greatly surprised the assembly by reading a telegraphic Greeting from the President of the United States, Herbert Hoover. Both these communications arrived on the day that Conference convened. He also preached a very fervent Conference sermon on the theme: "After the Holy Spirit What?" Acts 1:8.

Another feature freighted with blessing was the ministry of Max Reich, Hebrew Quaker, Morrisville, Pa. Brother Reich, who could only be at the Conference two days, gave four thoughtful and edifying lectures on the Book of Psalms. With his hebraic training and evangelical perspective, he was able to draw rich lessons, fundamental to life's experiences, and vivid portrayals of the Person of Christ as revealed, implicitly and prophetically, in this inspired hymn-book of God's Chosen Race. He stated that the messianic hope is the only key that will unlock these treasures.

Then, too, there was the use of a definite theme for the devotional services at the beginning of each session. This idea was not originated by us. Its use was suggested by our president. The themes were beautifully worked out by Rev. A. S. Rosenberger, a member of the program committtee. They dealt with the experiences of the Early Church and were based entirely on the Book of Acts. (cf. The April 9th isue of The Mennonite.)

The part of the program that brings greatest blessings and in whch the spirit of the delegates is most thoroughly fused, is the celebration of Conference Communion. This was conducted on Sunday morning. The members of the local congregation joined the delegates in this service. Rev. Howard G. Nyce, the pastor, preached the communion sermon on the text I Cor. He made a very eloquent plea for the proper observance of the Lord's Supper, urging the hearers to be certain and decern the real spiritual value of the service. From the spirit that prevailed, one could not help but feel that the message had found lodgement in the hearts of assembly. The ministers of the conference distributed the elements to the communicants. The communal table was used.

After relating these spiritual blessings, it would be anticlimatic to recount the transaction of the merely material things of Conference. However suffice it to say that this spirit of fellowship and goodwill seemed even to pervade the temporal phase. At times the items of discussion were ahead of the scheduled program. Only once or twice was this placid surface broken by ripples of difference. The writer cannot recall a similar meeting in the last decade.

No narrative of the Conference would be complete, unless due credit were given to its Auxiliaries, the Ladies Organization, the Brotherhood, and the Young People's and Sunday School Unions. These always form of fitting variety and are of an inspirational blessing at the conclusion of the busines session.

The Ladies Auxiliary, under the leadership of Mrs. G. T. Soldner, had a very successful year and presented a very interesting program. A number of reports were read, giving a picture of the work done by the branches in the various churches. Musical and literary numbers were rendered by members of several societies. The ladies voluntarily and very graciously turned over to the Executive Committee of the Conference a fine offering to be used in defraying expenses.

On Saturday evening, the Brotherhood, under the leadership of Mr. Jacob R. Fretz, held an interesting session. During the brief business period which preceded the program, the organization decided to forward a telegram to the Governor of the Commonwealth of Pennsylvania, requesting him to veto any legislation—several bills being on the floor of the House of Representatives,—that would tend to weaken the present status of the Sabbath Observance laws of 1794.

Sunday afternoon the Young People's Union, under the leadership of Mr. Robert Ross, conducted a very stirring Rally. Besides a number of musical numbers, the chairman, past and present, of the Retreat Committee gave his report. Rev. Howard G. Nyce recounted the success and blessing of last year's gathering at Green Lane; Fev. Freeman H. Swartz outlined the present tentative program, announcing the acceptance, by Dr. J. W. Kliewer, of an invitation to come east and be the guest speaker; also of a brief tour that will be arranged for Dr. Kliewer during his sojourn. Rev. D. J. Unruh was elected chairman of the 1932 retreat.

Two other speakers whose messages helped to enlighten and to edify the Auxiliary gatherings, were Mr. Dietrich Remple, Canada, and Dr. George A. Griess, Allentown. Mr. Remple spoke at the Ladies Meeting Saturday afternoon, Satruday evening, and on Sunday afternoon. He vividly portrayed the sufferings and harrowing experiences through which he and his brethren passed in Russia. He also sang several Russian folk-songs.

Dr. Griess, who is pastor of the Eighth St., Evangelical Lutheran Church, Allentown—and incidentally the most evangelical preacher of that city, gave two addresses; the first on Saturday evening on the theme: "The Layman and the Church;" the second on Saturday afternoon, on: "Young People and the Church." Both were stirring in their appeal to the heart and will of these two factors in the work for Christ. Both messages were tempered and mellowed with a grace that can only come after a life-time of study and experience in the problems and work of the church.

Messages of encouragement were also presented by Dr. and Mrs. Mosiman, who visited the conference, while on a journey to New York City. Dr. Mosiman reported the fine condition of Bluffton College and Mrs. Mosiman spoke to the whole conference on Friday evening, on Pioneering on Faith.

The Conference chose for its officers during 1931-32: President: Rev. Howard G. Nyce, Allentown, Pa.; Vice President: Rev. Howard T. Landes, Germantown, Pa.; Secretary: Rev. Freeman H. Swartz, Norristown, Pa.; Treasurer: Mr. Alvin C. Alderfer, Harleysville, Pa.

The invitation from Second Church Philadelphia, as a meeting place for the 1932 conference, was accepted.

In recounting the spiritual blessings of the 133rd session of the Eastern Conference, it was not our purpose to so forget the material as not to give due praise to the Allentown Congregation for the hospitable and thorough manner in which they cared for the needs of the delegates; from the meals to the lodging there was scarcely anything, that one could desire, that was not provided. Thanks to the Pastor and to the various organizations in the congregation that made that possible.

It is with the hope that God may in all things be glorified and that we as Mennonites may be closer drawn together, that this hasty and partial sketch of impressions is presented.

Freeman H. Swartz,
Conference Secretary.

FROM THE CANTONMENT MISSION

Cantonment Mission, Canton, Okla.,
April 3, 1931.

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait and deceive." Eph. 4:14.

The above words became especially significant to us during the last quarter. The new year started in very encouragingly. The attendance at both churches was unusually good. In the Fonda district there were four applicants for admission into church membership, then Little Sioux from Clinton, a sort of faithhealer and posing also as a prophet, visited in the Fonda district and spoke to those Indians very disparagingly of the Bible and the Church and impressed it upon them that the white man's church was not the church for the Indians, that if they wished to attend they could do so, but that that meant that they wished to die before long, etc. He seems to have made quite an impression upon them for the attendance was at once reduced down again to the few faithful ones, and the applicants for admission failed to appear for instructions. We have been trying to round them up but they are slow in getting started again. One of the applicants has come for instructions since the others have failed to come so far. Apparently the evil one could not bear to see the increasing attendance so he had to do something to "scatter the sheep." It is too bad that a professing Christian should lend himself as a tool to do the "scattering". This will "blow over" in course of time, but it is characteristic of the mental attitude of these people. Those in the Longdale district were not affected by this man's talk and so the attendance there has continued to be good, comparing it with former times.

Since there are a number of families camping on the mission ground at Longdale we have started a prayer meeting on Wednesday evenings. The attendance at these meetings has been much better than we had anticipated. Different ones of the Christians take the lead in these meetings. In order to have better light on these evenings we have purchased gasoline lamps and hope these will continue to be satisfactory. There are certain among these people who prefer to come at night rather than in day time, so we are happy to reach some in that way.

One man, who had been sick for some time, a former pupil at our mission school, was baptized and received into the church during the past quarter. He was called into the beyond a month later.

Economically some of these people are where they must be supported or else they would have to starve. They have received some aid from the Red Cross and are now receiving some from the Will Rogers Relief Fund. Some are receiving aid in one way or another from the Government, such who have any ailment are entered in the hospital at Concho until that has been crowded. There has been an unusual amount of sickness, due, no doubt, to a large extent, to the poor and insufficient food on which they have to subsist. The greatest trouble with these people is that, due to the fact that throughout all these years they have been provided somehow with the necessities, they have come to expect that, without making any real effort to help themselves.

Our native helpers conference, which was to convene here at Longdale, March 30 to April 1, had to be postponed owing to the snow storm which struck this country just at that time blocking all the roads east and west.

The board is probably aware of Mrs. Linscheid's impaired health. We had so much hoped that during the time of our furlough when she would be under treatment that she would regain her health, but that did not prove to be the case, at least not entirely. Though Dr. Haury had X-ray pictures taken during the time we were in Newton, those pictures did not reveal the trouble or rather the cause of the trouble. More recently we made a trip to Newton and as she had one of those recurring "spells" just at that time the X-ray pictures taken then revealed ulcerations in the small intestines next to the stomach. She has been on a diet since then consisting mainly of milk and toasted bread, and is taking the medicine as prescribed by Dr. Haury.

The unavoidable strain of the work itself, the trying disposition of these people and the worry over it all are not conducive to a regaining of health. If her condition does not yield to the doctor's treatment while here in the work a complete relaxation away from the work may become imperative. We are looking to Him who has been, is and ever will be, our strength and stay.

Very sincerely,

G. A. Linscheid.

CORRESPONDENCE

Fortuna, Mo., May 6, 1931.—Dear Readers: We are again witnessing the spring time of the season and how beautiful it all appears! The pure white of the blossoms and the verdant green of the grass. May this be the time in our lives when we say, "Revive us again; fill each heart with thy love; May each soul be rekindled with fire from above."

Sickness and weather conditions have prevented many from attending the various services of the church. We are, however, thankful that God has spared those whose illness was serious. May it be a cause for us to be even more sincere in fulfilling God's purpose and ready to receive the blessings He has in store for us this year.

The past months have brought about a change which we believe will mean much to the church in the future. Henceforth all regular Sunday morning services will be conducted in English. The special days of the calendar year will be devoted to services in the German language for the purpose of serving those who have sacrificed much for the church and still enjoy the German service.

The bi-monthly evening services have been fairly well attended especially by the young people. We hope that in the coming months more will be able to attend these services.

On April 5th, Easter Sunday morning, communion was observed. There were 108 participants. The glorious Easter message presented in song by the choir was a part of the service.

The evening of April 26th the service was in recogniation of those who recently have finished the 8th grade course in five nearby district schools. This brings an interesting group of folks together. The joint commencement exercises of these same schools were held in the church, the 29th of April. Pupils of two counties were represented and the two county superintendents gave addresses. Special music was rendered by the church choir.

Rev. D. B. Raber of Marshfield, Ohio, occupied the pulpit, May 3rd, Sunday morning. In the evening the C. E. as well as the church members had a surprise in store. Two members presented the C. E. with two bulletin boards, which will fill a long-felt need. They are well made and are a valuable asset to the church.

Mrs. J. D. Warkentin, Cor.

Beatrice, Nebraska, April 30, 1931.—Dear Editor and Readers of the Mennonite:—At our annual church meeting the desire was expressed to call a member of the Home Mission Board of the Western District Conference for a series of meetings in our church. Brother A. J. Dyck, Inman, Kan., accepted the call and held seven meetings in four days, beginning March 1. On account of the death of Rev. J. Duerksen, a member of Rev. Dyck's church, he had to leave two

(Continued on page 12)

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

A UNITED MENNONITE YOUTH THROUGH CHRIST

Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

May 24, 1931

Why is the Bible worth knowing? Scripture: All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. II Timothy 3:16-17.

The Greek word for book is "biblos", hence one can see where the Bible got its name, it is "The Book" of all books in the world. The Bible is the book of directions for life and the guide book to eternity. All of us must live, and we want to live the best possible kind of a life, and all of us must sometime die, consequently the Bible is indeed a most essential book to be carefully studied.

Elbert Hubbard has recently made a true but rather stinging criticism of us Christians when he said that the Bible is a book which all of us professedly believe in and talk about but which very few read. There is too much truth in that statement, we can not deny it.

We usually classify the popularity of books by the number of copies published and sold. Ordinarily when one hundred thousand copies of a novel are sold, that book is considered a success. During the eighteen hundred years since the Bible has been completed, there has been an average annual sale of about six million copies. It has been translated into 171 languages and parts of it into 717 additional tongues. Surely one cannot be educated, unless one knows considerable about such a popular book. Surely there must be a divine appeal in this book, its importance for life cannot easily be overestimated.

No, we are not wanting in Bibles, each home has a number of them, but most of us are sorely lacking in knowing and experiencing spiritually healing influence and power which may come from reading and studying this book. It should be studied with the same thoroughness as any other book. The Bible does not need to be protected, it needs to be carefully and reverently digested. In various periods of history men have tried to rid the whole world of this book but always God was at the helm, and later a number of copies were to be found in some secret closet or monastery.

But to have a dozen Bibles in the home does not necessarily make that home Christian. There are some beautiful Bibles which adorn many reading tables and help make the living room or parlor attractive, but that fact alone will not sweeten and purify the lives of the members of that family. Some well-meaning but superstitious souls will place a Bible under their pillows at night, thinking that somehow there would be a magic value in so doing, but one must do more than sleep on a Bible to bring about a change in a sinful heart and a slimy, evil-thinking brain.

No, in order that the Bible may be a help to us, we must read it. We must read it reverently and thoughtfully. Some can concentrate better if they read it on their knees. It should be read at stated times regularly, it should be a habit just like most of us habitually eat three times a day, and yet each meal is enjoyed and is beneficial for our physical body. Just so our spiritual man needs to be fed regularly, and with much joy in so doing in order that our spiritual nature may grow more and more unto perfection which is to be found in Jesus Christ.

"What shall we read?" and "How shall we read the Bible?" There are perennial questions. Every Christian should know a number of facts in respect to his or her Bible. Each follower of Christ should know that the Bible contains 66 separate books. There are 39 in the Old Testament leading up to the Birth of Jesus and 27 in the New Testament dealing with the birth, life, work, and death of Jesus Christ, together with the history of the early Christian church.

Each one of these 66 books has a story of its own to tell. Each book was written to meet a special need in the period in which it was written. Invariably that which was a need in the time in which it was written will at least in part carry a real message for the day in which we live. So when we begin to read any one book of the Bible we ought to know something of the author if possible, the people to and for whom it was written, their situation and condition and the purpose the author had in mind in writing the book.

Every Christian ought to read the Bible through one or more times, but the major part of Bible reading should have a plan of some sort so that spiritual food may be derived therefrom. Every Scripture is inspired and has some value, but not all is of like value for devotional reading. The best plan is to read whole chapters or even whole books at a sitting. Some prefer to read just a few verses at a sitting and meditate thereon but in most cases this is too chopped up to get the context and real meaning the message is supposed to carry. The message of the Bible is progressive, that is to say, the smallest child who can read can get the message, but each successive reading will bring new food for thought, the most mature child of God will never be able to exhaust the mine of spiritual wealth to be derived therefrom.

Above all, my friend, work out a plan which best suits you and follow it. Choose a time most suitable and try to hold that time sacred for that work. Be unhurried in your devotional period. Some follow the devotional readings of the Sunday School lessons, others of the C. E. Scripture readings. I am wondering whether some would care to have them printed with these topic expositions from week to week. I care not what outlines you follow, just so that you do read your Bible and meditate thereon.

There are always some problems which baffle the young man or woman who tries to study the Bible with an open mind. The Bible is contradictory they say. The Old Testament teaches that war is blessed of God and Jesus everywhere urges men to refrain from force as a means of attaining. We must here remember that God could reveal Himself only progressively, otherwise men could not have understood Him. A parent does not teach all necessary knowledge to the baby in the cradle, many lessons must wait until later when the child has more knowledge and experience. Let us remember that everything must be measured by the touchstone of Jesus Christ, He is the final revelation. And God and right like Jesus Christ is the same yesterday, today and forever, but like the child not all truth dare be given when the race is young.

Some young people are confused in respect to the meaning of inspiration. There has been so much bickering over this by elders that they do not know what to think. One type of theology teaches that God has so-to-say spoken through a megaphone to the authors of these 66 books of the Bible. Paul and the other authors were merely like a tool. The other type of theology prefers to think that God always works through human instrumentalities. Men build the Kingdom of God, but God inspires them and gives them the power for the task. All of us who are Christians have some inspiration but the men who wrote the Bible had an especially large portion of this wisdom of God. The Bible is inspired by God. Each Christian must choose whichever method will mean the most to him or to her. But we must keep in mind that the Bible has been translated many times. Consequently if we are going to be so positive that every word and dot is absolutely and infallibly inspired then that will mean that every translator and printer were absolutely infallible. Surely no missionary or other Christian worker who translates the Bible from the English into some foreign language would be so boastful as to say that he cannot make a mistake while engaged in that work.

There are many versions of the Bible. The King James version is the one we know best. It is perhaps the most beautiful and the most poetic. The American version is the most accurate, it comes closest to the original manuscripts. Many other versions are very helpful to the Bible student because they endeavor to put Bible truths into modern every day English. Some of the best known are the Moffat and Weymouth versions, the Goodspeed is one of the better recent versions.

Above all, let us read the Bible, so we also may be able to say: "Thy Word have I hid in my heart."

THE CHALLENGE OF BEING A CHRISTIAN

By H. J. Krehbiel

The other day I received a card from the editor of the Young People's Department of the Mennonite requesting me to write an article. On this card he said, "Young people are thinking today and they do appreciate a challenge coming from an older man with a life of experience."

I think I can bring no higher and nobler challenge to our young people than the challenge of being Christians. During the Passion Week six churches of our town had union meetings each evening which reached their climax in a union communion service on Thursday evening at which I was to make a few remarks and give the invitation. I said something like the following:

"I am thankful that I have the privilege of living in the 20th century and was not compelled to live in the 16th. Four hundred years ago the Christians hated, persecuted, and killed each other. Dr. Harold, the highest ecclesiastical authority in Zurich, Switzerland, making an address of welcome to the Mennonites of the world at their 400th anniversary held in that city in 1925, said: 'My friends I come not before you with a good conscience, because 400 years ago our ancestors drowned some of the founders of your denomination in the Limmat River and killed others.' But he was thankful that the times had changed. A century after this persecution the Christians no longer killed each other but they denounced and condemned each other. Still later they tolerated each other, and later yet through the Sunday school and the Christian Endeavor, they learned to know each other and now they have learned to love and appreciate each other as indicated by this union communion service which we are holding." No one, looking at this record, can deny that the Christians in these 400 hundred years have made progress in being Christians. But notwithstanding this progress the so-called Christians of today are yet, with very few exceptions, far removed from being actual Christians.

About 30 years ago a pastor of a church with more than 300 members said to me, "Sometimes I doubt whether there is a single Christian in my church." But Dr. Reinhold Niebur a few years ago was bolder than that and wrote an article for a magazine under the title, "Why I am not a Christian." This, in spite of the fact that he was at that time the most prominent minister in Detroit, and had been a pastor for 18 years. Surely these two men must have had a different conception of being a Christian than the one which is popularly accepted. To be a Christian means, for most people, to believe in Christ, to be baptized, to belong to a church. But neither one nor all of these suffice to make one a Christian. Paul writes in Romans 8:9, "Now if a man have not the spirit of Christ he is none of his." And to the Philippians he writes 2:5, "Let this mind be in you which was also in Christ Jesus." Having the spirit of Christ, being minded as Christ was makes a man a Christian.

The mind or spirit of Christ in a man will cause him to think and do as Christ did, follow his footsteps, keep his commandments. Measured by this criterion how many Christians do you suppose we have in America? According to this standard Gandhi is a better Christian than many church members in America. His principle and way of life is as follows: "Thieving to me is holding in my possession something that someone needs more than I do." In this attitude he is certainly more nearly a Christian than that American church member who said to Stanley Jones, "I am satisfied if my personal expenses do not exceed $200,000 a year." Gandhi is to go to the next Round Table at London. If he does he will wear his loin cloth for the sake of a principle, regardless of what people may think or say. How many Christians would for the sake of a principle or conviction do anything that might make them appear odd?

Fritz Kreisler, who is perhaps the world's greatest violinst, is a Christian judged by this standard, for he said, "Music is too sacred to be sold and the outrageous prices musical celebrities charge today are truly a crime against society. I never look upon money I earn as my own. It is public money. It is only a fund entrusted to my care for proper disbursement. I am constantly endeavoring to reduce my needs to the minimum. I feel morally guilty in ordering a costly meal, for it deprives someone else of a slice of bread—some child, perhaps, of a bottle of milk." Contrast this with Caruso, the great tenor who, after having contracted to sing two nights in a certain city at $5,000 a night, refused to fill the contract unless they remodelled the best hotel in the city so it would be good enough for him to live in it for two days.

The Apostle Peter said in his sermon on Pentecost that what they witnessed was the fulfillment of the prophecy of Joel: "Your young men shall see visions and your old men shall dream dreams." I am one of the old men and I have dreams of a world of humanity in which there shall be no exploitation or oppression, but social justice, no racial discriminations, no war. But it is more essential that you young men have a vision of this same world dominated by the Christian principles of love and brotherhood instead of by competition and selfishness as at present, for you young men, if you are Christians, may do much to realize your vision, while we old men can do but little to make our dream come true.

Suppose you young people have a vision of a warless world of which I have been dreaming. I have always thought that if we had enough Christians who realized that war is the absolute negation of every thing that Jesus lived and taught and would say that they will have nothing to do with it except to denounce it as a sin and a crime, war might be abolished, but I dared not hope that the world would ever have that many Christians. I thought it would require about 50 per cent. of the population. Now comes Dr. Albert Einstein, the greatest thinker in the world, and on his recent visit to America tells us, and the whole world, that if only 2 per cent. of the people in the civilized nations would say that they will have nothing to do with war it would make war impossible. Can we not hope to have 2 per cent. of the population of so-called Christian nations Christian enough to take that stand? Certainly if we can get the young people to see the vision and remember the truth recently uttered by General Ludendorf, who was the brains of the Germain military machine in the World War." When the common people realize that they are the tools and fools of the secret war makers and refuse to be used thus wars will cease." As a Christian you ought to refuse and as a loyal citizen of the U. S. you have a right to refuse since our nation has signed the Kellogg multilateral Peace Pact in which she agrees upon her honor to "Settle all international difficulties of whatsoever nature or origin only in a pacific way."

REPORT OF THE DEEP RUN Y. P.

By Ethel Rulp

Sunday morning, April 19, 1931, the Deep Run Mennonite Christian Endeavor Society held the second meeting. The meeting opened with a song. "Tell the Old, Old Story." A Scripture was read by Warren Gross, who acted as leader, followed by a prayer, led by Charles Wasser, President. After a Hawaiian trio, composed of Winfred and Paul Kulp, and Walter Swartz, a few inspiring talks were given by members of the Christian Endeavor. Next a duet was heard by Catherine and Ella Derstine.

Allen Fretz, Jr., Lansdale, gave a very interesting talk on "How Churches Can Work Together." He suggests that various branches of the Mennonite churches should cooperate by conferences and welfare work. In conclusion he read the words of Paul, I Corinthians, Chapter 13.

The meeting was concluded by a song, while the offering was taken.

If we would grow like Christ we must keep Him steadily before us. Did you ever watch a child taking a lesson in model drawing? Never two strokes of the pencil without a glance at the model. And the first law and the last law of the imitation of Christ is just this—"looking unto Jesus." We must fix our eyes upon Him; we must hold Him steadily in our hearts and in our minds, until just as the sunlight prints the object on the sensitive plate of the camera so we "beholding, are transformed into the same image from glory to glory." Supernatural? Yes, and yet very natural, too. We grow like those we live with, those we love; every day beholding we are transformed, and the same law holds here. If we are so little like Christ, is it not because we are so little with Christ?—George Jackson.—C. U. Herald.

THE S. S. LESSON

May 24

Jesus Preparing for the End. Luke 22:7-23.

Golden Text: "This do in remembrance of me." Luke 22:19.

There are two great religious feasts mentioned in the Bible. One is the Passover, which belonged to Israel and the other is the Lord's Supper which belongs to the church. Both are memorial feasts. The former is a memorial of the deliverance of Israel from the Egyptians and their entrance into freedom, the latter is a memorial of the deliverance of the child of God from the dominion of sin through the atonement made for him on the cross. The Lord's Supper replaced the old Passover. It was a new Passover instituted by Christ as a sacred and necessary requirement of all true believers.

We note the institution of the Supper. It began with the last Passover. A new Passover was to be instituted. Jesus gave directions for the Lord's Supper just as God gave details for the institution of the first Passover. Both were to be observed according to divine instruction.

The preparation was by the two foremost disciples. The were to seek out the place for the observance according to directions. The man with the pitcher was to lead them. They were to find a room prepared for them. The people of Jerusalem acted as host for the many visitors who came to the feasts and there were many such rooms prepared for their use. The passover was eaten in such rooms after the lamb had been slain in the Temple. Companies and families ate this feast together. It was the desire of Jesus once more to eat with His dear ones before His departure which now was only a matter of hours. This was to be their last Passover but it was to begin the Memorial of His death which is to continue until His coming again.

Thanksgiving was a part of this rite. That is the reason why it continues to be called Eucharist, which means a thanksgiving. There is nothing for which we should not be thankful but, above all, should we always be thankful for the gift that comes to us through atonement made for us through the death of our Lord on the cross. Every communion occasion calls to our remembrance a multitude of things for which we should be especially thankful. Jesus set the example of thankfulness and in all things should we follow the example of our Lord.

There are several theories concerning the significance of the Lord's Supper. Some take it to be a literal eating and drinking of His flesh and blood, others understand it to be a mystical appropriation of the body and blood. We understand it to be that which Christ indicated it to be—a Memorial Feast" in remembrance of me." This Memorial Feast not only recalls the death of Jesus, but, also calls upon us to recall all that He was and is in life and teaching. A communion occasion should vividly make us recall the living and loving Jesus in all that the Scripture and our Christian experience manifests Him.

The elements used in the celebration of this memorial feast were those handiest on the occasion—common food and drink. The cup suggests that just as the grapes gave their life's blood through crushing so that life's blood of our Lord was shed through the agony of the cross. The broken bread likewise symbolizes the broken body. As the grain is crushed and broken and the bread again broken so our blessed Lord's body passed through the tribulation of suffering for us. As our bodies assimilate the food and drink, as represented in the elements so should we assimilate the Christ into our lives.

The passage set apart for our study, together with the other passages of Scripture dealing on the subject, impress certain teachings upon us. The feast is one of memorial, it symbolized by the broken bread and crushed grapes, the agony of our Lord for us, it should be often celebrated, it is imposed upon us by imperative command, it not only looks back on what has been accomplished for us on the cross but, it is to be continued until He comes, anticipates His coming. It is a feast of love and should be observed in love. It is a sacred pledge of our loyalty to Him and should be observed only by those who love Him.

CORRESPONDENCE

(Continued from page 7)

days before he had planned.

In his messages he emphasized especially the need of a Redeemer and God's ways with the redeemed. The universal call and the necessity of decision for Christ our Savior were the topics for the last meetings.

We thank God and the dear brother with

Psalm 119:7, "I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments." May God bless his word.

The Correspondent.

Clinton, Okla., Apr. 8, 1931—Attendance at the Sunday services is slowly increasing. John Heap-of-Birds, Clinton, is still "biting the hand that fed him." We miss John but have to let him go.

Homer Hart, Hammon, is doing good work. His wife is helping him. We are still hoping Homer will learn to do more personal work during the week.

Kaes, Clinton, one of our faithful Christian men (64 years old) has been making it a point for years to visit the sick. He has promised to give one day a week to visit the sick and the old people.

Our Indians are making good efforts at farming this spring. They are beginning more and more to raise somthing to eat and to sell and not to please the government employees.

Hammon is still 35 miles away and the Indians scattered over a large area in both districts. Our car expenses are simply terrible.

We had blessed Easter services at both places. And as usual the roads were so that I could be at both services—11 a. m. at Clinton and 2 p. m. at Hammon.

With best wishes, **J. B. Ediger.**

CONTRIBUTIONS

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR APRIL, 1931

Foreign Mission, General Treas.:

Sew. Soc., Chortitz, Man., $5; Elbow Group, Elbow, Sask., $5; Miss. Soc., Grace Ch., Pandora, Ohio, $44.59.

"News and Notes" Postage, etc.:

Mrs. B. K. Petter, Lame Deer, Mont., $.25; Ladies Aid Soc., Alsen, N. D., $1; Miss Olga Martens, Willen, Man., $.25; Tabitha Sew. Soc., 2nd Ch., Beatrice, Neb., $3.60; Sew. Soc., Salem Ch., Munich, N. D., $1.50; Bethany Sew. Soc., Freeman, S. D., $2; Miss Anna Krause, Hillsboro, Kan., $.25; Miss Clara E. Baer, Summerfield, Ill., $.25; Mrs. Harry Kaufman, Freeman, S. D., $.25.

Miscellaneous:

Tabitha Sew. Soc., 2nd Ch., Beatrice, Neb., Orphan, India, $30; Girls Sew. Soc., Altona, Man., Orphan, India, $15; C. E. Soc., Winkler, Man., Margaret Chandan, India, $15; Sew. Soc., First Ch., Beatrice, Neb., Four Orphans, India, $120; Mrs. B. A. Friesen, Rosthern, Sask., Orphan, India, $30; Mrs. L. M. Ledig, Upland, Calif., Matasyi, India, $30; Bethany Sew. Soc., Freeman, S. D., Evanglist, India, $40; Gnadenberg Sew. Soc., Whitewater, Kan., Champa Sta., India, $10; Emmaus Sew. Soc., Whitewater, Kan., do., $10; Sew. Soc., Berne, Ind., do., $75; Tabor Sew. Soc., Goessel, Kan., do., $10; Intermediate Mission Band, Berne, Ind., Basna Sta., India, $5; Sew. Soc., Berne, Ind., do., $50; Do. Ashland, Mont., Station, $75; Brudertal Sew. Soc., Hillsboro, Kan., Mrs. P. W. Penner, birthday, $5; Bethel Mission Soc., Mt. Lake, Minn., China Sta. for Bibles, $25; Tabea Sew. Soc., Tampa, Kan., do., $10; Menn. Sew. Soc., Hillsboro, Kan., do., $5; Emmaus Sew. Soc., Whitewater, Kan., China Hospital Supplies, $13.25; Tabitha Sew. Soc. 2nd Ch., Beatrice, Neb., G. A. Linscheid, Sta., Okla., $5; "Helping Hand" Sew. Soc., Hillsboro, Kan., Needy Family, Can., $6. Total $648.19.

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

FOREIGN MISSION RECEIPTS FOR APRIL, 1931

Interest, Temp. Trust Fund, $301.25; Interest, Perm. Trust Fund, $127.50; Zion Ch., Elbing, Kansas, $371.00; English S. S., Henderson, Nebr., $9.53; Friedenstal Ch., Tampa, Kan., $42.28; Collections through P. W. Penner: Rosenort Group, Man., $23.50, Glen Lea Group, Man., $4.00, Scudder Group, Ont., $8.20, S. S. & C. E. Chortitz, Man., $25, Mr. and Mrs. P. K. Dick, Waterloo, Ont., $5, Group at Port Rowan, Ont., $7.50, David Jantzen & family, Plymouth, Nebr., $75; A. M. Ch., Milford, Neb., $45.30; Herold Ch., Bessie, Okla., $9.98; A. C. Voran, Wichita, Kan., $5; Lifters S. S. Class, 8th St. Ch., Goshen, Ind., $20; Menn. Ch., Pulaski, Iowa, $9.35; S. S. Garden Twp. Ch., Moundridge, Kan., $12.31; C. E. Soc., Menn. Ch., Hanston, Kan., $20; Sister Lena Mae Smith, Newton, Kan., $100; Vineland Ch., Waterloo, Ont., $17.65; S. S. Bergtal Ch., Didsbury, Alta., $50; N. Albrecht, Baissedain, Man., $3.75; S. S. Menn. Ch., Beatrice, Neb., $160; New Hopedale Ch., Ringwood, Okla., $6.32; First Ch., Beatrice, Neb., $89; S. S. First Ch., Beatrice, Neb., $269.52; S. S. Menn. Ch., Deep Run, Pa., $25; Mrs. P. W. Jantz, Meno, Okla., $6; S. S. First Ch., Bluffton, Ohio, $100; Friedenstal Ch., Tampa, Kan., $10; Bethel Ch., Inman, Kan., $38; C. E. Soc., Ebenezer Ch., Bluffton, Ohio, $60; Friend, Whitewater, Kan., $200; Ladies Aid Soc., Zoar Ch., Waldheim, Sask., $60; Menn. Ch., Escondido, Cal., $20; C. E. Soc., First Ch., Philadelphia, Pa., $30; First Ch. Geary, Okla., $16.87; Swiss Ch., Whitewater, Kan., $79.77; Grace Hill Ch., Whitewater, Kan., $42.31; S. S. Menn. Ch., Monroe, Wash., $11.11; S. S. Hopefield Ch., Moundridge, Kan., $40; Immanuel Ch., Los Angeles, Cal., $190; S. S. Menn. Ch., Upland, Calif., $20.94; Tabor Ch., Goessel, Kan., $85.67; First Ch., Wadsworth, O., $10.88; Alexanderwohl Ch., Goessel, Kan., $154.80; Menn. Ch., Burrton, Kan., $6; S. S. Menn. Ch., Donnellson, Ia., $21.54; Brudertal Ch., Hillsboro, Kan., $44.23; Herman Janzen, Elbing, Kan., $100; Emmanuel Ch., Pratum, Ore., $31.80; Menn. Ch., Buhler, Kan., $29.70; First Ch., Paso Robles, Cal., $33.32; Menn. Ch., Colfax, Wash., $42.80; Kathryn Friesen, Goessel, Kan., $10; Hoffnungsau Ch., Inman, Kan., $32.39; S. S., New Hopedale Ch., Meno, Okla., $16.71; Bethesda Ch., Henderson, Nebr., $89.03; First Ch., Berne, Ind., $450.26; Bethel Ch. Mt.

Lake, Minn., $85; S. S. Menn. Ch., Summerfield, Ill., $10; Menn. Ch., Goessel, Kan., $51.25; Menn. Ch., Hanston, Kan., $9.15; Bethany Ch., Quakertown, Pa., $56.80; S. S. Johannestal Ch., Hillsboro, Kan., $35.68; Menn. Ch., Butterfield, Minn., $12.53; S. S. New Huttertal Ch., Freeman, S. D., $42.59; Cheerful Workers Club, Menn. Ch., Inman, Kan., $35; Int. C. E. Soc., Grace Ch., Pandora, Ohio, $30; Grace Church, Pandora, Ohio, $49.05; Refund—Mary Y. Burkhard, $10.00; Mennonite Ch., Upland, Calif., $75.94; Menn. Ch., Wayland, Ia., $75; New Hopedale Ch., Ringwood, Okla., $8.11; Friend, Beatrice, Nebr., $25; Sisters of Menn. Hosp. Beatrice, Nebr., $30; Menn. Ch., Germantown, Pa., $19.85; Interest—Jacob S. Voth Legacy, $65; Menn. Ch., Pulaski, Ia., $10.20; Ex. Com. Miss. Soc., (Mrs. J. G. Regier, Treas.), $90; Total $4,753.22.

Balance in Bank April 1, 1931		129.44
Gifts for		
General Fund	$3734.97	
Orphans, etc.	480.00	
India Station	29.50	
Sundries	15.00	
Interest & Rent	493.75	$ 4753.22
Balance and Total receipts		$ 4882.66
Money borrowed during month		8500.00
Paid on orders during month	$11906.11	$13382.66
Paid on debt during month	1000.00	12906.11
Balance in bank May 1, 1931		$ 476.55

(On May 1, 1931 the Board has a debt of $12,500.00).

Respectfully submitted,

J. G. Regier, Treas.

CONTRIBUTIONS EMERGENCY RELIEF BOARD FOR APRIL, 1931

For Russia:

P. H. Unruh, Treas., $15; Plainview Menn. Ch., Dalhart, Texas, $12.50; H. J. Dyck, Elbing, Kan., $5; Bethel S. S., Inman, Kan., $17.89; First Menn. S. S., Butterfield, Minn., $39.75; A. Warkentin, Newton, Kan., $5; Anonymous, Newton, Kan., $25; Mrs. John Regier, Newton, Kan., $1; Eden Menn. Ch., Schwenksville, Pa., $150.60.

For Canada:

San Marcos Menn. Ch., Paso Robles, Cay., $7.60.

General Fund:

Leisy Orphan Society, Halstead, Kan., $1,000; Hoffnungsau S. S., Inman, Kan., $9.73; Immanuel Menn. Ch., Los Angeles, Cal., $90; First Menn. Ch., Paso Robles, Cal., $15; Emmaus Ch., Whitewater, Kan., $115; Alexanderwohl Ch., Goessel, Kan., $72.69; Mr. & Mrs. Jakob H. Schroeder, Canton, Kan., $10; Friend in Okla., Thomas, Okla., $15; Mrs. H. Teichroew, Bellingham, Wash., $1; J. E. Krehbiel, Treas., Upland, Cal., $14.38; Bergtal Ch., Pawnee Rock, Kan., $27.56; Tabor Ch., Goessel, Kan., $13.38; Greenfield Menn. Ch., Ft. Cobb, Okla., $7.95; John R. Schmutz, Alta Loma, Calif., $15; Mr. and Mrs. G. A. Linscheid, Canton, Okla., $10; First Menn. Ch., Mountain Lake, Minn., $43.40; Friends, Elbing, Kan., $250; Bethel College, Menn. Ch., Newton, Kan., $36.37; Christian Ch., Moundridge, Kan., $88; D. W. Friesen, Altona, Man., $1; Tobias Dirks, Buhler, Kan., $1; Tobias Dirks, Buhler, Kan., $10.

For Harbin:

First Menn. C. E., Beatrice, Neb., $20; Inman Mission C. E., Inman, Kan., $22; Menn. Unterstuetzungsverein, Kan., $100; Friends, Newton, Kan., $50; Maurer's S. S. Class, Upland, Calif., $50; P. H. Unruh, Treas., Goessel, Kan., $50; Mrs. D. S. Neufeld, Inman, Kan., $100; D. F. Neufeld, Inman, Kan., $100; P. F. Neufeld, Inman, Kan., $25; John H. Martens, Inman, Kan., $20; Henry Friesen, Saskatoon, Canada, $10; Bethel Church, Perryton, Texas, $10.28; A Friend, Beatrice, Neb., $25; Mrs. P. G. Unruh, Pawnee Rock, Kan., $5.00; Amish Menn. Ch., Haven, Kan., $29; H. Derksen, Elmira, Ont. Canada, $9.00; Three Mission Friends, Orienta, Okla., $40; John J. Kopper, Whitewater, Kan., $25; Herold Ch., Clinton, Okla., $30.57; K. A. Mueller, Watertown, Wis., $5; Bergtal Ch., Corn, Okla., $30; West Zion Menn, Ch., Moundridge, Kan., $44; Anonymous, Beatrice, Neb., $10; Mr. & Mrs. H. E. Wiens, Beatrice, Neb., $10; Karl Badertscher, Pandora, Ohio, $10; Eden Ch. S, S., Moundridge, Kan., $442.48; L. S. Keim, Haven, Kan., $2.75; J. W. Lorenz, Pretty Prairie, Kan., $5; Mrs. W. S. Goertzen, Montezuma, Kan., $5; Mennoville Menn. Ch., El Reno, Okla., $7; Bethel Ch., Mountain Lake, Minn., $25; Brudertal Ch., Hillsboro, Kan., $282.16; John P. Claassen, Newton, Kan., $20; Anna M. Claassen, Newton, Kan., $10; Gerhard Wiens, Newton, Kan., $50; Friend, Lima, Okla., $2; Rud. H. Ensz, Am. Falls, Ida., $5; Prof. & Mrs. H. H. Ewert, Gretna, Man., $50; Other friends, Gretna, Man., $7.55; Edw. J. B. Waltner, Freeman, S. D., $10; W. P. Rempel, Pasadena, Cal., $15; Mr. and Mrs. G. E. Linscheid, Canton, Okla., $20; J. P. S. Hofer, Bridgewater, S. D., $10; Jakob Penner, Clinton, Okla., $15; Peters Sisters, Dallas, Ore., $75; Jakob Klassen, Laird, Can., $18; D. C. Schmidt, Upland, Cal., $25; Maria Richert, Lehigh, Kan., $25; Friedensfeld Ch., Tampa, Kan., $44.35.

Syr. Orphan Home:

Sister Hillegonda, Newton, Kan., $2.

Paraguay Hospital:

J. W. Lorenz, Pretty Prairie, Kan., $5.

U. S. Red Cross:

Miss Johanna Schmidt, Korba, Ind., $15.

April 1st balance on hand		$ 76.71
Received for		
Russia	$ 271.74	
Canada	7.60	
General Fund	$1846.46	
Harbin	2001.14	
Syr. Orphan Home	2.00	
Paraguay	5.00	
U. S. Red Cross	15.00	$4148.94
Total balance and receipts		$4225.65
Paid out during month		$3411.50
May 1st balance on hand		$ 814.15

Gratefully acknowledged,

C. F. Claassen, Treasurer.

JOTTINGS

Bluffton College announces that the commencement address will be delivered by Dr. Albert Bevan, of the Colgate-Rochester Divinity school of Rochester, N. Y. The graduating exercises will be held June 10.

Missionaries Brother and Sister Floyd Pannebecker, who sailed from their field in China are scheduled to arrive at Vancouver, Canada, May 14. They were on the field eight years and will spend eighteen months furlough in America.

Mother's Day was honored in the Eden church, Schwenksville, Pa., with special services. The speaker for the occasion was Mrs. Christine Sperling of Philadelphia. Mrs. Sperling is the sister of two preachers, the wife of a preacher and the mother of a young man who will graduate from a theological seminary in a few weeks.

Berne, Ind., was the meeting place of the Evangelical Conference for the state of Indiana. Rev. C. H. Suckau of the Berne Mennonite church was one of the local townsmen to make an address of welcome. The largest meeting of the Conference was held in the Berne Mennonite church and the Mennonite Men's chorus was a feature at this meeting.

Rev. M. M. Horsch of Beatrice, Neb., has been conducting a series of meetings in the church of which he formerly was pastor, the First Church of Upland, Calif. It is reported that large audiences characterized the meetings which were sponsored by the local Men's Brotherhood. New members were received into the church fellowship after the close of the meetings.

The Menno and Salem Mennonite churches near Odessa and Ruff Washington, comprising a membership of 163 and being served by one pastor, find that 12 of their young people are in the teaching profession. Three are teaching in rural districts, five in grade schools of which one is the principal of a grade school, two in high schools of which one is the principal of the second largest high school in eastern Washington, and two teach in state colleges.

The Ladies' Aid Society of the Hereford Mennonite church, Bally, Pa., presented their pastor, Dr. E. E. S. Johnson, with a private communion set for his use in taking communion to the sick. This set is to be consecrated on Sunday morning, May 10, at 9:30 standard time at the Spring Communion Services of the church. Preparatory services will be held on Saturday evening, May 9th. at 7:30 standard time.

Rev. Menno Galle reports from the State of Washington that severe dust storms swept over a large portion of the eastern section of the state, including Lind, Odessa, Schrag and Ruff where there is a Mennonite settlement. The storm lasted two days and did not do very much damage to the wheat, damaging only about three to five per cent. Should the present excellent weather continue the loss may still be less. The storm was reported the worst in years. The dust came from the newly ploughed and summer fallow ground.

The Second Church, Philadelphia, combined its regular service with the Sunday school in the celebration of Mother's Day. The Men's Brotherhood is lending its aid in increasing interest in several special services that are planned for the near future.

The meeting of the Eastern District Conference held at Allentown was one of the best attended in recent years. The several extra features introduced and the messages of the speakers were appreciated by all. The Allentown church proved itself an ideal host. The conference will meet next year in the Second Mennonite church, Philadelphia.

The Church Fellowship Meeting of the Upland, Cal., church was a long to be remembered event made all the more delightful because of the presence of Rev. M. M. Horsch, for many years pastor of the church. After a short program the balance of the time was spent in fellowship and visiting. Mother's Day was celebrated in the Upland church with particular emphasis on the Day. This day is set apart as the one in which Infant Consecration was a part.

The community of Aberdeen, Idaho, is again making preparations for the Vacation Bible School. The pastor, Rev. John E. Kaufman, reports that the last communion service of the congregation was largely attended. He is grateful for the flowers brought to the church by the worshippers, which tends to make the services more attractive. The church is planning to hold a mother and daughter fellowship supper on May 21. The C. E. society and the Boy Scout activities are engaging and holding the sympathetic interest of the church.

THE ANVIL

By Anna Hamilton Wood

I wonder that the metal stands the test;
  The hammering of dogma, and of creed,
The lifting ferment of a world's unrest,
  The battering of ignorance, and greed;
The dead-white flame of atheistic scorn,
  The ringing blows of ridicule, and doubt;
The infidel's rough handling, and the worn
  Deceits and prayers of the half-devout!
Yet still the anvil of God's mercy stands
  Singing its answer to each heavy blow,
The stronger for humanity's demands—
  And man bends on it, steadily and slow!
—The Churchman, New York.

In my opinion there never was a good war or a bad peace.—Benjamin Franklin.

Books of the Hour

Whether you read for pleasure or information you will find what you need among the books listed below. Notice the many dollar book bargains.

* * *

ON CHINA

1. CHINA FROM WITHIN by Charles Ernest Scott, M. A., D. D. Price **$2.00.**

2. CHINA'S CHALLENGE TO CHRISTIANITY by Lucius C. Porter. Cloth **75c**; Paper **50c.**

3. THE LAUGHING BUDDHA by James Livingstone Stewart. A delightful novel based on Modern Chinese conditions. Price **$1.00.**

4. GODS OF WEALTH AND WAR by James Livingstone Stewart. A romantic yet realistic story—one, moreover, which is ninety per cent. Chinese history. Price **$2.00.**

* * *

ON RUSSIA

1. NEW RUSSIA'S PRIMER by M. Ilin. A Soviet engineer's explanation of the famous "Five-Year Plan". Price **$1.75.**

2. STALIN by Isaac Don Levine. The best biography of Russia's greatest dictator. Price **$3.50.**

3. THE FALL OF THE RUSSIAN EMPIRE by Edmund A. Walsh. The whole tremendous drama of the Russian Upheaval. Price **$1.00.**

4. RASPUTIN, The Holy Devil of Russia—Rene Fulop-Miller. This book formerly sold for $5.00. Special edition now **$1.00.**

* * *

GOOD FICTION

1. FINE GOLD by Josephine Hope Westervelt. A missionary romance of South America. Price **$1.50.**

2. CYNTHIA STANDS FAST by Florence Nye Whitwell. The story of a Christian girl who lets her "light" shine for the Master. Cloth **$1.25**; Paper, **75c.**

3. SILVER TRUMPET by J. Wesley Ingles. A definitely Christian novel which should be read by young and old alike. Price **$1.00.**

4. EYES IN THE DARK by Zenobia Bird. A delightful story that appeals to those who enjoy clean fiction. Price **$1.50.**

5. FOREVER FREE by Honorè Willsie Morrow. A gripping novel whose chief figure and hero is Abraham Lincoln. Price **75c.**

ON INDIA

1. GANDHI OF INDIA—HIS OWN STORY. Autobiography edited by C. F. Andrews. Undoubtedly you cannot agree with all of Gandhi's ideas, but it is nevertheless important that you know the facts concerning his life. Price **$2.50.**

2. MOTHER INDIA by Katherine Mayo. The sensational exposè of Modern India. Price **$1.00.**

3. VOLUME TWO by Katherine Mayo. A book that substantiates the evidence presented in "Mother India". It deals chiefly with the findings of a committee appointed to investigate the evils of child marriage. Price **$2.50.**

* * *

MISSIONARY BIOGRAPHIES

1. FORTY YEARS ON THE LABRADOR by Ernest H. Hayes. The life story of Sir Wilfred Grenfell. Price **$1.25.**

2. ALBERT SCHWEITZER, The Man and His Work, by John Dickinson Regester. Price **$1.50.**

3. JAMES GILMOUR OF MONGOLIA by James M. A. Gilmour. A missionary classic. Price **$1.00.**

4. MARY SLESSOR OF CALABAR by W. P. Livingstone. A book that every friend of missions should read. Price **$2.00.**

* * *

TRAVEL AND ADVENTURE

1. THE ROYAL ROAD TO ROMANCE by Richard Halliburton. Original price **$5.00.** Now **$1.00.**

2. EAST OF THE SUN AND WEST OF THE MOON by Theodore and Kermit Roosevelt. Price **$1.00.**

3. SIX YEARS IN THE MALAY JUNGLE by Carveth Wells. Thrilling experiences in the tropical jungle. Price **$1.00.**

4. FOUR FACES OF SIVA by J. R. Casey. The search for the Lost City of Angkor in the sinister jungles of Cambodia. Price **$1.00.**

5. THE MICROBE HUNTERS by Paul De Kruif. The true story of man's fight against disease. A book that gives more than just a thrill. Price **$1.00.**

6. SKYWARD by Admiral Richard E. Byrd. Byrd's own story of his life and flights. Price **$1.00.**

* * *

Send money with your order direct to THE

Mennonite Book Concern, Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI BERNE, INDIANA, MAY 21, 1931 No. 21

EDITORIAL

Nothing definite can be said concerning the proposed reorganization of Witmarsum Seminary and perhaps it is too early to expect the committee now at work on a plan to have anything definite to say about it. Just now we are in the midst of trying times, especially for institutions that must look for their support to the voluntary contributions of their friends. Witmarsum has completed its tenth year and made the praiseworthy effort to confine itself strictly to pay as you go policy. The trustees and faculty of the school have not hesitated about making sacrifices that, in other connections, would not be expected of them in order to keep the institution going and efficient. It was in the spirit of self sacrifice that the Seminary restrained from making a drive to make secure its financial future when our colleges were on the field for their endowments and had the advantage of flush times. No one could have foreseen the dire financial distress that has overtaken this country now and the Seminary was willing to bide its time. Now, however, the chance of meeting our people with a proposition involving the endowment of the institution on a solid basis so as to be sure of its continued efficiency, is not very bright and will not be for some time to come. An institution with the sources of its income considerably diminished is like a family in the same boat. It must manage to get on as best it can with what it has and exercise the strictest economy in making things meet. We are confident that our people will not let an institution that has served them well go under just because of a temporary strain.

It must be borne in mind that the Mennonite church needs a Theological Seminary. Every time that efforts were made to establish an institution of learning in our church emphasis was laid by the promoters of such institutions on the fact that we need an institution where ministers and workers can be trained for the Mennonite church under the direction and control of Mennonites. To abandon this part of our educational plan would be inviting our people to feel that their schoolmen had sold them a "gold brick." The writer received whatever theological training he has in an institution of another church. He is grateful to that institution for the courtesy shown him in his student days and believes the many other of our ministers who like him have been trained in foreign schools have the same feeling toward their seminaries he has. Yet what a lack there entered into a training of that kind!

The few remaining old scholars of the Wadsworth Institute, which passed out of being more than fifty years ago, had something they gained from their association with the venerable Prof. van der Smissen which every minister trained outside of the Mennonite church feels was worth more than half of all that could be gotten in seminaries that belong to other confessions. We note that some young men fascinated by what they suppose to be superior scholarship go from us to seminaries of other denominations and so place themselves in an atmosphere that lacks the contact with fellow Mennonites and often leads them to seek work in other churches. While superior theological scholarship is not to be despised and, while there may be plenty of room for it somewhere we must bear in mind that ours are not a metropolitan people calling for too much of that sort of thing and there are enough of us living on our wits anyway. What we do need is men whose contact with saintly fathers in God to inspire them to piety and loyalty to our cause which is just as important to have as it is to have the right to add a string of letters to one's name on one's stationery. The late war found us in serious difficulty because we had no specialists on Peace in our schools to teach the young and produce a literature that would prepare them for the emergency. The oath enters into so many ramifications of life in our modern days that our people are in serious danger of forgetting that we take a peculiar doctrinal position in regard to it. Our people are gadding about after all kinds of theological fads and taking up controversies among themselves that have already shaken the strongest Protestant bodies to their very foundations. There is no telling when the zeal of these parties will develop into a flame that will seriously demand our entire church. The matter of believer's baptism is an outstanding and vital item of our faith. In this day of community churches and reaction against denominational attitudes there is serious danger that this which we believe to be a Biblical teaching will be slurred over as nothing more than a pecularity. We do not believe in war, we hold the oath unscriptural and we are sure that belief in believer's baptism is vital to the existence of our church. These things will go into discard without a leadership both loyal to them and zealous for them. Such a leadership must come from all our pulpits. Those who occupy these must have behind them a conviction of their truth, a tradition of their unquestioned acceptance and an intellectual qualification for presenting them effectively and convincingly. The training of such a leadership naturally belongs to a distinctively Mennonite institution. A institution that has no connection with our church and that is under no obligation to stress the principles of our church may have a field of its own and may do excellent work for the Master, but, those who expect the church to call them into its service and look forward to leadership in the church should get their training in the school that the church called into existence and supports with its means and directs in its teaching.

Without a thought of criticism of those who have been entrusted with the teaching work of our Seminary it is well to bear in mind that those who teach are there for the express purpose of fostering loyalty to the church and for all for which it stands. They should be men of ability in their lines so that the student may really benefit by their expert knowledge. They should devote their time and talents to the work they have accepted. They ought to be prepared to speak with authority in matters relating to the church. It should be their aim to send their students forth prepared to do the work that is waiting for them in Mennonite churches. Not only should they be experts in the class room, but, they should feel it their duty to contribute from their knowledge and experience to the literature of our denomination. They should not be politicians seeking to gain controlling influence in our churches and conferences, but, should, by all means be very well acquainted with our churches and people. The scholarship of the Seminary should be at a high level, but, it is to be remembered that our need in the Mennonite church is not great scholars so much as good pastors and able preachers. The aim of all their theological teachings should be the equipment of consecrated men for effective soul winning. Patterning after other Seminaries in some things may be excellent, yet what we need is not ministers like they have them in other churches but ministers of the kind needed and that fit into the needs of our own churches. We believe that aims such as we have described were in the minds of those who have been doing the teaching in Witmarsum, but, we also believe that the matters need fresh and continued emphasis.

It is quite natural that one should judge an institution by the kind of men it turns out. Witmarsum's asset is its graduates. These students have gone out and done splendid work. However, it must be recalled that those who built up our General Conference and gathered together its churches and built up strong congregations, were generally, one might almost say universally, ministers who were without the advantages of seminary training. They have done the pioneer work. Now, there remains much more pioneer work to be done. Having the advantage of better training these young men of another generation should not feel it beneath them to take up hard and unpromising fields that call for effort and sacrifice. Waiting for good charges and seeking them in other churches if not available in our own, is mercenary. There is every reason, for example, why every theological graduate in our church should offer himself to the Home Mission Board or to some church where the minister must be prepared to meet the harder conditions of life on the same plane with the people of that church. Professionalism in the ministry makes Christianity a farce and no ministry that seeks for the easiest places is free from the charge of professionalism.

Our churches having called Witmarsum into being owe it to the institution to prove their interest in and loyalty to it by calling to their ministry those who have received their training there. Were our churches to assure the Seminary that they expected their trained ministers in the future to come from its halls the problem of maintaining the Seminary would be practically settled. No parent responsible for the existence of a child would think of abandoning it. Therefore, it is reasonable to expect that Witmarsum will not be abandoned by its creators.

HOME MISSION NEWS

Hutchinson, Kan. The church here has been enlarged to accommodate the growing Sunday School and congregation. Dedicatory services were held on May 10. While the building was in progress they worshipped in the Seventh Day Advent church. Bro. Plenert writes: "The building committee has been very faithful trying to economize wherever they could. There has been good response in gratuitous work by members of the surrounding churches. From our own people there have been from ten to fifteen men working after supper to keep down expenses. The building will now have a comfortable seating capacity of 250, and 300 if chairs are added. We have raised close to two thousand dollars. During the quarter 17 members have been added and more are in prospect."

Immanuel Congregation, Los Angeles. With the exception of the lady worker, this congregation has assumed all financial obligations and becomes self-sustaining. The property however remains Conference property for the present. Brother Albert Claasen who had charge of the mission for several years, has accepted the pastorate for a year. On Palm Sunday ten persons were baptized, two were mothers, the rest young people, only four came from Mennonite families. The average attendance at Sunday School for the quarter was 342.

Girls' Home, Winnipeg. We have regular meetings with the girls on Thursday evenings. We open with song and prayer. After supper we have Bible study in which the girls take active part. After Bible study we have rehearsals with the girls' choir, about 45 take part. The choir sings in the Sunday evening services.

There were 86 placements, for some better positions were secured. Applications for girls were not so numerous, sometimes it was necessary to advertise, rates are also lower. We have 164 girls from the Province and 20 girls whose parents or relatives live in Winnipeg. A few non-Mennonite girls came and we felt it our Christian duty to help them to a good home and save them from exposure to an unwholesome atmosphere.

Our girls are active in Y. P. S. in the Zion Mennonite church. They take part in public meetings within Mennonite circles with singing and declamations. They sang in Concordia Hospital on March 22. We aim to develop their musical talents so we can occasionally render concerts for the benefit of the Home. The Mennonites in the different hospitals are visited regularly. A. J. Fast, Supt.

Chicago, Ill. Brother Rhea writes: Without a doubt this has been the most encouraging quarter of the three years we have been on this work. Never have we seen greater interest and cooperation demonstrated by the great majority than since the first of the year.

Although our plans have been greatly hindered by the terrible labor conditions in Chicago, yet on Easter morning, six new members were received into the membership of the congregation.

Our regular services have never been better attended than since the first of the year. New members are coming into the Sunday School to take the places of those who have moved away. The Y. P. S. has never been better attended on Sunday evenings than since the first of the year. 48 was the largest attendance.

126 have been enrolled in the Junior C. E. since January first. The largest attendance was 80 and the smallest was 60.

Our finances have been keeping up wonderfully, considering conditions. Our special Easter offering amounted to about one hundred dollars, the entire offering for Easter day will amount to about $150.

For several nights for the past two weeks several members and friends of the church have been washing walls, repairing, scrubbing and whatever should be done to make the church appear more home-like.

The choir under the leadership of Albert A. Lehman has been rendering special song services the last Sunday night in each month, as well as

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb..............................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance..$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

singing at the regular services. We are expecting a large attendance at our Summer Bible School.

Ontario. The week of prayer was observed in all our groups. In Essex County I conducted a school for ministers and candidates for the ministry. The course comprised Practical Theology, Psychology, Bible Instruction and Mennonite Doctrine. We met three hours daily for six days.

Many young people in all our groups are attending catchetical instructions. Young people still inquire after God's Word.

The needs in Russia will not let us alone, we must help, and collections are being lifted for the Harbin group. J. H. Janzen.

Girls' Home in Saskatoon. J. J. Thiessen Supt., writes: The location is a very favorable one because it is that part of the city where most Mennonite families reside, and so many of the girls found their work. The Home is therefore a convenient center for the girls to gather on Thursdays and Sundays. On Thursday evening, about fifty girls come to the Home, on Sundays, there are less because the girls have only every second Sunday off, and then many visit their friends.

During the past two months twenty girls were placed. So far we were able to find places for all.

The Sunday School is held in the Victoria school building on Sunday morning, with an attendance of 55, and in the afternoon on Pleasant Hill with twenty.

The Y. P. S. and services on Sunday evening, are well attended.

On March 2-4, Rev. Johann Regier delivered a number of helpful addresses on the Epistle to the Hebrews.

Ten young people are receiving catechetical instructions perparatory to baptism which is to be administered on Pentecost.

Altoona, Pa. Brother L. H. Glass, in a spirit of optimism and gratitude writes that the work is going on fine with peace and good will among the people. The attendance and interest in all the services and Sunday School and Y. P. S. and prayer meetings are very good. But there is much suffering and the needs are great, but it is wonderful how the people are working together to relieve the distress as far as possible. Took in four new members and consecrated four children and officiated at four funerals and one wedding.

I am now retired from the railroad service and devote all my time to the work, this is something that I was looking forward to for many years, and I feel just as strong to work as ever. Am satisfied with reduction of salary, will work harder than ever.

Mrs. Stiffler reports about the distress and discouragement among the laboring class and how they have supplied food and clothing and in so doing many were able to attend Sunday School and services. Many people are sick and we bring them flowers, fruit and tracts and pray with them. The missionary society is doing splendid work and is growing.

Brother Edward Duerksen, reports a blessed revival in the Bartel church in N. Dakota. Peace and harmony prevails and people get together and hold week night prayer and testimony meetings. A catechical class of a dozen was organized, and the Sunday afternoon meetings fill the church.

Brother Gerhard Buhler, Waldheim, Sask., reports that he had a week's meetings at Langham when four souls found peace. In February he preached two weeks in three school houses and also had a number of converts. He also writes of blessings in his home church at Waldheim. He is still suffering from a sore throat and asks if any one knows of a good remedy.

Portland, Oregon. The average enrolment in the Sunday School is 85, and the average attendance is 40. It requires much patience to keep them coming regularly. The attendance at the services also vary, the morning services are the best attended. The C. E. and Women's Missionary Society are fairly well attended. We have organized a choir and they are doing fairly good work. The first Wednesday evening of each month we furnish special music at the Union Gospel Rescue Mission. We have a Union Bible class at our church every Friday evening. Rev. Jack Mitchell, of the Portland Union Bible Classes is the teacher. The attendance has been as high as sixty-three. Cath. Niswander.

A letter of thanks and appreciation by the General Conference Mennonites in Saskatoon to the Board of Home Missions.

Dear Brethren:—

In Saskatoon there are many families living who belong to the General Conference, many who have lately immigrated. That man does not live by bread alone but by every word that proceedeth out of the mouth of God, is also applicable to us. During all the time that we lived in Saskatoon the interest for services was alive. The Board of Home Missions of the General Conference has taken notice of our needs and saw to it that visiting ministers served us, and in 1929 stationed Benno Toews as worker here, until his call to the Rosthern school. We could not furnish all the means for a permanent worker, so we again looked to the Home Mission Board for help. Bro. David Toews who always had a warm heart for our needs, made the proposition to the Board, and the longed for Girls Home was opened and a permanent worker stationed here, who is giving his full time to the service of the young and the care of the church. The work in the church was therefore brought into a new stadium and we trust the blessing of God for the future. At a meeting held on March 25 it was decided to extend our heartfelt gratitude to the Home Mission Board for the favors extended to us in the past and for the present time.

In submitting the deeply felt gratitude of the meeting to the Board of Home Missions, we remain with grateful appreciation,

Yours, **A. D. Schellenberg,**
A. A. Schellenberg,
D. A. Lepp.

Furnished by W. S. Gottshall, Sec. of the Home Mission Board.

MENNONITE CHURCH LAYS CORNERSTONE

Last Friday marked another historic milestone in the story of the Bethesda Mennonite church at Henderson. The occasion was the laying of the cornerstone of the new addition to the church and a special program of preaching and music had been prepared for the event. A crowd estimated to number more than a thousand gathered at six o'clock in the evening to participate in the service that was of so much importance to the people of that community. The ministers who conducted the services were John F. Epp, the elder, and Rev. A. W. Friesen, associate. The minister from abroad who delivered the special sermon for the occasion was the Rev. P. R. Schroeder, of Freeman, South Dakota, a minister who is prominent in the work of the church. The services started at six o'clock and the ceremony of laying the cornerstone took place just as the sun set in the west.

The new addition will increase the seating capacity of the church by about five hundred and will be a building large enough to accommodate about fifteen hundred persons. The attendance at present frequently numbers around a thousand. The new addition is going up under the direction of G. G. Remple, with Ray Menssen of Hampton, and Ora Day, of Aurora, in charge of the masonry work. It is expected to have the building completed by the first of August and the addition will cost about $16,000. This will make a total value of the church $30,000.

The special song service for the occasion was furnished by the male chorus of the church and the young people's mixed chorus, all fine singers who in recent years have added much to the interest of the church services. Rev. Schroeder delivered the principal sermon for the occasion, first in the German and then in the English. He told of the progress of Christianity, what it has done for the world and the part the Mennonites have had in the spread of the doctrines. He dwelt upon the need and value of faith as the fundamental of the whole Christian structure. To illustrate this he read the answer to a question submitted to students at Asbury College, a southern theological school, the replies by Edward Elson, twenty years of age.

The question was number 193 of those submitted.

Indicate the importance of the doctrine of the deity of our Lord.

The doctrine of our Lord is important because:

1. On it rests the whole Christian religion.

2. All prophecy is centered about it.

3. It knits together the Old and New Testaments.

4. Without it there would be no manifestation of supreme love.

5. Without it there would be no salvation. The atonement would be farce.

6. Without it there would be no solution to the greatest need of men.

7. Without it there would be no truth in the Scripture: in John 1:1.

8. Without it there would be no hope for eternal life.

9. By God's coming to the earth in the person of His Son, heaven and earth are united and men have seen just a little of heaven.

10. Without it there would be no church.

11. Without it there would be no final judge.

12. Without it there would be no true conception of God and a moral universe.

13. Christ as the Son of God is the key to the solution of every social dilemma.

14. Verifies the doctrine of the trinity.

15. Without it Christianity would become a vast system of idolatry.

16. Christ would not even be an ideal, an ethical man, or a good man to look unto because, since He said He was the Son of God. He would be a liar (ideal men, ethical men, do not lie.)

17. Without it there could be no true conception of sin. His life was a contrast to it, and His words reveal its baseness.

18. Without it no one could experience real living, for He came from the Father to bring life and that more abundantly.

Following the principal address of the occasion, Rev. Epp conducted the ceremonial of laying the cornerstone. In connection with this he gave a brief history of the church from the time of its organization until the present. As the shadows of night were falling over the scene, the large audience heard the final words spoken and departed for their homes in the many communities from which they came. The sketch of the church history as given by Rev. Epp follows:

In 1880 the first church was built 1¾ miles northeast of Henderson. After 26 years of service this church proved to be too small for the growing membership. The need of a larger building was realized by all, the most perplexing question was where to build, on the same old place, or in Henderson. A vote was taken, and the majority favored Henderson as a more fit location. Up to this day no one has regretted the change of location.

The new church was dedicated in 1906. All rested assured that lack of room would be out of question for quite a while. The last few years have proven that the building again proves to be too small to accommodate the growing membership.

January 1, 1930, the trustees were instructed to make plans for providing more room, and also find out the approximate cost. As a result of this request Mr. B. H. Todd was hired as architect, who gave the approximate figures around $1200.00 for an annex.

The architect's plans were given to the various contractors. Their figures proved to be higher than the first estimate, and as a result a meeting was called, and the whole affair was postponed till the spring of 1931, when the work was taken up again. At first an assessment of $10.00 per member and $10.00 per 80 acres of land was thought to cover the expense, but this was found to be too low, so the assessment was raised to $15.00.

Excavation was started March 16.

May 1, the cornerstone was laid. Rev. P. R. Schroeder, of Freeman, South Dakota, was present at the occasion. The cornerstone was presented to the church by Mr. D. G. Huebert, who is the local representative for an Omaha firm.

The material placed into the cornerstone is as follows:

A short history of the Bethesda Church.

Bundesbote, Mennonite, York Daily News Times, Vorwaerts, The Herald. (Der Herold.)

The constitution of the Northern District Conference. And the Mennonite Articles of Faith.

January 1, 1931, the church had a membership of 579.

The members of the trustees are: G. J. Friesen chairman; C. D. Epp, secretary; G. G. Remple, treasurer; C. C. Peters, H. A. Peters, Peter

B. Friesen, J. J. Kroeker, Peter F. Epp, and Jacob M. Epp are also members of the board of trustees. Rev. John F. Epp is elder and Rev. A. W. Friesen is associate. B. A. Friesen is the deacon. —Aurora News.

PROFESSOR HAROLD BENDER OF GOSHEN COLLEGE, GIVES TALK AT BLUFFTON, ON RUSSIAN SITUATION

Having recently returned from Europe, Prof. Bender gave some first handed information at the College Vesper Service recently. We are indebted to the Bluffton News for a report of his address.

The attitude of the Russian Soviet union in dealing with thousands of Mennonites in Russia has attracted the attention of the whole world, Prof. Harold S. Bender, of Goshen college, told an interested audience at Bluffton college vesper services Sunday afternoon.

Prof. Bender recently returned from Russia and Germany where he spent some time in studying the condition of Mennonites in the former country.

According to Prof. Bender the present Russian situation has not yet approached its final phase. If present tendencies and policies are continued, Mennonites in Russia are doomed and under present conditions there is no way of offering them aid, the Goshen college instructor pointed out.

Many Appear Doomed

On March 25 of this year Prof. Bender received a confidential report showing that 25,000 Mennonites in the southern part of Russia are on the brink of an abyss and have no hopes of salvation in view.

Two appeals to the commissar of Russian affairs on their behalf brought refusals, the Goshen instructor said, and interventions voiced through the League of Nations and the International Red Cross met with the same results. The German government also intereceded in behalf of the stricken people through the Russian foreign office but was unable to obtain any satisfactory reply from the Communistic heads.

Mennonites now living in Russia cannot escape from the country unless they illegally steal over the borders, Prof. Bender pointed out. Cases have been reported in the last few months during which fugitives escaped into Persia, China, Afghanistan and Manchuria.

At the present a great majority of those professing in the Mennonite faith are forced to stay in Russia against their wills, it was pointed out. Many of them are said to be dying through privation torture and execution, ordered by the Russian government.

Religious morals and culture of the Russian Mennonites, formerly of a very high order, are declining as a result of relentless persecution by the government, Prof. Bender declared. The former intense religious life of the sect is dying out as the refining process lets the weak fall by the wayside, and makes impossible the instruction of the youth.

Those with religious convictions strong enough to cling to their faith are laboring against the disadvantage of being unable to pass the heritage to their children because of the attitude of the Soviet union. Although no definite laws have been passed against teaching Christianity it cannot be done in any organized manner and must be conducted under the utmost difficulties.

Atheism Taught

Atheism is taught in all Russian schools at the present and Prof. Bender cited one instance of an eight year old boy who argued with his parents concerning the existence of a God on facts given by his teachers. Although there is no legal persecution for religious beliefs the attitude of the government is very antagonistic toward people professing them.

The titanic struggle now being waged in Russia practically amounts to war, according to Prof. Bender. Intense political and social struggles are now being waged as a result of the destruction of all classes but the proleteriat. The five year plan is bringing about an economic war no less bitter and a religious battle seems to be in the offing, the visiting speaker declared.

Of the 140,000,000 residents in Russia, there are less than two million communists, about two and a half million in the League of Youth and the Young Pioneers, a movement similar to our Boy Scouts and approximately three and a half million in the society of militant Atheists, Prof. Bender said.

Atheist Propaganda

Thirty-five seminaries with an enrollment of 7,500 students have been established recently and an atheist newspaper with a circulation of

400,000 is one of the most widely read journals of the nation. Further atheist propaganda is spread through movies, lecture courses and organized campaigns.

Russian Mennonites have passed through three stages since the World war, Prof. Bender pointed out. From 1920 to 1921 they suffered in the period of the famine. Between 1923 and 1925 more than 20,000 Mennonites moved to Canada and since 1928 there seems to have been a united persecution on the part of the soviet government against those remaining in Russia.

Propaganda activities of the Russian government is at the present concentrated on the communization of villages in which nearly 120,000,000 people reside. The key to the entire Russian riddle lies in the move, Prof. Bender declared, for the Soviet cannot succeed unless the peasantry is won over to communistic beliefs.

More Persecution

The class persecution policy inaugurated by the Soviet union is largely centered on wealthy farmers, known as "kulaks." Included in this class are all who employ labor, use motor power in farming or have a private income. The kulaks, however, are rapidly disappearing under the burden of excessive taxation placed upon them.

When taxes reach the point where they can no longer be paid, the land and holdings of the kulaks are confiscated by the government and the owners sent in exile to barren lands or confined in state industrial and lumber camps. More than 30,000 Mennonites are said to be confined in camps of this kind.

Living and housing conditions are very bad in most of the camps established for government exiles and a large majority of the prisoners die before their terms are ended. Exiles are given very little to eat while at the same time working under the most adverse weather conditions, Prof. Bender declared.

6,000 Permitted to Leave

Although all Mennonites living in Russia filed applications to leave the country several years ago their requests were refused by Soviet authorities. Only a small handful numbering 6,000 were allowed to make their way to Germany after their leaders had guaranteed that they would be responsible for the expense incurred.

Since that time, however, the German Reichstag has drafted 10 million marks for their benefit and an additional 700,000 marks were raised through popular subscription.

After staying in Germany for some time the fugitives split into three bands,—1,000 going to Canada, another 1,000 to Brazil and most of the remaining group sailing for Paraguay.

THEODORE ROOSEVELT'S NINE REASONS FOR GOING TO CHURCH

In this actual world, a churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community on the rapid down grade.

Church work and church attendance mean the cultivation of the habit of feeling some responsibility for others.

There are enough holidays for most of us. Sundays differ from other holidays in the fact that there are fifty-two of them every year—therefore, on Sundays go to church.

Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees, or in a man's own house just as well as in church. But I also know, as a matter of cold fact, the average man does not thus worship.

He may not hear a good sermon at church. He will hear a sermon by a good man who, with his good wife, is engaged all week in making hard lives a little easier.

He will listen to and take part in reading some beautiful passages from the Bible. And if he is not familiar with the Bible, he has suffered a loss.

He will take part in singing some good hymns.

He will meet and nod or speak to good, quiet neighbors. He will come away feeling a little more charitably toward all the world, even toward those excessively foolish young men who regard church-going as a soft performance.

I advocate a man's joining in church work for the sake of showing his faith by his work.

Anything you prepare for you get. Nations that prepare for war will find an excuse for fighting. . . . Men who tote pistols find reasons for using them, and the nations that have big armies will find excuses for testing their efficiency. —Elbert Hubbard.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work
by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

May 31

How Is the Work of the Missionary Changing?

Luke 10:25-37.

In Hebrews 13:8, we read, "Jesus Christ is the same yesterday, today and forever." The Christian religion does not change, but the world which it must meet is continually changing. The customs, the thinking and conditions in which the Pilgrim Fathers lived were different from those in the early Apostolic Church. Likewise we are living in an altogether different age today as compared with the Mayflower days. The same Christ and His gospel suffices in all of these periods of time but whenever a new period emerges there must be a readjustment. It is this fact which makes Christianity so powerful, it presents a very hopeful picture, Christianity is a world religion, it can adapt itself to all peoples, all climes, all ages and all civilizations. Eastern religions have tried to implant themselves into an occidental world and have not proven the experiment very successful. On the other hand Christianity was born in the Orient, it has thrived (inasfar as we given it a chance) in Europe and America, and is being successful as it goes on its onward move to win men in Asia, Africa, and Islands of the Sea.

In the mission fields of the world where the Gospel of Jesus Christ did not thrive, it was not the fault of the thing which men have tried to give but it was the fault of the men who have tried to give or the method in which they tried to give. Invariably with the missionary it has been true "that what you are speaks so loud that I cannot hear what you say." A scoundrel, a Pharisee or an unconverted man cannot successfully preach Jesus Christ. Every servant of Jesus Christ who would win other men to Him must above all things have a character which is made strong and permeated by the Spirit of Jesus Christ. Most successful missionaries will testify that souls have been converted because they have carefully observed the lives of some missionary and in time have become eager to live that same kind of a life and have become eager to follow Jesus Christ and His way of life.

Jesus once said, "I came that ye might have life and have it more abundantly." All men desire to live more abundantly. Any religion which can fill that need will eventually become the world religion. It may take a long time until men will learn of it, but since God wishes all men to live that abundant life and since that kind of a life brings the fullest satisfaction we may be assured that such a Gospel will be the winning religion. Such a religion should be able to do three things. In the first place it should bring pardon for past sins. Man cannot be happy and satisfied when weighted down with the heavy burdens of a life of sin, it must somehow or other be removed so that he can once more hold up his head and start in living anew. In the second place there must be a peace for the present, this will come partly as a result of the first and also from the knowledge that the individual concerned is in unity with a great divine plan, and under that divine guidance. In the third place it will be essential that this religion which will satisfy will be able to give us power for the tasks and trials of the future. Christianity supplies all three of these essentials. Were it not for indifference, ignorance and sin all men should grasp at it, and all who have it should be eager to bring it to others and the whole world could be won to Jesus Christ in even less than one generation.

Men do need religion, forms of religion may change but its content remains practically the same. Men do not maintain permanent right relations with their fellow men unless there is the sense of a higher obligation which is always found in religion. In no other religion is this so true as in Christianity.

As we look over the needs of the world we see the great need of missionaries. Millions need to be freed from ignorance and superstition. Nine tenth of the children of Asia and Africa are not in school, one half of the inhabitants of these continents do not read or write. The mass of mankind is still under the superstition of none-Christian religions. One half of the world still worships idols of wood and stone. (And too large a portion of so-called Christians worship the idols of wealth, pleasure and fame.) One-half of the world has never heard of Jesus and yet out of every two thousand Christians only one is sent to the waiting world. The greatest need at the present hour is, however, not more missionaries, but instead, more mission-minded Christians at home who will have a desire and a will to pray and give of their substance. Yes we need to give until it hurts, only then are we giving. The woman who gave her mite was truly blest, but the rich men who gave of their plenty did not really give out of a spirit of love.

Much is being said in these days in regard to other religions. There was a time when even missionaries condemned everything in the land where they tried to serve. But we are learning that what the benighted world needs is not our civilization but our Christ. And then too we are learning that we can learn some things from them.

There are perhaps three attitudes which we usually take toward other religions. The first is indifference. The majority of men take this attitude. They do not really care much about these others. They have their own religion and become smug in that satisfaction. The second is an atpitiable foolish affairs, our religion of course is the wise religion. The trouble with such people is that they are prejudiced too much in favor of themselves and by this attitude manifest their lack of meekness, magnanimity and long-suffering love. The third attitude is one of intelligence and a sympathetic understanding. Fortunately this attitude is rapidly on the increase. Perhaps nothing could be said here to explain this new attitude better than to quote a part of the Jerusalem Conference Report which was given out in the International Missionary Conference held in Jerusalem in April, 1928. This report appeals to none-Christians in these words:

"We rejoice to think that just because in Jesus Christ the light that lighteneth every man shone forth in its full splendor, we find rays of that same light where He is unknown or even is rejected. We welcome every noble quality in non-Christian persons or systems as further proof that the Father who sent His own Son into the world, has nowhere left Himself without witness. Thus merely to give illustration, and making no attempt to estimate the spiritual value of other religions to their adherents, we recognize as part of the one Truth that sense of the majesty of God and the consequent reverence in worship, which are conspicuous in Islam; the deep sympathy for the world's sorrow and unselfish search for the way of escape, which are at the heart of Buddhism; the desire for contact with Ultimate Reality conceived as spiritual which is prominent in Hinduism; the belief in a moral order of the universe and consequent insistence on moral conduct which are inculcated in Confucianism; the disinterested pursuit of truth and of human welfare which are often found in those who stand for secular civilization but do not accept Christ as their Lord and Savior."

"O Zion, haste, thy mission high fulfilling,
To tell to all the word that God is Light;
That He who made all nations is not willing
One soul should perish, lost in shades of night.

"Behold how many thousands still are lying;
Bound in the darksome prisonhouse of sin,
With none to tell them of the Savior's dying
Or of the life He died for them to win."

CHARACTER-BUILDING

By Dorothea Lehmann

The most precious earthly treasure a youth can have is a good character. His character is what he really is. If he will look beyond what he appears to be, and what people think of him, and look at his heart fairly and honestly, judging himself by the standards of right and wrong to which his own conscience gives sanction, then he can know whether he has a good character. When youth is misunderstood and misjudged, it is comforting to know that deep in his heart he has been true; but it will rob even his friends' praises of the real pleasure if in his heart he knows he has been untrue.

Character is not given to us, we build it ourselves. Others may furnish the material, may set before us the right standards and ideals, may give us reproof and correction, may guide our actions, and mold our thoughts—but after all we build our own character. It is we, ourselves, who take of the influence about us, copy the ideals, reach the standards, and make us what we are.

Youth is the building-time. From infancy throughout childhood, material has been brought together which we may use in our building. There are home influences and teachings, moral and intellectual instructions received in school, religious precepts and counsels of church and Sunday school, the moral standards of our childhood's playmates, the characters of the men and women we know, and countless other avenues by which instruction has come to us bringing material which we may use in our building. The child who has been reared in a Christian home, and by careful, watchful parents, has a far better opportunity to build a good character than one whose life has been less guarded. It is in the days of youth that this assembled material is built into character. The nature is then pliable and habits are more easily formed and much more easily broken than in later years. Day by day the youth, whether conscious of what he is doing or not, is taking of the material which he has about him, and is putting it into his character. Truth or falsehood, honesty or deceit, love or hatred, honor or reproach, obedience or rebellion, good or bad, day by day the building is going on. But the more often he has learned to obey in his childhood, the better he builds his character.

Character-building is a serious undertaking. And since to youth is given such a serious undertaking, ought not he to take earnest thought to what he is doing, that no wrong material is placed in his building? Can he afford, for the sake of present fun and frolic, to place in his building that which will give him weakness all through his life?

Character building goes on every day. There is not a day that does not tell for good or bad, each sees another stone in the building, hewn straight or true, or all misshapen and crooked. So as the days go by the builder sorts out and uses of the material at hand that that which is put into the character shall be his throughout life.

A pattern is needed. No character is built good and true if the builder has not in his mind a picture of the person he wants to be. And the pattern for a good character must be chosen carefully. We should look for a perfect pattern to work by. One who has an ideal character is first of all pure and true, then earnest and sincere, patient and gentle, and more ready to serve than be served. It is easier to build a bad than a good character. It is easier to drift than row, to drift with the crowd than to stand for the right. The bad character grows without effort. They who fall have been weak, for good character is strong.

Choose well as the days go by. Build for all time, not just for present pleasure. What you are erecting will bring you praise and satisfaction all your life, or it will be your curse and disgrace. Reject all that falls short, no matter how pleasant it may be. To do right will often cost a struggle, but it is always worth the effort. We dare not allow ourselves to be continually guided by what others do. Christ is our Perfect Pattern, and only those who form their lives after Him are building the best character. He is the one great Pattern for us, His children.

Fame is what you have taken,
Character is what you give;
When to this truth you waken,
Then you begin to live.

Y. P. CONFERENCE

A capacity audience gathered Sunday afternoon, May 3, to attend the closing session of the Eastern District Conference at Allentown. The program was in charge of the Sunday schools and Young People's Societies and Mr. Robert Ross of Philadelphia, president of the C. E. Union, presided. Singing was led by Paul Shelly of Bally and the opening devotional service was conducted by Rev. Howard Landis of Germantown. Using verses in Acts and Ephesians, he stated that young Christians must learn first, to rise up and then to walk, and having learned to walk we should walk as children of the Light, worthily and circumspectly. After the prayer Mr. Wm. Mohr, president of the Sunday School Union and Superintendent of the Allentown Sunday School, brought greetings to which Mr. Ross responded. A duet, "Whispering Hope", was beautifully rendered by Mrs. Robert Ross and Miss Edna Wiest of Philadelphia.

There was a short business session in which Rev. Nyce reported on the 1930 Green Lane Retreat, Rev. Swartz announced plans for the 1931 Retreat, and Rev. D. J. Unruh was elected chairman of the 1932 Retreat Committee.

Mr. Dietrich Rempel of the Canadian Mennonite Board of Colonization pictured vividly the situation in Russia, relating some of his experiences there and describing the sad plight of those in Russia today who are unable to leave the country. The harrowing scenes described made the listeners realize the necessity of giving quickly and liberally to help those to whom it is still possible to extend aid.

After a solo by Miss Mabel Clymer of Souderton and a violin luet by Mr. Russell Boorse and Mr. Lowell Boorse of Quakertown, an address was given by Rev. George A. Greiss of Allentown. Using Psalm 19:14 as a basis for his remarks he said that two things are apparent about people, their speech and their thought-life. A person's conversation shows whether he is a Christian or not. A Christian uses clean speech and controls his temper when the Spirit of God is the conductor of the conversation. Words are the expression of the inner thought life and if the mind of Christ is found in a young person he need never be ashamed of his inner thoughts nor of his conversation. The thoughts presented by Dr. Greiss may well be heeded by everyone, young or old, who professes to be a Christian.

All joined in singing "God Be With You Till We Meet Again", after which Rev. Nyce pronounced the benediction.

THE NORTHERN DISTRICT CONFERENCE

The Northern District Conference will meet in the Salem-Zion church, Marion, S. D., June 6-9.

Saturday evening, June 6, a Ministerial Conference will be held in the church at which Rev. John Epp, of Henderson, Neb., will preside. Papers will be read by Rev. A. Warkentin of Newton, Kan., Rev. L. H. Linscheidt of Butterfield, Minn., and H. D. Epp of Henderson, Neb.

Sunday morning service will be devoted to a Missionary Festival at which time Rev. John Esau will speak for Home Missions and Rev. P. A. Penner for Foreign Missions. A special Missionary Collection will be lifted, which will go to Foreign Missions.

Sunday afternoon will be given over to a Sunday School Convention. The program will consist of the reading of specially prepared papers, music and declamations. D. T. Nickel of Mt. Lake, Minn., will preside. The collection lifted at this meeting is for Home Missions.

Sunday evening will be for the Young Peoples Convention, John A. Boese will preside. Music, recitations and addresses will occupy the time. The main speaker will be P. S. Goertz of Newton, Kan. The collection at this service will go toward Benevolences. The Young People's convention will finish its work on Monday morning after which the Conference sermon will be preached by the chairman of the Conference, P. R. Schroeder. The regular Conference business will then be transacted.

Monday evening the Women's Sewing Societies will meet. The program will be arranged by the local society.

Lord, it belongs not to my care,
Whether I die or live;
To love and serve Thee is my share,
And this Thy grace must give.

If life be long, I will be glad,
That I may long obey;
If short—yet, why should I be sad
To soar to endless day?

Christ leads me through no darker rooms
Than He went through before;
He that unto God's kingdom comes,
Must enter by this door.

My knowledge of that life is small,
The eye of faith is dim;
But 'tis enough that Christ knows all,
And I shall be with Him.

—Richard Baxter.

THE S. S. LESSON

May 31

Jesus in Gethsemane. Luke 22:39-54.

Golden Text:—Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine be done. Luke 22:42.

The scene of the retirement, the mount of Olives, was that of the greatest battle ever fought. It was from this place that He our Lord ascended to heaven and to this place He shall again return. Alone with His Father because of the sleep of the Disciples He passed through the experience. Gethsemane was the place of the olive press and symbolized the crushing through which our Lord passed for our salvation in submission to the terrible crushing He was destined to endure.

Everything seemed ready for Satan's conquest. A dear one had betrayed Him, His persecutors had completed their plans and were coming to Him, even the disciples had sunk into a sleep of indifference. The prayer was not to be delivered from the cross, for Jesus was ever conscious that this would be His and His life was a preparation for it. He knew that the final climax was only a few hours away. It seemed that Satan was sure he was master. He, the devil, had directed the multitude who, led by Judas, were to take Him. All the sneaking meanness of human nature manifested itself in the conspiracy against Jesus.

With so many of His disciples near a method of defense was undertaken in a resort to the sword. This was contrary to all the teaching and spirit of the Lord. He in no wise would permit the shedding of blood for His protection. Had that been in order he might have called into all His supernatural power, but, Jesus never performed a miracle for His own personal benefit and never proposed to gain anything by a resort to force. It was His to submit to the plans of God and not to resist the opposition of Satan and the wicked world by taking the sword or any other weapon to deliver Himself from that for which He came into the world, namely, the redemption of the world by the shedding His blood as an atonement.

"I read the other day that the heart of Kosciusko, which is buried in a bronze urn in Switzerland, is about to be taken back to his native Poland, for whose liberties he fought so faithfully in 1791 and 1794. The dreams that Kosciusko dreamed more than a century ago are now coming true, patriots are encouraged to believe that justice and truth must triumph. Apply the thought to a greater than Kosciusko. The heart of Christ is with His people, has never left them for a moment through all the ages. I am with you, He said, and made good His word."—Five Thousand Best Modern Illustrations.

We learn from the Gethsemane experience of our Lord that to every life there comes its sorrows and crushings that may be the sure road to victory. Like our Lord we are sensitive to painful things and are apt to shrink in their presence. But when our shrinkings lead us to resist the will of our Father, it is sinful and unpardonable. Prayer is the instrument with which, in periods if stress and trial, we may reach out to the extended hand of God. Faith is submission to the will of God, even though for the time we do not undestand. Faith sustains in all trials and all the more so in our greatest trials. A yielding to the will of God is even better than following our own inclinations. The sad thing was that the disciples slept, but, we ask, does not the church sleep at times when our Lord needs its alertness and wakefulness? Added to the prospect of the cross was the bitterness of a betraying disciple in the cup of His agony. Christians should ever watch lest they by their inactivity or by their sinfulness they crucify the Lord anew. If there was a Judas among the disciples it is not strange that there should be inconsistent members in the church. The fact that there was a Judas was no reason why the other disciples should turn against Him and the fact of inconsistent Christians in the church is not a reason why some should deny Christ or refuse having a part in His work of saving sinners. The zeal of Peter was a misplaced one. In the plans of God there is no reason why a follower of Christ should take and use carnal weapons.

RELIEF NOTES

By Levi Mumaw

A well prepared report of the recent trip to the Russian Mennonite colony in Paraguay by Bro. T. K. Hershey is now in the hands of the

Executive Committee of the Mennonite Central Committee. It is quite evident that his visit to the colony has meant much to the colonists and the information brought to us will help very much in the further development of the work in that country. Efforts are now being made to assist the colonists in any manner possible through the purchase of additional equipment, replacement of cattle that had died during the last year's drought, additional purchases of hogs which are badly needed, supplies for religious services, Sunday schools and the regular day schools, adjustment of some difficulties that had arisen, etc.

In writing about his reception in the colony, Bro. Hershey tells of the following incident: "At 8 o'clock in the evening I was agreeably surprised to hear all at once a group of young folks sing outside of our room door. It was the village chorus with Heinrich Friesen as leader that had come to welcome me by singing. There were 20 in all, and how they did sing! After being among unconverted folks for several days and then suddenly hearing such beautiful singing, I was moved to tears. After their singing a few hymns, I gave a short talk expressing my surprise and at the same time my appreciation of this way of receiving me. The minister, Heinrich Friesen, responded with a few timely words."

Since our last report, the following contributions have been received for the erection of a hospital in the colony.

Amount previously acknowledged, $120; A. A. Friesen, Detroit, Mich., $5; Leamington Congregation, Ruthven, Ont., $37.50; Leamington Congregation, Ruthven, Ont., $8; J. J. Janzen, Maracaibo, Venezuela, $25; Deitrich Rempel, $5; C. F. Claassen, Treas., Newton, Kan., $5. Total to date, $205.50.

The above contributions have been made on pledges by Russian Mennonite immigrants in this country and Canada. The entire amount which had been called for has been pledged, we understand, and will be paid in due time. It is very commendable that those who have found it possible to find employment in their new locations are willing to assume this obligation for their brethren in Paraguay in their effort to get settled there.

In a recent report on the results of the epidemic in the colony, it is noted that there are five widows, left practically alone. Also about the same number of orphans. A Colony guardian was appointed to look after their needs. Any special contributions for these unfortunate ones will be received by the Mennonite Central Committee and forwarded to the colony in care of the appointed Guardian, H. B. Friesen, Village "Lichtfelde."

There is at this time a shortage of funds in the Paraguay movement. While the colonists were not able to plant, and harvest their first crop, they will not be self-supporting for another year. We dare not forget their needs after helping them locate in their present colony. It is true that calls are being made from different sections for help but we cannot forget our obligation to these people. Further support for this work will determine whether or not additional families can be moved from Germany where about 300 more are waiting to go overseas to again establish their own homes.

Scottdale, Pa., May 11, 1931.

DEATHS

Unruh—Mrs. Cornelius Unruh was born May 16, 1848, in Russia. In 1862 she was baptized and taken into the church. Her first husband died, leaving her a young widow with a little daughter, Anna.

In 1872 she married Cornelius Unruh. In 1874 they left Russia and came to America.

In February, 1915, her second husband died. This union was blessed with five sons and three daughters. Three sons and one daughter have one passed on before.

She was very patient in her suffering to the end, and a trusting, praying Christian.

On Sunday, March 15, at 5 p. m., she was called to be with her Savior.

She leaves to mourn two sons, three daughters, 29 grandchildren and 1 great-grandchild, also many dear friends.

She was buried, Wednesday, March 18th, in the Friedensberg Mennonite Cemetery.

Schmidt—Abraham P. Schmidt was born December 21, 1878 near Avon, S. Dak. In 1893 he was baptized and taken into the church. February 10th he was found unconscious on the floor. He remained unconscious till 5:45 p. m. when he passed away. He reached the age of 54 years, 1 month and 19 days.

Th last few years he was not very healthy which indicated to him that his time was limited. The funeral was held February 14th at 2 p. m. The Rev. D. A. Schultz, H. C. Unruh and John C. Kaufman spoke words of comfort. He never married and lived alone for many years south of Avon. He leaves to mourn three brothers.

JOTTINGS

Burrton, Kansas, Mennonite church conducts, as usual, a Bible Summer School this year. Miss Amanda Pankratz, who in former years was the instructor will again be the teacher.

Rev. H. T. Neufeld and several students of the Meno Bible Academy, Meno, Okla., visited the Arapaho church, Canton, Okla., and rendered a program of music. Rev. Neufeld preached the sermon.

The Middle District Conference will be held in the Noble church, Wayland, Iowa. The dates which have been set are August 26-30. The program has been built around the theme, "Looking Unto Jesus."

At a Bible Memory and Bible Story contest held in the Berne, Ind., church, in which sixteen contestants participated, Kenneth Neuenschwander was the winner in the memory contest, and Erna Lehman in the story contest.

On June 7, the Song Festival, which has become an annual event in the churches of the Western District Conference, will be held in the Eden Mennonite church, north of Moundridge, Kan. Churches of the community are invited to participate.

Rev. Freeman Swartz, pastor of the Eden church, Schwenksville, Pa., accepted an invitation to address the young people of the Perkasie Old Mennonite church on the subject: "Mennonite Young People—Who Are They and What Do They Do?"

The program for the Kansas-Nebraska Mennonite Sunday School Convention to be held in the Hoffnugsau, Kan. church, May 25, has been announced. The themes presented will be: the Great Problem of My Sunday School—Spirit Filled Workers; the Great Purpose of My Sunday School—Soul Winning; A Great Privilege in My Sunday School—Mutual Edification; A Great Duty—Obedience to Jesus.

Salem church, Dalton, Ohio, enjoyed a beautiful Mother's Day service. A number of fine messages were given. Several special musical numbers were rendered under the able direction of Victor Gerber. Plans are under way for a Union Daily Vacation Bible School among the churches of Dalton. Rev. A. R. Keiser has been elected the dean of the school.

Rev. Ernest T. Bohn, of Tilkilwa, Ill., preached in the Souderton, Pa., church on the morning of May 17. A Music Class was organized in the church under the direction of J. W. Yoder of Huntingdon, Pa. The class will meet Tuesday evenings for a period of twelve consecutive weeks. In connection with the regular service on May 24 members will be received into the church by baptism and infants consecrated. The third annual banquet of the women of the church proved an unusual success. An appropriate program was arranged.

The Women's Choir of 32 voices of the Alexander, Kan., church, plans to visit the city of Wichita on May 24 and offer a program in the Adventist church where the Mennonites of that place are holding service. The leader of the chorus is John Unruh.

Plans are being made for the Central Conference C. E. Rally to be held in the East White Oak Mennonite church on June 7. The Young People's Retreat of this Conference will be held in the Carlock, Ill., church, June 13 and 14.

A Mother and Daughter dinner was served this week in the First Church, Philadelphia, Pa. The Truth Seekers Class of the same church is preparing for a social on May 20. A joint sale conducted by Mr. Moyer's class and the Home Department was an outstanding success.

The laying of the corner stone of the new building of the Mennonite Hospital at Bloomington, Ill., took place on the afternoon of May 10. On May 15 a number of nurses were graduated from the institution. Rev. I. R. Detweiler of Bluffton, Ohio, delivered the Commencement Address.

The church in Hutchinson, Kan., has recently completed an addition to its building. On May 10 it was appropriately dedicated. At the morning service the speakers were Revs. P. P. Wedel and J. W. Kliewer. Addresses were made at the afternoon service by Revs. H. P. Krehbiel, H. J. Dyck, H. T. Unruh and A. T. van der Smissen. The speaker for the evening service was Dr. P. S. Goerz.

The Male Chorus of the Deer Creek, Okla., Mennonite church, under the capable direction of Mrs. Ruth Moyer, gave a fine music program on Sunday evening, May 10th. Mrs. Elsie Latchar presided at the piano. Many words of appreciation were spoken by those present. It is intended that from time to time similar programs shall be presented by this Male Chorus. The Chorus is filling a real need in the work of the Church.

The Young People's Retreat of the Middle District Conference will again be held at Shipshewana, Ind. The following leaders and their subjects are announced: Prof. A. E. Kreider, Bluffton, Ohio, "The Teachings of Jesus'" Rev. Austin Keiser, Dalton, Ohio, "Christianity and Its Peace Program"; Rev. Paul Whitmer, Pandora, Ohio, "Mennonite Movements in History"; Rev. Lester Hostetler, Sugar Creek, Ohio, "Finding One's Place in Life"; Rev. E. Troyer, Normal, Ill., will preach morning, afternoon and evening. Dr. J. E. Hartzler will give two addresses, illustrating at least one of them. Miss Clara Birky will have charge of women's recreation. The music will be in charge of Rev. Lester Hostetler. Rev. and Mrs. Pannebecker, who will have returned from China on furlough, are expected, and Rev. Pannebecker will speak on "Changing Modern Missions."

Books of the Hour

Whether you read for pleasure or information you will find what you need among the books listed below. Notice the many dollar book bargains.

* * *

ON CHINA

1. CHINA FROM WITHIN by Charles Ernest Scott, M. A., D. D. Price **$2.00.**

2. CHINA'S CHALLENGE TO CHRISTIANITY by Lucius C. Porter. Cloth **75c**; Paper **50c.**

3. THE LAUGHING BUDDHA by James Livingstone Stewart. A delightful novel based on Modern Chinese conditions. Price **$1.00.**

4. GODS OF WEALTH AND WAR by James Livingstone Stewart. A romantic yet realistic story—one, moreover, which is ninety per cent. Chinese history. Price **$2.00.**

* * *

ON RUSSIA

1. NEW RUSSIA'S PRIMER by M. Ilin. A Soviet engineer's explanation of the famous "Five-Year Plan". Price **$1.75.**

2. STALIN by Isaac Don Levine. The best biography of Russia's greatest dictator. Price **$3.50.**

3. THE FALL OF THE RUSSIAN EMPIRE by Edmund A. Walsh. The whole tremendous drama of the Russian Upheaval. Price **$1.00.**

4. RASPUTIN, The Holy Devil of Russia—Rene Fulop-Miller. This book formerly sold for $5.00. Special edition now **$1.00.**

* * *

GOOD FICTION

1. FINE GOLD by Josephine Hope Westervelt. A missionary romance of South America. Price **$1.50.**

2. CYNTHIA STANDS FAST by Florence Nye Whitwell. The story of a Christian girl who lets her "light" shine for the Master. Cloth **$1.25**; Paper, **75c.**

3. SILVER TRUMPET by J. Wesley Ingles. A definitely Christian novel which should be read by young and old alike. Price **$1.00.**

4. EYES IN THE DARK by Zenobia Bird. A delightful story that appeals to those who enjoy clean fiction. Price **$1.50.**

5. FOREVER FREE by Honorè Willsie Morrow. A gripping novel whose chief figure and hero is Abraham Lincoln. Price **75c.**

ON INDIA

1. GANDHI OF INDIA—HIS OWN STORY. Autobiography edited by C. F. Andrews. Undoubtedly you cannot agree with all of Gandhi's ideas, but it is nevertheless important that you know the facts concerning his life. Price **$2.50.**

2. MOTHER INDIA by Katherine Mayo. The sensational exposè of Modern India. Price **$1.00.**

3. VOLUME TWO by Katherine Mayo. A book that substantiates the evidence presented in "Mother India". It deals chiefly with the findings of a committee appointed to investigate the evils of child marriage. Price **$2.50.**

* * *

MISSIONARY BIOGRAPHIES

1. FORTY YEARS ON THE LABRADOR by Ernest H. Hayes. The life story of Sir Wilfred Grenfell. Price **$1.25.**

2. ALBERT SCHWEITZER, The Man and His Work, by John Dickinson Regester. Price **$1.50.**

3. JAMES GILMOUR OF MONGOLIA by James M. A. Gilmour. A missionary classic. Price **$1.00.**

4. MARY SLESSOR OF CALABAR by W. P. Livingstone. A book that every friend of missions should read. Price **$2.00.**

* * *

TRAVEL AND ADVENTURE

1. THE ROYAL ROAD TO ROMANCE by Richard Halliburton. Original price **$5.00.** Now **$1.00.**

2. EAST OF THE SUN AND WEST OF THE MOON by Theodore and Kermit Roosevelt. Price **$1.00.**

3. SIX YEARS IN THE MALAY JUNGLE by Carveth Wells. Thrilling experiences in the tropical jungle. Price **$1.00.**

4. FOUR FACES OF SIVA by J. R. Casey. The search for the Lost City of Angkor in the sinister jungles of Cambodia. Price **$1.00.**

5. THE MICROBE HUNTERS by Paul De Kruif. The true story of man's fight against disease. A book that gives more than just a thrill. Price **$1.00.**

6. SKYWARD by Admiral Richard E. Byrd. Byrd's own story of his life and flights. Price **$1.00.**

* * *

Send money with your order direct to THE

Mennonite Book Concern, Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI BERNE, INDIANA, MAY 28, 1931 No. 22

EDITORIAL

We note with a great deal of appreciation that there is manifest, in many quarters of our church, an interest in preserving anything that might be of historical interest to it: A brother recently, in house cleaning time, brought to the editor some printed material of eighty years ago that was forwarded to the Mennonite Historical Association of which Rev. H. R. Voth of Newton, Kansas, is secretary. The material will be carefully and safely preserved.

There are several places in which matters relating to our history are wanted and are carefully preserved. The new Library Building at Bluffton College is equipped to give, whatever can be obtained of value, the advantage of protection in its fire proof apartments where, while being protected and preserved, it will be accessible to students of Mennonite history. The library at Pennsburg, Pa., where a very valuable collection of Mennonite historical material is preserved would be glad to increase its collection and give any new additions the same care it is giving the material already on hand. Bethel College also endeavors to make and keep its library up to the highest notch of efficiency and would welcome any additions that would enrich its collection. It may not be just the best way of preserving what we have by scattering it all over the country, but, in each of the cases named, things will receive the care they deserve and will be accessible to students who will have the opportunity to make the best use of the material available.

Sometimes people find old letters, Bibles, Hymn Books, copies of papers long out of existence, clippings from periodicals now long out of print that have reference to our churches or families. These things are of value but if they are valuable they should be preserved in the safest way and should also be made available to others who might find them useful in their investigations. The Mennonites of Holland have a remarkable Mennonite Library in Amsterdam, that is known and appreciated by scholars in Europe and America. It has been built up during the past generations and the churches of Holland have sent to it their records and other papers for preservation so that now it has become comparatively easy to turn to this collection for information concerning the past of Menniteism in Holland. There is no good reason why the American churches should neglect the preservation of their records in a similar way. Recently a friend, a neighboring pastor of a neighboring congregation that for fifty years has been a power in the denomination to which it belongs, told the writer that since assuming his pastorate he has been unable to find a single scrap of a record of anything that took place in the congregation. All such material was long ago abandoned and perhaps destroyed as mere scrap paper. It would be worth hundreds of dollars to this church were they to be able to locate records that would throw light on the past of the parish.

Mennonites of the old days in America were shy on keeping records. Indeed the suggestion of Rev. John Oberholtzer to the Franconia Conference, in Eastern Pennsylvania that records be kept and the presenting of a proposed Constitution for the government of the Conference was the reason given for expelling him and his associates from that Conference. From the time of a meeting in 1727 until his time in 1847 there are no official records of what the Mennonites were doing in Pennsylvania, although, during that period, some of the most important events in the history of the Colonies and the United States were taking place. We do not know what happened to the Mennonites who went to Carolina, nor anything about a great many other things that we would like to know of that time. In the individual congregations there were sometimes occasions for records, as when there were estate transactions, but, there were other more important things that might interest us than just the record that Mr. Soandso conveyed so many acres of land to "the society of Mennonites." We should like to know who were the preachers elected or chosen, who were the members admitted, what became of certain families, the graves of some of whose dear ones surround the meeting houses. It would be interesting to know what was the action of the congregation in times of war and how the churches viewed the great reform movements such as anti-slavery, temperance, etc. Of course we know, in a general way on what side our people were, but we would like to know how the congregations met the situations. Churches that once were prosperous have disappeared. It would help us to know why they disappeared. Families that were once wholly Mennonite are Mennonite no longer. If there were records we might know the reason why. All this either because there were no records or because records were not preserved.

Sometimes a record believed to be lost turns up. It is the sense to recognize such records and provide for their preservation that we should cultivater and foster. Not only should we apply our historical sense to what is our immediate concern, it should be applied to the whole church in general. Our brethren in Russia have lost all their cultural possessions. In that country before the terrible times which they are now facing, there were wonderful accomplishments such as their development of the village life, the creating of a land holding scheme that was responsible for their prosperous colonies, the papers printed and the books written. All these things belong to the past now, though we have witnessed the transition and very little of the record that we should have of them remains. Suppose we would have had in America an institution that had vision enough and money enough to collect everything relative to the Mennonites in Russia and preserve it, such collection would be one of the most consulted by investigators of all kinds in our country and age.

A few people are historically minded. Others not so much interested often regard them as insufferable bores. Yet, were it not for a sense that appreciates what the past contains, the present would be poverty stricken indeed. We are still often asked, who are the Mennonites? The man or woman able to answer this question must be one who has an intelligent grasp on the past. Only as we know our own past will we be able to intelligently meet the situations of the present that confront us. Therefore, we should be zealous in collecting, preserving and making available anything that throws light on what our church was and is. With such knowledge we may be able most effectively to insure our existence and plan for the most effective efficiency.

REV. P. A. PENNER WRITES ABOUT INDIA

The General Conference Mission Board,
Goessel, Kansas.
Dear Brethren:—

The time to submit a report is again here; indeed, it is past; it should have left my table in the early part of January. I am sorry for the partly unavoidable delay. Perhaps my long stay in India makes me act "black" not only "Thinking Black." Rather than weary you with statistics, though these are not to be despised, permit me to jot down a few disconnected incidents and to touch upon a few points pertaining to the work connected with Champa. The annual statistical report will no doubt come in due time, if it is not already with you. This will show, we feel sure, a healthy growth of the work of the entire Mission during the year 1930.

Uppermost in the mind of every sincere Mission friend is the unanswerable question: What effect upon Missions will eventual political changes brings? The one that can give an absolutely positive answer to this question belongs to the "conceited" caste. Those that have been in India longest and hence ought to know best what the future will have in store for the Missions are the most reticent to give a decisive reply. They can and they do surmise. My own opinion which, however, fluctuates like the price of sugar is that though there may be some adjustments the missionaries will not be hindered in bringing the message of salvation. Much will depend upon the missionary's attitude in regard to India's political aspirations.

Why do I think that Missionary activity will not be hindered?

1. Because India needs the Christian missionary. India knows and greatly appreciates

the educational, medical and industrial activities of the missions. It is loud in its approval of the philanthropic work such as the care of widows, orphans, lepers, etc. It fully appreciates its assistance in the various reforms such as widow remarriage, abolition of caste, the purda, etc. In common with Missions, India works for prohibition and the abolition of opium and vice in all its forms. The Indian will be careful not to hinder Missions bringing the old time message, because this would perhaps mean the closing of many institutions and weaken the forces for reform. The educated Indian sees in Christian Missions a powerful asset in the social advancement of India. Time and again have I been asked during the last year whether we would return to India after furlough. I would generally jokingly reply: "Perhaps you will not want us after having obtained swaraj." The reply has invariably been: "We need you missionaries." By this they meant that they needed the co-operation of Missions in their various legitimate reforms. Though there is little or no joining of hands, certainly not as far as our Mission is concerned, yet the work of Missions MUST and DOES make a change in the social life of India. Every time I can convince an Indian that he harms his child by feeding it opium, I am not only saving a child, but also helping to rid India of this terrible curse. Whenever I refer to what Jesus said that the food that goes into the mouth does not defile, but what comes out of the mouth does, I am not only preaching Christ as the one that cleanses from all sin, but I am indirectly hammering at this devil's invention, caste. When I preach about the services rendered by women mentioned in our Bible, I am tearing the veil that separates Indian womanhood from her heritage. So, my first reason for thinking that our message will not be hindered is that India needs the Missions for its advancement. The word "social" does not leave a good taste with some and so lest I be misunderstood, let me assure you brethren that none of us preach a social gospel as frequently understood by some. We preach now, always have been, and, God grant it, always will preach Christ and Him crucified. But the point that I am endeavoring to make is that India will not hinder THIS message because India knows that this very message does transform EVERYTHING, heart first and then all the rest. In other words, social reform is inherent in the message of Christ. And if the precious gospel of Jesus Christ brings about repentance, faith and forgiveness of sin, but does not give the children of India the care at birth thay they so much need, does not rescue children from opium, does not bring woman to her God appointed position as a mother and a companion, rather than a worshipper and a slave of her husband, does not stop the flow of vile language, does not cleanse the body, does not throw the cards into the fire, does not turn the glass upside down, does not demolish caste, in a word, does nothing for the individual besides giving him forgiveness of sin, then I will have to take another semester or two in Greek in order to find out just what Paul meant when he said this: "Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold they are become new." II Cor. 5:17. Some people differentiate between what happens inside and daily conduct. I have met them. I am reminded of that dear! good! brother who frequently traded in my father's store when I served my apprenticeship. He was a member of the church "in good standing." He would occasionally very sanctimoniously ask me why I did not leave my sinful life and "get salvation." Well, the question was alright, for I did need salvation desperately, but the questioner was not alright and hence his question would evoke a sarcastic smile. I didn't trust him with a dollar's worth of prunes. Another brother "in good standing" asked me to charge to his account the purchases he had just made. I told him that I could not do this. "Well," he said, "you certainly know me?" "Yes," I replied, "that's the trouble, I know you too well." I believe in a full free gospel of an all sufficient Christ for a needy world. Him we preach. Well, brethren, I have gone out of my way somewhat in making this lengthy point number one, but papers from home bring such absurd stuff at times, about the political condition of India that it is high time to see the other side and we trust a better side.

But, my second and vastly more important reason for believing that our simple message will not be hindered with impending political changes is that India is looking towards Jesus Christ as the only hope for this and the life to come. I am writing this in camp and for that reason may be a little more optimistic than I might be otherwise, but even so, I cannot recall of ever having seen so many evidences of a hunger

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb..............................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance....................................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

for something more and better than the Hindoo now has. In place of fierce opposition there has been more than mere friendliness; invitations to visit and preach have been insistent. Brahmans that were almost unapproachable some time ago, now invite us to come to their homes and they in turn visit us in the camp. Perhaps the best educated Brahman in our area, one who has had the distinction of having lectured to the educated classes in the holy (?) city of Benares almost fell over himself in showing me his unfeigned friendship. He said during our conversation: "I am searching for the truth." I asked him to give me his New Testament which was lying near. (He had not put it there conveniently, because he knew nothing of my coming until he saw me drive up in the car, and then he was standing on his porch reading. I read to him: "I am the WAY, the TRUTH and the LIFE," and said if you want the truth, then accept Jesus; HE IS THE TRUTH. It was almost pathetic to hear him say as he put both his hands on my shoulders: "I am sorry that I drove you out of my yard 25 years ago, do you remember?" he added. "Jee han (Yes Sir) I remember." I then once more picked up the New Testament and read to him Matt.: 8:1-4 and then said: "This is the passage I read to you when you drove me out of your yard 25 years ago." He recalled all and then added: "Those were the days when I was proud. I know better now." .....What confession from this man, this proud educated Brahman who spoke intelligently of Schopenhauer, Kant, Spencer and Max Mueller and other philosophers to say: "whoever smiteth thee on thy right cheek, turn to him the other also." "This," he said, "is not found in any Book but the Bible. I cannot tell you all that passed between us during the happy hour that I recently spent with this erstwhile enemy of Christ. I reserve this for the pulpit at home. Incidentally I might mention that he permitted me to handle one of the four Vedas. Now, this man may not be near the Kingdom, but what a change has come over him! And yet, ...and yet, ... is it not possible for him to find Christ or rather for Christ to find this man? The chances are as good as they were for that bloodthirsty Christian hunting persecutor of Tarsus. As I read of his mad career and "his breathing and threatening against the disciples of the Lord," I am inclined to think that as well might Niagara turn upon its haunches as stop this infuriated man and turn him into a humble follower of Christ. One half a mile from Damascus he was a bittter enemy of Christ and within ten minutes he was a changed man. Is this not possible for my friend, Devidahr? Please pray for him. There are glorious times ahead for the workers in India. The harvest will be rich. Who is discouraged? NOT WE.

Now brethren, I am not going to tell you of the fine reports that come in from other stations, but I simply want to mention that this cold season's touring has been exceptionally encouraging.

Literature and its distribution and sale. You will know that our Mission has had one year to try out a different method of literature dissemination. Heretofore all tracts were sold and and only in very exceptional cases were these distributed free. During the past year we have, according to Conference resolution given one pice tracts free with every portion of Scripture sold. Dr. Zwemer strongly advocates the free judicious distribution of non-controversial tracts, but believes Scriptures and portions of them should be sold. The result, as far as Champa is concerned, is interesting and encouraging. In 1929 we sold 309 Bible portions, in 1930, 900. This increase is unquestionably due to a great extent, to the fact that we gave tracts with each Bible portion sold. But not only has the sale of Bible portions increased due to free tract distribution, but also the sale of Bibles and New Testaments. In 1929 we sold 2 Bibles and 24 New Testaments, in 1930, 16 Bibles and 37 New Testaments. This is not due, I am inclined to think, to free tract distribution. Our workers now out in the field have again a good supply of Christian literature. This year, because of the financial depression, we cannot expect the same amount of sales as last year. We are fortunate in having one or two good salesmen who know the goods that they are selling. Of course, they had to learn how to sell. Missions ought to contribute much more liberally to the production of Christian literature than they do. The Literature Society always has much more material on hand to publish than they can put out due to scarcity in the treasury. This is also a matter for prayer.

The two churches, the one on the Mission Premises and the one in the Leper Home, have received accessions. During the year we have been privileged to admit by baptisms into the church 10 souls. Our church building will soon need to be enlarged. It is usually filled at regular services and on special occasions it is always too small. All of the Indian conferences must be held outside under trees. In the Leper Home, which now has 508 inmates the number of Christians is 390. During the year 62 were admitted by baptism. Lest you think that nothing else but a large number of baptisms is to be expected in a Leper Home, I hasten to say that there are those among the lepers who tell us frankly that they will never become Christians. Some who said this did die as non-Christians, while others became fine Christian helpers. There have been cases, as far as I can recall in these past 38 years, only two who by reading their own books,—and the Hindoo generally reads audibly, not only held themselves aloof from the meetings for a season, but influenced others to remain away. With such I have had a very frank understanding. "You need not become a Christian, if you do not care to receive salvation from the only one that can forgive sins, but remember, no propaganda. This is a Christian institution and if you persist, you will have to be dealt with under special laws." The one to whom I said this recently now attends church regularly; first he sat in the back, then he slowly moved up and last Sunday he sat on the front bench. He is a Chatri by caste. But, the devil often overreaches himself. At one of our quarterly meetings a young lad, perhaps the best versed lad in New Testament stories that we have in the Home got up and said in substance the following: "Mr. Chairman, we know that you would not baptize non-Christians forcibly and cannot compel non-Christians to attend services, but after all, this is a Christian institution and most of the funds come from Christians, why should not every non-Christian leper be compelled to attend Bible classes outside of the church?" I make this as a suggestion. I have always maintained that the Indian should consider the evangelization of India his responsibility and hence I was more than happy at this young man's suggestion. So I said: "Who will volunteer for this service?" Five lepers and a teacher, not a leper, raised their hands. Since then Bible classes are conducted at 2 P. M. every day under the trees of the Home. I have attended these classes and it has done my heart good to see the interest taken. I hope that this will not be a straw fire. Seven lepers have been discharged from the home as symptom-free. Symptom-free children we admit into the Boardings, but adult lepers generally go to their villages. Some who are declared symptom free and who are happy and grateful are yet loath to leave the home. Here they have their daily bread, here they have formed friendships and hence are sorry to go away.

During the Christmas holidays two untainted girls were married. The one cried as though her heart would break when she had to leave the home with its happy surroundings and move into some distant village.

The Christmas holidays were full of good things. For eight days we had meetings of some sort or another either in the church on the mission premises or in the church in the Leper Home. Christmas eve was, of course, the big day for the children. All received a small present —thanks to the dear friends at home. Permit me, right here, to thank all those churches who have sent us gifts for the Christmas holidays. Letters have gone to all whose addresses were known, unless overlooked. One afternoon, all Christians sat down to a common meal in conection with the weddings just referred to above. This year's meal had no bread, only curry and rice and dall. The lepers, of course, had their own meal in the Leper Home. This has been given them for many years by a dear good cousin of mine. It is a sight to see approximately 500 maimed lepers sit down to a spread such as they get only once a year.

Mrs. Penner and I have enjoyed good health. Neither of us have had more than an occasional attack of fever. We praise the Lord for this. When this letter reaches you, we will be on our way home. I suppose that our fellow workers believe that we need a furlough, because they say that they are glad to see us go. I suppose that they have noticed some grouchiness in us. We are glad to go home and see our only child once again after a number of years of separation. Our prayer is that God may use us in America for His glory.

Pray for us. With many hearty greetings, we remain, **P. A. and M. Penner.**

MY OBSERVATION AND EXPERIENCES ON THE TRIP TO MEXICO—APRIL 15th, 1931

J. J. Eymann

I want to confess in the beginning of this article that the prompting influence to write this article came from our former pastor, Rev. H. J. Krehbiel, who was thoughtful enough to pass me the word and I doubt very much that with the task that prompted this trip and all that went with it, whether or not the thought of writing for the Mennonite would have ever found its way into my routine.

Our trip, and when I say our I mean that I was traveling in the delightful company of Rev. D. C. Eitzen, pastor of the M. B. Church at Reedley, into Mexico, for the different colonization boards. We were to meet the brethren J. W. Wiens and Prof. P. C. Hiebert who were coming into Mexico from Kansas, at Mexico City, and then work with the Mexican Government authorities for admission into Mexico, of the brethren who are now awaiting help at Harbin, China.

After spending Friday, and most of Saturday, and completing our transportation, passports etc., I left Brother Eitzen with word that we would meet at the train Sunday evening, and start for Mexico.

I spent Sunday with a cousin of mine, J. J. Ruth, who lives at Huntington-Park. We attended the Methodist church. Incidental with this visit I want to mention the fact that the Mayor, Chief of Police, Fire Chief and the greater part of the police force belong to this Huntington Park Methodist Church and, needless to say, this place has a very respectable administration. What a change would come about in our own country if all city officials were of this type. The saying is still very true that Godliness exalteth a Nation or City.

Sunday evening came, so we went to the S. P. station about a half hour before train time and chatted in the waiting room thinking Eitzen would come but I failed to see him when time came to entrain but, the depot being crowded, I satisfied myself with the thought that Eitzen probably came into the station and went to the train unnoticed. The train started and, after we left Los Angeles, I proceeded to make my way through all the coaches, about ten of them and came back without finding my traveling companion, so I was rather in a puzzled state of mind all evening, yet the only thing was to move on and I finally retired to await developments. In the morning and about 8:30, while I returned from the dining car, the conductor handed me a telegram from Eitzen saying that he missed the train. The conductor received the telegram the night before at Colton, about 9:00 o'clock, so I wired back that I would wait at Nogales and as the trains into Mexico only run every third day we had to lay over two days at the border town. Mr. Eitzen came the second day and we proceeded on our trip into Mexico. The two days that I spent at Nogales alone were rather lonesome in a strange town, yet, to one who has never been to a patrolled entry of the U. S., there are many interesting sights in watching the immigration authorities of both countries caring for and inspecting the human exodus and influx of each country. Mr. Eitzen arrived the second day and we proceeded with little or no difficulty over the border. Passing the immigr tion officials we had our American money changed into Mexican coin, which is truly all coin and all silver dollars so that you must fill every pocket with some in order to be able to carry the weight. We were soon accustomed to the coin as it is very similar to our own in denomination.

It does not take very long for one to realize that you are in a strange land with a decided difference in habits and customs in almost every way. The elevation is about 4,000 ft. for some hundred miles of a plateau like country with scattered mountains and the Sierre Madre range to the east, then you go downward towards the Pacific Ocean and the Pacific slope and everything substantiates the fact that you are in an arid country where only the valleys, which are irrigated have any green vegetation and are cultivated and mostly planted in corn. As we proceed we enter the State of Sinaloa where most of our winter tomatoes, as well as other vegetables and sugar cane are raised extensively, but, all by irrigation. The soil is very fertile and can be double cropped in one year. From here along the Pacific slope there is an abundance of water from the number of rivers which traverse this part. Where land is not under cultivation there exists a heavy underbrush and small trees so thick that in many places you could not ride through on horseback. We would travel at times for fifty miles and not see a wagon road, only trails. All this country has more or less cattle in evidence but mostly a poor grade, lightly built and long horns. Here and there we would see a herd of Herefords or Holsteins. The grass outside of the valleys along the rivers is very scarce. The goat and donkey are of course everywhere in evidence, even where there is only brush, such as mesquete and sage. Outside of the small valleys along the coast as far as we were able to observe, the fertile country and more unbroken country extends about 15 to 25 miles inland. Some of this land along the rivers has good sub-irrigation with enough drainage to avoid detrimental effects from this sub-irrigation. There is also a good supply of available water from the underground strata at a very reasonable depth—about 15 to 35 feet. A great amount of this fertile jungle that covers the country is not under cultivation, but with that I must add that it requires a lot of hard work to clear the land from this tropical jungle and it takes several years to keep all this jungle vegetation and growth down. This was in actual evidence in a number of places. The native people seem to care little or nothing for flowers and trees as both of these in this tropical climate grow in abundance where water is available. This is very striking to a newcomer because shade is very much needed when you get down below the Tropic of Cancer into the torrid zone. The lower lands and in fact, all the land that lies below a 1500 ft. elevation above seal level, gets pretty hot during June, July, August and September. On the other hand from this altitude up to any higher altitude the climate is quite agreeable and, of course, the higher you go the less oppressive the heat.

One of the outstanding facts which impresses itself upon one on a trip of this kind, is the fact that there is a great deal of poverty and ignorance in evidence among the common people all along the line of travel and as the facts seem to indicate, this is very largely due to a lack of opportunity and proper education. You can see that these people, many of them, hold to the old traditions and customs of their forefathers. We had the opportunity to travel with an American by the name of Wilson who lives in the State of Sinaloa and has lived at this place for 25 years who told us that the average Mexican common folks live mostly on Indian corn with some vegetables and some meat. They make their coffee and tea from corn and it seemed to us all over Mexico that the tortelia, which is nothing but a crude corn pancake, is about half of their daily ration as they are everywhere and under all conditions in evidence. Even on the finest street in Mexico City, you see them baked on a charcoal stove in the open amid the dust and everything that goes with it.

The burrow is used for transportation and the oxen used for plows and heavy two-wheeled carts are the beasts of burden. The oxen pull entirely from the head having their yoke leashed to their horns. They use the wooden bend limb for a plow, which, in some cases, has a steel point. For their harrow they use a limb to which they tie brush and thus they do a very crude job of cultivating. The wooden stick as a plow has its merits because unless you remove the rock and the roots which are left in the soil in a great many fields, you would not be able to plow with an American moldboard plow. This stick of theirs simply slips around the rock and the roots. We observed in several places where the underbrush was cut away and burned that the natives simply put the corn into the ground with a stick or hoe and raised a fine crop of corn without any cultivation whatever, however, this would not be practical for any length of time, but it shows the wonderful fertility of some of the soil. The small towns are nearly all alike in appearance, mud huts with either thatched or tiled roofs, with here and there a brick building. The somewhat larger towns are built on a somewhat different order, having a solid front of either mud bricks plastered over, with doors and no windows where the shops and stores are, and, where there are no stores, there is a mud wall around the block. This is especially true in the interior part of Mexico and almost always there is the entire absence of trees and flowers outside of some native natural timber close by.

In the large cities or towns they have their plazas with beautiful flowers, shrubbery and trees. Cathedrals are everywhere in evidence even in the small hamlets you see at times a wonderful church. (To be continued)

CORRESPONDENCE

Friedensberg Church, Avon, S. Dak., March 16, 1931. Dear Editor and Readers:—With another blessed Lord's Day just passed I will endeavor to write a few things of the happenings of our church and community.

One of the first happy days of the new year was a wedding, Jan. 8th, of Sister Elizabeth Dirks and Brother Henry H. Dirks.

Rev. H. C. Unruh of Salem, Oregon, came in January to visit and take care of his mother who has been sick and has passed on to be at home with the Lord at 5 o'clock Sunday afternoon, March 15th.

While Rev. Unruh has been here he has given us many inspiring messages both in the German and English language.

One Sunday evening a brother of the neighboring Baptist Church also gave a very interesting message.

In February the Lord blessed the home of Mr. and Mrs. Ben Kauffman of our community with a dear little baby girl whom they named Evangeline.

And then the death angel called Abraham Schmidt away so suddenly on Feb. 10th.

February 15th, we again had a beautiful and joyful Sabbath Day, when Mr. and Mrs. Henry C. Evert celebrated their silver wedding, a wonderful program was given in the church by sons, nieces and nephews of this highly esteemed couple and Rev. H. C. Unruh of Salem, Oregon. Rev. J. C. Kauffman of Freeman, S. Dak., and our own pastor Rev. H. P. Unruh and Rev. D. A. Schultz, each gave a very inspiring message fitting for the happy event. Then last the couple each gave a short talk, giving God thanks for all blessings, especially the blessing of one another, how happy they were that God brought them together, of the days of sorrow and testing and how it drew them closer together and nearer to Him.

After the program, all went to the home where a bountiful table was spread to between two to three hundred people.

On Feb. 25th, the prayer meeting circle went to the home of Rev. H. P. Unruh, it being his 66th birthday, and gave him a surprise. The prayer meeting was held and then refreshments were served, which the ladies kindly brought along.

Our prayer meeting meets every Wednesday evening, in different homes, with a different leader each week to lead in a short study period of some portion of Scripture.

The Young Men's Chorus has been giving a number of programs in the surrounding churches this winter, and as a return of love and kindness the Rev. Marek of Tabor, S. Dak., of the Bohemian Presbyterian church, came to our church last Sunday evening, March 8th, and showed slides of the Holy Land and explained about them and how he felt when coming to these sacred places.

This was very interesting and will help the teachers and pupils of the Sunday School to better understand the lessons of where Jesus taught and lived.

It was interesting to me to know that they dress, live and work just as they did when our Savior lived, walked, taught and done wondrous things while here on earth.

Our Mission Sewing Society meets the first Thursday of every month. January we met with Mrs. Wm. Wuerffel, February with Mrs. Ben. J. Becker and March with Mrs. Paul Phillips.

We have had lovely winter weather, it almost seems as though we haven't had winter at all, we are in need of snow or rain as mother earth around here is so very dry and dusty, but we are trusting the kind heavenly Father to send moisture for the crops which we will soon be putting in.

Some farmers have wheat in, waiting for the blessing of rain for the seed to spring forth.

Nevertheless let us never be weary in well doing, for in due season we shall reap if we faint not.

And let us not forget to pray for showers of blessing on the church that many may yet find the Lord and that those of us who know Him as our Savior may grow in grace and live according to His will.

Mrs. Sanford Ratzlaff, Corr.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work
by the
Young People's Committee of the General Conference

A United Mennonite Youth Through Christ

Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

The Need of Christian Thoughtfulness and Kindness. Acts 3:1-10.

The need for today calls for kindness. We need millionaires in kindness and there is no corner in kindness. The more such millionaires we have the better will be the condition of the whole world.

There are four rules of life by which practically all of life is governed. These various rules of life are determined by the degree of thoughtfulness and kindness which prevails.

1. The Rule of Wood—This is represented by Cain and all his descendants who excuse themselves by asking, "Am I my brother's keeper?" The priests who replied to Judas, "What is that to us?" also qualify. There is here a total indifference to the welfare of others. The people of this class are wholly self-centered, they care no more for others than does the floor sympathize for the man in agony who walks thereon.

2. The Rule of Brass—The followers of this type of kindness have Judas as their patron saint, when he asked, "What will ye give me?" This group of people exploits others for the sake of self. Hosts of so-called Christians qualify for membership.

3. The Golden Rule—"As ye would that men should do unto you, do ye even so unto them." If all men would become followers of this rule the conduct of life would be lifted up immeasurably. But self is still the standard by which our actions are determined by this rule.

4. The Diamond Rule—This is the rule of the life of Christ: "I am among you as He that serveth." This is the rule of service, under which the self is no longer standard, the soul looks up to God and finds there its outlay of strength. We are not here to be ministered unto but to minister.

PRAYER

Our Father God, we pray Thee, look upon us in our thoughtlessness and indifference toward others. Give us the love and grace to be eternally concerned in giving vicarious love and service to those round about us and by so ministering unto them serve Thee.

O God, give me clean hands, clean thoughts and clean words; help me to stand for the hard right against the easy wrong; save me from habits that harm; teach me to work as hard and play as fair in thy sight alone as if all the world saw; forgive me when I am unkind, help me to forgive those who are unkind to me; keep me ready to help others at some cost to myself, send me chances to do a little good every day and to grow more like Christ. Amen.—Wm. DeWitt Hyde.

Selfishness is the sin blinding us to thoughtlessness to others. Sometimes we do deeds of kindness and only love and unselfishness is our motive, and then when that deed of kindness is misunderstood we wonder is it worth while. But why not, if our motive is right, the deed is of no less value. He who spends much time in thought as to the honor which will result and as to whether full honor results will in a comparatively short time find that character will become undermined and life will become hollow. "Love never faileth, love suffereth long and is kind, love envieth not, is not easily provoked and thinketh no evil."

YOU CAN—IF YOU THINK YOU CAN

If you think you are beaten, you are;
  If you think that you dare not, you don't;

If you'd like to win, but think you can't
It's almost a "cinch" you won't.
If you think you'll lose, you've lost,
For out in the world you find
Success begins with a fellow's will—
It's all in the state of mind.

Full many a race is lost
Ere even a step is run,
And many a coward fails
Ere even his work's begun.
Think big, and your deeds will grow,
Think small, and you'll fall behind,
Think that you can and you will—
It's all in the state of mind.

If you think you are outclassed, you are;
You've got to think high to rise;
You've got to be sure of yourself before
You can ever win a prize.
Life's battle doesn't always go
To the stronger or faster man,
But soon or late the man who wins
Is the fellow who thinks he can.

—Author Unknown.

A TESTIMONY AND A QUESTION

I was happy for having met him. He wore a rubber, turned-down collar; a black, dusty cravat; both of a style of forty or fifty years ago; a rough, gray shirt and trousers that long ago lost acquaintance with creases. His hair which remained was white, his chin firm and strong, it trembled at times with emotion while he tottered. The wrinkles of his face showed character. He had gray eyes that still could pierce through you. His form was still broad and fairly erect considering his 87 years. His accent was so broad, he could be none other than a son of Ireland.

Not many words were spoken ere he boasted that he was a Protestant. There was joy, confidence, satisfaction in this man. He spoke feelingly of an epitaph he wrote upon the death of a young, member of the Sunday School of which he was Superintendent many years past, of several poems he wrote as a drummer on the road, one of verses of encouragement to other traveling men and merchants along the road with a prayer for their salvation. The other was a poem of testimony and thankfulness for safekeeping from the dangers and temptations that befall all traveling men.

He showed me a prayer book sent last year by a sister in Ireland. What need of further proof, for behind him are his books, a Bible or two, prayer books, religious literature, and hymnals, all within easy reach in his cozy corner. These are the things that interest him.

He is near the end of the road of a life well lived, duties and obligations manfully met, no regrets, no remorse, only kindly, happy memories for meditation as he prepares to meet his Lord. He is only one of many similar staunch characters testifying for the faith in Christ. Many years of experience have tested this faith and found it thoroughly satisfying. Are not such lives a living testimony and value to young folks? They prove our faith to be a satisfying fact, not an experiment, a truth, not a theory.

Why are the evidences of the Christian faith not taught more frequently, at least as frequently as the theories of science, some of which are simply plain, ordinary guesswork; imagination, if you please? Why is it that courses in Christian evidences are so little in evidence in our schools and colleges these days?

"SEVENTEEN"

By Della Sprunger

In the last decade or two perhaps the class of individuals who have not been discussed the most frequently are the young people. In their teens or early twenties these are some of the terms used to describe them: "happy-go-lucky", indifferent, flappers, sheiks, and even a godless, vile generation. But let us halt just a moment and reflect a while. You, who are older and the wiser for all your years of living, did you not also resemble the colt as it first experienced the thrill of freedom in the broad expanse of pasture? You, too, were full to the brim of life itself. There was an urge within you to express this impelling force that created such a restlessness and may have led you to do that which you no longer consider doing in your saner years.

The girl and boy at the age of seventeen or sometimes earlier are leaving girlhood or boyhood and entering into a new pasture, one which from literature and observation they imagine to be vast in size, mysterious in content, and yielding great happiness and freedom. This new field is womanhood and manhood. They have now reached the age in which they can rightfully assert themselves. They are beginning to think for themselves religiously and socially. Frequently they make some rash statements and reach strange conclusions in comparison to that which has been so carefully taught them by the home and the church. But, fathers and mothers with insight, be thankful God has endowed them with a faculty to think. Be patient with them and the rashness of youth will become mellowed with the experiences of life, the thoughts of seventeen will be molded and forged upon the anvil of life by the hammer of experience into something fine and noble.

The urge of life for assertion may cause seventeen to express himself in many wild rampant activities that will cause you to stand aghast. It may with the feeling of independence make seventeen appear haughty, disrespectful of elders, rude and unrefined. This child, who has been so submissive, obedient, interested in things taught them from the Bible may now become somewhat rebellious to the authority of the home and seemingly lose interest in things religious.

But fathers and mothers who faithfully have instructed and reared their children in Christian truth need not be greatly disturbed that the young man or woman now seventeen will always be thus. For after drinking and imbibing this new freedom, and seeking to express this urge of life in many flippant ways, seventeen, too, will have learned in the world's greatest center of education, life itself. He will soon recognize that the teaching implanted into his heart at mother's knee as he finds his God intended niche in this world. The faith in God and Christ that seemed to be tottering and sinking almost into oblivion comes forth again—a flame, burning brightly.

The greatest detriment to seventeen is for those who are older to disdain him, to lose faith and confidence in him. An unsympathetic attitude toward the perplexities that arise in his young life is a great wrong that is so often committed by those who have forgotten that in years gone by they, too, were young. Someone who believes in seventeen, listen kindly and understandingly to him, can guide him to safer planes more readily than the one who stands afar off, criticizing him constantly, frequently reminding him of his gross wickedness and his wayward life.

Here again we learn of the Master who understands us all. In choosing His disciples He picked some rough men, one who had even been a sinner in the eyes of the public but Christ saw the possibilities that were in them. But how often His patience must have been tried by the impetuous, hasty Peter. But even after Peter had denied his Lord he was told, "Thou art Peter and upon this rock I will build my church." What a new grip on life, what a surge of determination must have welled up in Peter's heart when he knew the Master had forgiven and still had faith in him.

Those of us who are older, let us deal kindly, sympathetically, and patiently with seventeen, despite his failures and he, too, will become a mighty pillar in the church of Christ.

Every youth has a quest to make,
For life in the King's Highway,
And a joyous heart is the scrip we take
On the road of everyday.

Every youth has his gifts to guard
As he fares to a far off goal,
A body pure, and a mind unmarred,
And the light of a lovely soul.

Every youth has a task of his own,
For the Father has willed it so;
He seeks the Way, and God alone
Can show him the path to go.

Every youth has a lovely guide
From the vale to the mountain crest,
And the unseen Friend, who walks beside
Is the Way, and the End of the quest.
—Anon.

WATCH AND PRAY

By Susan Schroeder

Why does the Bible admonish a Christian time and again, "Watch unto prayer"? Looking through the New Testament, that is the admonition given most often. A Christian life begins with prayer, he is kept on the "firing line" by constant praying, he becomes cold and indifferent when prayer, the quiet hour with God, is neglected. It is the secret source of victory, the fountain of joy.

"Sweet hour of prayer,
Sweet hour of prayer,
That calls me from a world of care;
And bids me at my Father's throne
Make all my wants and wishes known."

Whenever Jesus undertook a big task, He prayed. The Spirit led Him into the wilderness to be tempted of the devil. "And when He had fasted forty days and forty nights"; yes, fasted. Fasting and prayer go hand in hand. He had prepared to meet the tempter and the temptation with prayer. What a glorious victory—Jesus had defeated Satan and hell. Also, there in Gethsemane He agonized in prayer for you and me. He went forth ready to meet the foe.

The Son of God deemed it necessary to spend whole nights in prayer. Does the Christian who is only a human being spend an hour a day or even a week in prayer? No wonder it is so hard to see the difference between a church member and one that is not, no wonder he is leading a defeated life, no wonder all joy has gone out of his life. A fire cannot burn without oxygen, neither can a Christian live without drinking at the fountain of prayer.

"There's a garden where Jesus is waiting,
There's a place that is wondrously fair,
For it glows with the light of His presence,
'Tis the beautiful garden of Prayer."

I started to neglect prayer and then I became cold and indifferent, is a statement so often heard from back-sliders or such luke-warm Christians. If prayer is so important, what is it then?

Surely not telling God how satisfied you are with yourself as did the Pharisee. It is not using vain repetitions as the heathen do. It is not the beautiful flowing of words that makes the prayer, but the attitude of the heart. A heart that is filled with thanksgiving, praise and needs is the one that will be able to utter a prayer that reaches to the throne of God.

Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ. Eph. 5:20.

Daily shall He be praised. Ps. 72:15.

And whatsoever ye shall ask in my name that will I do. St. John 14:13.

Men ought always to pray and not to faint. It may be weeks, months, years, before the answer comes, but faint not, it shall be answered sometime in God's chosen way.

A child of God cannot always be on his knees, other duties call him, but they should not take the time needed for devotion and prayer. Seek ye first the kingdom of God and all these things shall be added unto you. "Before you left your room this morning, did you think to pray?" Daniel opened his window towards Jerusalem to pray three times a day. That is not too often, morning, noon and night. God is everywhere, while at work, have communion with Him, often they are the most blessed hours.

May the prayer for "others" not be neglected. Pray one for another. Pray, also, for them, which despitefully use you.

Awake, young Christian. Watch and pray that thou enter not into temptation.

WANTED—A WORKER

God never goes to the lazy or the idle when He needs men for His service. When God wants a worker He calls a worker. History and Scripture attest this truth.

Moses was busy with his flocks at Horeb.

Gideon was busy threshing wheat by the wine press.

Saul was busy searching for his father's lost beasts.

Elisha was busy plowing with twelve yoke of oxen.

David was busy caring for his father's sheep.

Nehemiah was busy bearing the king's wine-cup.

Amos was busy following the flock.

Peter and Andrew were busy casting a net into the sea.

James and John were busy mending their nets.

Matthew was busy collecting customs.

William Carey was busy mending and making shoes.—Presbyterian Standard.

An eminent clergyman sat in his study busily engaged in preparing his Sabbath sermon, when his little boy toddled into the room, and holding up his pinched finger, said, with an expression of suffering, "Look, papa, how I burnt it." The father, interrupted in the middle of a sentence, glanced hastily at him, and, with the slightest tone of impatience, said, "I can't help it, sonny." The little fellow's eyes grew bigger, and as he turned to go out he said, in a low tone of voice, "Yes, you could; you might have said, 'Oh!' "—The C. U. Herald.

Right and might struggle for the world; right, which constitutes and preserves society; might, which overcomes nations and bleeds them to death.—Pasteur.

THE S. S. LESSON

June 7

Jesus Crucified. Luke 23:33-46.

Golden Text—"He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. Isa. 53:5.

When we turn to the account of the crucifixion in our Bibles we are on the threshold of the Holy of Holies, the sacrifice of the Lamb of God stands at the door of the presence of a forgiving God. Jesus, we are told by the Apostle, "Died for our sins according to the scriptures". The whole story of the Bible is the story of our redemption. Beginning at the very door of Eden from which our sinful ancestors were driven God continues to reveal in clearer and clearer light the process by which our salvation is to be wrought. Detail after detail of the Lord's appearance and suffering is revealed until we find Him suffering on the cross for us. And the revelation does not end here. It reveals the resurrection, the ascension and the coming again of the Lord and the bliss of the redeemed in glory.

Our lesson centers about the actual crucifixion. The Bible student should also have in mind what happened at His arrest and trial. Crucifixion was one of the most horrid forms of torture ever invented by the devilish imaginations of cruel men. It was generally reserved for slaves; pirates, and those guilty of unspeakable crimes. "Cursed" was every one who hung upon the tree. Jesus became a curse for us that He might save us. He became the companion of malefactors in his death as he had been the companion of sinners in His life. Not that He would share sins but that He would redeem from the curse of sin. As we follow the account we feel that there must have been the wildest glee in hell when the Son of God was nailed to the tree. He was forsaken. Not even the sacred hour of death was respected by those who stood near. The people derided His claim to sonship with God. The soldiers ignored his agony to game over his raiment. The rulers mocked Him. Let with His agony He was the personification of God's love that did not even exclude His murderers. Forgiveness was upon His lips and love in His heart mingling with groans of agony.

The superscription over the cross, though intended for derision, was a proclamation of His kingship over all the world. Hebrew was the language of the Jew, through which came the revelation of God, Greek the language of commerce and culture, Latin the language of the political power of Rome and universal empire. Jesus died for both Jew and gentile. It was for the sins of whole world that He went to the cross.

One of the malefactors died deriding Him and the other confessing Him. The saved malefactor confessed his sins, showed contrition and expressed a living faith in Him. Even the worst of men may be saved, and even at the last moment there is hope for the one who places his hope on Him. But this by no means would warrant the sinner in waiting for the last minute for the assurance of his salvation. No one knows when his last minute will come. The time to confess Christ is when the opportunity offers itself. Now is the acceptable time!

The atonement on the cross is the offer of God to all the world of His forgiveness of sin. It assures that God so loved the world. It makes right with God. The sinner could not pay for his own sins, he was condemned to death by the law, The soul that sinneth shall die. None other could pay the penalty, for a sinner can not make right with God for others when he has his own sins to make right. Some one has separated the syllables of the word and made it AT-ONE-MENT, a making at one with God. This is what the crucifixion means.

The crucifixion is God's pledge of readiness to forgive. If He spared not His own Son He surely intended forgiveness with all His heart. Crucifixion should impress us with the awfulness of sin. If to make it right it cost God His only Son, it must be the most terrible and horrible of all things we know.

The atonement shows us that God is love. No other motive could be ascribed for such a sacrifice. If God so loved a sense of gratitude and reasonableness should compel us to return that love with all the power that we can command. We see in the sacrifice on the cross the value of a single soul. God prized it to the extent of giving His Son. No sacrifice we may make toward bringing salvation to the unsaved is too much. If God gave His Son to save us we have in Him the pearl of greatest price that is worth giving up all the most precious things that we may have in order that we may have Him.

CORRESPONDENCE

Ruff Salem Ch., Ruff, Washington. Dear Readers of the Mennonite: Not so long ago the Editor asked for more correspondence. Sometimes I think our small church sends in too many correspondences compared with the larger churches of our conference.

Since our last report our dear Lord called home one of our charter members, Mr. Leonard Franz. Rev. P. R. Aeschliman and Rev. M. J. Galle spoke comforting words at the Menno church where the funeral services were held. The services in our church are held as heretofore every fourth Sunday.

We have had some very disagreeable weather since April 21. The terrible electric northeast storms of April 21-23 did very much damage to the whole Big Bend country. The farmers were so to say, finished summerfallowing and the storm started all the summerfallow to blow and now all the west winds have their play in the blown up sand banks. Last year we had a crop failure and with the terrible dust storms this year things look very discouraging in this part of Washington. We need rain badly in order that the wheat still alive will be able to progress. If we do not get rain and favorable weather within a few days many of our people will be forced to leave and look for a new location to start over again. Some with no debts and their land free will also be forced to find some other help for next year if we don't get a crop this year.

May our dear Lord lead the people to do the right thing in these days of tests and depression is our prayer.

Correspondent.

Gotebo, Okla., April 18, 1931. Dear Editor: It is rather unpardonable that I have not written sooner and given at least some sign of life from our little town. Up to now time was rather precious and one is not always inclined after a strenuous day in school, to write letters at home; especially when stacks of papers are waiting to be graded.

If you can use this as a bit of news for any of your papers by all means do so. I used to enjoy writing little news items but have rather dropped the habit.

We had a real rain here Thursday afternoon. It almost spoiled the tennis-tournament which is being held here yesterday and today. The rain came as a blessing for the fields and gardens as it was getting rather dry. Thus far crop conditions are very good. We are all hoping for a good crop this year. We need it. The mild winter did a great deal to alleviate the suffering which would have been terrible if the winter had been severe. The Red Cross did fine work here, and we are feeding about 50 destitute children in school; this is done through private contribution and not through the Red Cross.

The work in our little church is going on fine. German service every Sunday morning; English in the evening; C. E. meets every three weeks. The last program was very good; it was given by the young people and not a number was missing. We also have a Catechism class of 17. This is very encouraging for our little congregation. We had some very welcome visitors the last few weeks. On the evening of Easter-Sunday some young people from the O. B. A., under Mr. Neufeld, gave us a fine program and the Wednesday following Easter a choir from Cordell gave us an excellent performance. They have some very good singers. Last Sunday Mr. and Mrs. Isaac, missionaries from India, gave us a very interesting report of the work going on there. We are always very glad when visitors come to us and help us to enrich our lives.

Sincerely yours,

Henry Hege.

DEATHS

High—Near Dublin, Pa., at the home of her son-in-law, Harvey M. Mill, on February 21, 1931, Sarah Jane High, widow of William D. High, aged 76 years, 6 months and 29 days. Services and interment on the 26th at Deep Run. Her pastor, A. M. Fretz, officiated, assisted by the brethren Jacob Rush and Enos Wismer.

Bishop—Near Blooming Glen, Pa., on March 5, 1931, Edwin Bishop, aged 66 years, 11 months and 15 days. The deceased was a member of the Deep Run church. Funeral services and interment at Blooming Glen on the 10th. His pastor, A. M. Fretz, officiated, assisted by Brother Wilson Moyer of the local church.

Rickert—In Allentown, Pa., at the home of her daughter, Mrs. Taylor, on May 9, 1931, Catherine, nee Bell, widow of Aaron M. Rickert, for many years deacon of the Deep Run church; aged 79 years, 5 months, and 17 days. Services and interment on 13th at Deep Run. Pastor A. M. Fretz officiated, assisted by Rev. Becker.

JOTTINGS

The Eastern District Young People's Convention will be held in Grace church, Lansdale, Pa., on Memorial Day, afternoon and evening.

An attentive audience in the Saucon church, Coopersburg, Pa., heard Dr. Ira P. Dean of Harrisburg deliver a very interesting message on the Second Coming of Christ, last Sunday. Rev. Linford Foulke is pastor of the Saucon church.

The Endeavorers of the Upper Milford, Pa., church were the guests of the Schwenkfelder society at Palm at one of their splendid socials. The congregation and Sunday school are gratified at the good attendance which continued during the winter.

After June 1 the address of Rev. G. T. Soldner of Souderton, Pa., will be 1105 Main St., Goshen, Indiana, where he will assume work in his new pastorate. He will preach his farewell sermon in Souderton on May 31. Rev. Forrest Mussel, a student of Hartford Theological Seminary, who preached in Souderton while Rev. Soldner was absent last summer, will have charge of the services on June 7.

Brother Menno Galle, writing from the state of Washington, says that since the first severe storm that passed over a very large district in Eastern Washington these storms have come at repeated intervals passing through the very same territory. With each successive storm increased damage has been done to the growing crops. Just to what exent this damage done throughout the country might be, is as yet uncertain.

The organized Adult Bible Class of the Bethany church, Quakertown, Pa., celebrated its 15th anniversary on the evening of May 27. The exercises included a report of the activities of the class. The speaker for the evening was Walter E. Meyers, General Secretary of the Pennsylvania State Sabbath School Association. The male chorus of the Bethlehem Mennonite Brethren in Christ church, which sang at last year's anniversary, again rendered several selections in its usual effective manner.

The Vacation Bible School sponsored by the Mennonite church north of Pawnee Rock, Kan., closed Friday, May 15, after a three weeks' session. The school was held in the District No. 8 building with Miss Selma Schmidt teaching. Twenty-three pupils attended the school. The following subjects were taught: Old Testament History, New Testament History, Church History, Way of Life, Scripture Memorizing, German, Picture Study, Catechism for young children, and Music.

A very interesting letter from Rev. H. R. Voth of Newton, Kansas, with reference to the Mennonite Historical Association was received by the editor. He has been devoting a great amount of time and energy in collecting and arranging historical material which will be of great value to future students of Mennonite History and Doctrine. The Association is anxious to increase its membership and appeals to Mennonites everywhere to identify themselves with it. Those who have in their possession anything written or printed matter relative to Mennonites are invited to give it to the association for preservation. Valuable material is stored in fire proof vaults but so arranged that it is accessible to students.

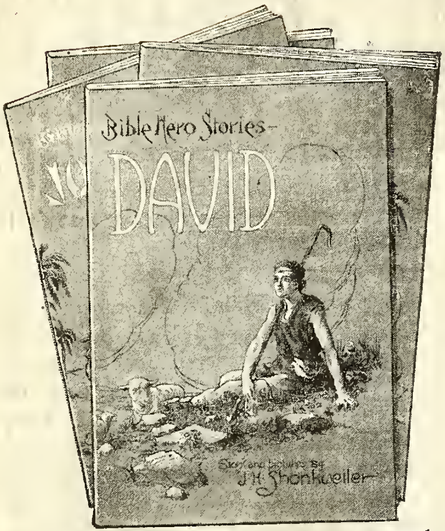
Brother Daniel Landes of Philadelphia recently located a number of old Almanacs and Year Books and a copy of the Botschafter, the pioneer Mennonite paper in America, in some old papers that had been accumulating in out of the way places in his home. The copy of the Botschafter and other papers of historical value were forwarded to the Mennonite Historical Association, Rev. H. R. Voth, secretary, Newton, Kansas. The Almanacs and Year Books will help fill our incompleted files.

At a special Mother's Day Service at the West Zion church, Moundridge, Kan., fifteen children were consecrated. Rev. P. K. Regier preached a very inspiring sermon on "Christianity and Women", and special music was rendered by the Choir and the Men's Chorus. West Zion church opened its new Sunday school library on May 3. Mrs. D. O. Rupp is the librarian and Mrs. Lloyd Schmidt the assistant librarian. The West Zion Men's Chorus will sing over radio station KFH in Wichita, Kan., during the Vesper Hour from 3:30 to 4:30 C. S. T. on June 14. The Chorus is composed of 16 voices. Mr. C. C. Krehbiel directs.

The Primary Department of the Allentown, Pa., church has a splendid Children's Day program in store for that event. Rev. E. S. Shelly of Pennsburg occupied the pulpit of the Allentown church when the pastor, Rev. Howard G. Nyce was on the program at the special exercises of the Bowmansville church. Mrs. Solt, the Mission Superintendent, arranged to have a box of clothing sent to the Altoona Mission. The Men's Brotherhood has been active. Nineteen men attended a recent meeting. Several weeks ago they paid a visit to the Lansdale church when Mr. Solt, Norman Berkey, William Mohr and Rev. Nyce made addresses.

Mr. D. Rempel, who is devoting his time and energies in creating interest in the situation of our Mennonite brethren in Russia and Manchuria, visited the First and Second Mennonite churches in Philadelphia last Sunday. His address was impressive and informative. Brother Rempel is endeavoring to get as much publicity as possible concerning the needs of our distressed brethren. His personal experiences and the store of information at his command enable him to portray the situation as it now exists as possibly no one else could do. He proposes to visit all the churches in Pennsylvania within the next few weeks.

BIBLE HERO STORIES


Bible Hero Stories—
DAVID
Story and pictures by J. H. Shonkweiler

STORIES and PICTURES
by
J. H. SHONKWILER

▲ ▲ ▲

The following eight volumes are now available:

1. Joseph
2. Moses
3. David
4. Esther
5. Life of Christ, Bk. I
6. Life of Christ, Bk. II
7. Paul
8. John Mark

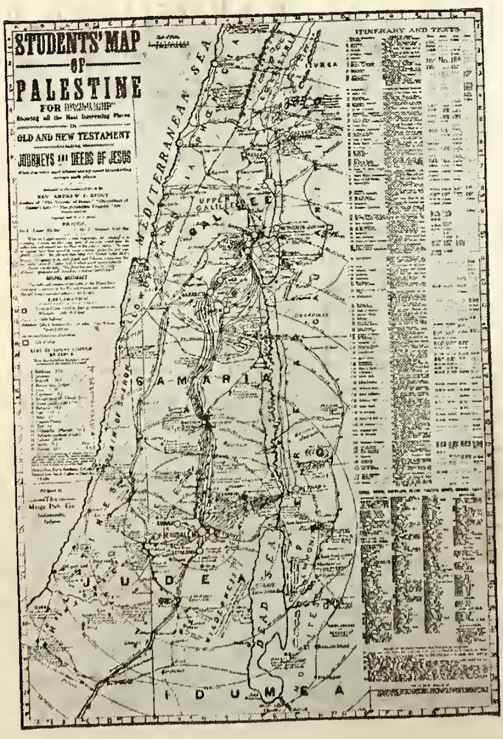
Bible Hero Stories
ESTHER
J. H. Shonkwiler

"Bible Hero Stories' are prepared for a special need—that of a really good Bible story-book, selling for a low price and adapted to children of any age. One that can be given as a reward, or to classes at Easter, Christmas or on special occasions, without too heavy a drain on the pocketbook. Teachers will find these books ideal for these purposes. Each story is complete, well written, and the illustrations, done in pleasing soft-color effect, were prepared by the author as part of the work. There is nothing like "Bible Hero Stories" on the market.

Each book has thirty-two pages 6¾ x 9¾ inches in size. Has richly printed, soft-gray color covers, with six full-page illustrations in colors matching the covers. **Price, each, 18c; per dozen, $1.80.**

The Students' Map of Palestine and Journeys of Jesus

THREE MAPS IN ONE



I. A Map of Bible Incidents—Old and New Testaments

Who ever heard of a "Map of Incidents"? Yet here it is. A new idea, unique, interesting and most instructive. The map shows on its face the very spot where about fifty of the most interesting Bible incidents took place. For example, "Here Christ Fed Five Thousand," "Here Little Samuel Lived with Eli," "Here Samson Slew One Thousand Philistines," "Here Jacob Stole Esau's Blessing," "Here Joseph Was Thrown into the Pit," etc. This one new feature alone justifies the claim that this map has no equal.

II. A Map of the Journeys of Our Lord

By arrowed lines this map shows the journeys of Christ, chronologically arranged, from the manger to the cross. On the margin is printed a list of them, also the chief event of each journey, and reference to the story of each, as recorded in Matthew, Mark, Luke and John. To follow these arrowed lines with "stop-off" privileges at the towns you pass through, is to "tour the land," for $1.00.

III. A Map of Bible Cities, Towns, Lakes, Rivers and Plains

With an alphabetical list of all on the margin, so indexed as to be easily and quickly found. The direction from every place on the map to Jerusalem is shown at a glance, distance shown in a moment by ten mile circles.

Size and Prices

No. 1. Size, 22 x 34 inches. Printed on fine, tough, bond paper, folded and enclosed in heavy manilla open end, patent fastening envelope—a safe, convenient, permanent receptacle. **Price, postpaid, 50c, net.**

No. 2. Size, 22 x 34 inches. Printed on fine cloth-backed map paper. Heavy tin rollers. Lithographed in eight colors. **Price, postpaid, $1.00.**

Send money with your order direct to THE

Mennonite Book Concern, Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI BERNE, INDIANA, JUNE 4, 1931 No. 23

EDITORIAL

It was a French woman who exclaimed: O Liberty! How many crimes are committed in thy name? We might say the same thing of charity. Charity covereth a multitude of sins. It also is used as a cloak for a multitude of sinners. We all agree that we are in the midst of hard times and that there are many who are badly in need of what little we may be able to share with them. It is encouraging to note that there are so many responses to the call for assistance, but, it is also discouraging to observe that so many who are well able to do much do so very little. The rich have not responded generously to the calls made for help and the greatest amount of money raised for relief has come from wage earners, many of whom are not at all certain whether their incomes will continue or whether their jobs will last. We see long lists of those who have given something but look in vain for the names of the corporations that are calling in mortgages on homes whose assessed value is twice as large as the amounts of the mortgages. Homes of thrifty people have had to be sacrificed to the Shylocks who conceal their identity under the masks of corporation names. Lord Beaconfield was right in his observation that a corporation has neither body to kick nor soul to damn. It is just such conditions that invite situtations like the one in Russia today.

On the other hand, much of the so-called charity is a mere farce. About three or four times a week an agent comes to our door asking us to buy certain articles for the benefit of a hospital, a home for poor children or something of the kind. An investigation generally shows that the institution named gets very little and the agent gets a large commission. Recently the mayor of a large city authorized the creation of a committee to stage entertainments for the benefit of the poor. The committee took this as an authority to go ahead and make all they could out of the privilege for themselves. A corps of high power telephone salesmen was brought in and, with the aid of the telephone lists reached a great many people, flattering them if there was prospects of getting anything and sneering at them if there was no satisfactory response. Your editor was told that the Mayor was asking him to buy $25 worth of tickets for a dance that the poor might be fed. Imagine a Mennonite minister attending a dance in a public hall in order that he might show his sympathy for the poor in a "small way!" Twenty-five dollars look rather lofty to us just now and we do not remember a time when it did not. It turned out later that the promoters, who had gathered many thousands of dollars in this way, kept fifty percent for themselves. The rest went to charity! In other words, it cost the giver a dollar to give one dollar away. Of all the meanest kinds of trickery the kind that enriches itself at the cost of human misery is the meanest.

In every church and in every Christian denomination there are provisions made for distributing the charity of their members. These should be patronized by those who have gifts to give. By giving through the church one shows confidence in the machinery one has helped to create for the benefit of helping others and it belongs to the church to have credit for the generosity of its members whenever that generosity is displayed.

While we are seated in our study writing this article there is heard overhead the noise of many thunders! No, it is not thunder, it is the hum of the First Provisional Aid Division of the United States Air Corps. There are more than 600 aircrafts in the procession that parades in the sky at this moment and so serves notice to the rest of the world that the United States of America is mightily prepared to be useful either in defending the nation from a supposed attack from a supposed enemy or to invade any nation that might at any time incur our displeasure. One shudders at the thought of the possibilities that lie in such a fleet for blotting out loves and crippling multitudes of women and children as well as the sick and hopeless. War in the air is the most cruel of the many other methods of warfare that heartless man has invented. Just now there is hunger in the land. Men are becoming desperate and, if conditions do not improve, there is no telling to what ends they will resort when they see waste and extravagance flaunted in their very faces. Since May 15 these maneuvers in the air have been going on for no valid reason at a staggering cost in money. Why should all this money be wasted in a silly show of military strength when there is no enemy threatening us except the enemy of hunger? Has our Government no sense of decency? Do those who promote such a show not know that among the workers of this country there is no desire for shows while stomachs are empty and wives and little ones need the barest necessities of life?

Of course the military minds of the country have an answer. They say suppose it would be an enemy instead of our own fleet of crafts that are flying over the country, what would we do then if we were not prepared? Well, there is no immediate prospect of an enemy and our own nation has repudiated war as an instrument for settling disputes with other nations. It would seem that the military caste of our land is making mighty efforts to discredit the Kellog Pact and incidentally make of us a nation of hypocrites who play with honor and truth as though it were a joke. They also are taking it for granted that people of today, as the people of other days, will be fascinated with military parades and forget all the horrors of war into which they may be maneuvered into by a small clique of persons who see in war either an advancement of professional interests or an opportunity for becoming rich on the blood money that war makes available.

ESTABLISHING NEW CONGREGATIONS

H. P. Peters, Natalia, Texas.

Looking over the reports of the General Conference at Hutchinson, Kans., 1929, the writer was much surprised and disappointed in the short and brief treatment given to the topic: "How should the Conference Aid in the Establishment of New Congregations?" I agree with the speaker however, when he states that the solution of the problem should be left to the district conferences. The range from the Atlantic to the Pacific ocean is too wide and the mode of life too different to make it a general conference issue. It would have been much more profitable and proper if the General Conference would have tried to analyze and acquaint itself with the problems involved and then leave the solution to the different district conferences. Before we can remedy an evil we must know where and what the trouble is and how it may be cured. The object of this article is to show that the establishing of new Mennonite congregations is the hardest and biggest and yet the most necessary problem that needs solution in the Mennonite church of our country.

We may say there is no unit or organization within the life of a denomination more useful, convenient and proper to care for the individual Christian life in every way than a congregation. It is the direct function of a congregation to invite and win the individual soul for Christ and the Church. In the congregation this young Christian life finds nourishment and growth. In the congregation this Christian life is promoted. In a congregation the individual finds expression which may develop into future leadership. But no congregation probably with the exception of a few, by carefully concentrating the movement to one place, can establish a new congregation. It takes a group of congregations at least such as a district conference to establish new congregations.

Four conditions or circumstances make the establishing of new Mennonite congregations in the U. S. exceedingly difficult; and no one is to be blamed for them. They are due to the changes in the time and circumstances we are living in today. In the first place, large tracts of land where one or more new congregations may be located are not available; at least where farming in the usual way may be continued. It has all been taken up, not so much by our own people but by others. Much of the land that is available today is semi-arid or subject to irrigation. That means a change in the method of farming which the young Mennonite farmer hesitates to do. Much land in the old Mennonite communities is so high in price that the poor young farmer cannot afford to buy. Many cannot even afford to rent a farm on account of high cash rent for buildings and pasture, and too great expense for equipment. This high priced land was originally bought for less than five dollars per acre and yet many of these old farmers have pretty hard sailing in this time of general depression. What can we then expect of a poor beginner?

So many of the Mennonite youth know long before they become of age that they'll have no chance to follow in the footsteps of their fathers, on the farm. Hence the great desire today to acquire an education in order to follow a professional career, or go into business. I do not mean only those who attend our Mennonite colleges, but the much larger number who go to their hometown high schools, or to high schools of their neighboring towns. Many of these high school students go to state institutions or other denominational colleges. In these high schools the foundation for personal investigation and independent thinking is laid. Here they come in contact with the youth of other denominations. They learn to work with them, become tolerant and willing to cooperate.

Then there is a flood of literature entering into Mennonite homes. It is not so many years ago when there were no newspapers in Mennonite homes. Then there came the "Zur Heimat," Mennonitische Rundschau, the local weekly newspaper, daily newspaper, farm journal and magazines of all kinds. There is no business or profession which has not its special journal or magazine. Thus even those who do not have much education can get all kinds of information and knowledge of opportunities and chances inviting Mennonite youth outside of Mennonite environment. An old college friend of mine recently made the remark: That by means of this professional literature a person could almost acquire the necessary education he would need.

And lastly there is the modern means of transportation, the automobile. Mennonites do not buy autos to stay at home. When they read about the inviting opportunities outside of Mennonite environment, they get into their cars and find out for themselves regardless of how many may follow. The auto has done away forever with that old form of separation. The automobile has made the farming country and the rural church a suburban of the neighboring town. The auto has brought us in closer relationship with other denominations.

These handicaps on the one hand and the intelligence and information on the other, enables the average Mennonite to act independently. He is not obliged to just merely follow the crowd. In our every day life, in our occupation we are just like other people. We are modern. We say, we are going through a transitional period in regard to the language question; but is seems to me we are passing through a much more important transitional period, the changing of Mennonite characteristics, that is: we are losing this urge to move out in groups and make new Mennonite settlements.

The Kingdom of God has a material side to it. Jesus emphasized the spiritual side of the Kingdom of God, the change of heart again and again: "My Kingdom is not of this world" etc. Yet he did not ignore the material side of it. He kept a treasury and appointed one of His disciples treasurer. From the experience that He had with His treasurer, the gift to handle finances in the interest of the Kingdom of God is a most difficult task. The first two troubles in the early church at Jerusalem were of a material nature, and so it has been down the ages.

A young Mennonite farmer may love his church and be ever so loyal to his church, if he cannot make a living in a Mennonite community, he may be forced to sell out and work his salvation with other non-Mennonite Christians. There is an over-crowdedness in the older Mennonite communities, not so much in the church buildings, but as to making a living. Those who most likely would move out in groups and establish new Mennonite congregations, are those almost entirely dependent on farming, but many have lost all faith that it can be done, because of the many failures in the past. Hence the desperate effort that is made today to stay on the home base. Many young families deprive themselves of all the comforts of life in order to avoid the moving out to a new community. The writer knows Mennonite families in Kansas, who started out on the farm on a small scale, with not half the necessary tools and implements. The other half was borrowed from father or father-in-law. Harvesting was done in company with daddy. But by economy and good management have accumulated two or three quarters of land and sometimes more. These parents could well

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb..............................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance....................................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

afford to start more of their children off in a new settlement. Instead of this, they divide their estate up into small farms, thus reducing their sons to the position of a retired farmer. As I have stated before, renting a farm is almost in as a deplorable condition as buying a farm. It takes much more money for the equipment of a poor renter today than it took to buy a farm in pioneer days. Some land owners require high priced machinery of their renters. In order to pay for this, the renter must farm on a large scale; but these large farms are hard to find. We must admit that much of the depression in Mennonite centers is due to the general agricultural depression oll over our country.

On the other hand, a great deal of this distress is due to over-crowdedness and no outlet in sight. It has reduced our young farmers to small renters and finally to day laborers. One good characteristic of Mennonites is, that they are good home builders. They like to own property and accumulate. That is just what it takes to establish a new congregation. The vast majority must aim to establish new homes near the church. But how can they when they have become small renters, or if finally they have to give up renting and become day laborers in their neighboring towns. They are transient and hesitant to build them a home, because they don't know how soon they will be required to move to some other place to find work. Can we ask these men to make large donations for the church, mission and school?

This change of occupation is apt to make the most radical change in the characteristics of our people. They learn to work side by side with other church people. Many of these young farmers, who would have stayed on the farm, have to abandon their beloved occupation, and are forced to take up almost anything that is at hand. The writer has seen a young farmer, who knew nothing but that little routine life on the farm, assistant manager of a hamburger stand. Others work for contractors, in Santa Fe shops, in filling stations, become truck drivers, barbers, clerks and almost any kind of occupation. This mingling of our people with people of other denominations is an eye opener to them in many ways.

(To be continued)

MY OBSERVATION AND EXPERIENCES ON THE TRIP TO MEXICO—APRIL 15th, 1931

J. J. Eymann

(Continued)

One outstanding forward movement in Mexico took place during the Obregon administration when a law was made divorcing the Catholic church from school and politics and directing that priests must be native born. Public schools are now in evidence everywhere and a labor law has recently been passed which allows no lower payment of wages to any industrial occupation than one peso, which in Mexico is equal to our dollar, although only worth 42½ cents in our money. This does not apply however to any agricultural labor and so the large landlords are still taking advantage of these people and paying them in many places only a half peso. We were told in official circles that a law is being prepared at this time which is to be passed shortly which is to further improve labor conditions. This is very much needed in Mexico.

Mexico is very mountainous and in leaving the coast somewhere on the other side of Tepic in the State of Nayarit, going towards Guadalajara we traveled for hundreds of miles in the high mountains with scarcely a valley in sight and, in fact, this is true when going straight south of the City of Mexico to the port of Agapulca where you are in the mountains all the time for three hundred miles.

The first large city we came to was Guadalajara, a city of 20,000 population, but decidedly an old time Spanish city, with almost no evidence of anything modern or American. It has however a very fine residential district, we are told, and which we did not have the time to visit as our time was very limited here. East of Guadalajara, and going towards Mexico City, we observed one of the finest valleys which it was our privilege to observe from the train and the grain and corn and other vegetation gave evidence of the fact that the most of the soil is fertile and that they have plenty of water, as the Santiago river passes through this area. This valley is quite large and is very extensively farmed by the Mexican people.

We arrived finally in the Capital of Mexico, Mexico City, a city of over a million people and one would think that here foreigners would be everywhere in evidence, but not so, they are few and far between. The city is somewhat more modern in architecture but decidely antique as a city with many real old buildings. The streets are all narrow with about one exception, and that is a wide street leading out to Chepultepec. This thoroughfare, when you get out a few blocks towards Chepultepec, is a wonderfully beautiful street. Nearly all streets are 20 to 25 feet wide and many of them have a street car track on one side making it very crowded. The sidewalks are from four to five feet wide and the pedestrian traffic is terrific. Besides the narrow street it is dotted with vendors of all kinds and it is impossible most of the time to walk two abreast. On all but one street we simply took it goose fashion and then dodged through the crowd and around the women squatted on the sidewalk baking tertilias and all the other vendors of eatables and goods.

All auto traffic is one way and they have a very complete traffic regulation having a traffic officer on practically every street corner in the city and on railway and street car crossings in the outskirts. In the heavy traffic or the congested parts you will find two officers on the same corner.

The thing that strikes an American very strangely and oddly is the fact that the extremely poor are in evidence everywhere in this great city. In front of the finest stores and buildings, they are in the street or on the walk with their eatables and wares and this, as stated, makes the side walk travel still more difficult. These people offer a great many things to eat and you find this true also along the railroad. When you travel these eatables are offered along the train when it stops. But in most cases the entire environment would prevent you from eating even though your appetite was pretty sharp.

Bananas and oranges were about the only fruit offered along the railroad and were the principal fruit offerings in the cities. To our surprise they were very high in price, oranges three for twenty centavos or, in their money, twenty cents, bananas, when we bought them cheap, we paid five centavos or five cents in their money. We found a few apples and, to our surprise paid about 16c a piece in our money.

The hotels are good, bad and indifferent and there are only about two good first class American hotels in Mexico City. Their prices are beyond the ordinary man's means. We stopped at a very nice hotel with ordinary conveniences. The open court and the rotundas were really more attractive than the inside of the rooms. Restaurants are scarce, even the ordinary Mexican ones, and in fact, there are only a few American restaurants in the City and in these you are almost obliged to learn enough Spanish to be able to handle your menu as the waiters are all Spanish and speak no English. It did not take us long to acquire enough Spanish so that we could give our order and what we could not say we could get across with enough gesticulations to make the waiter understand.

When we ate in the smaller towns, where things were pretty well as the natives are used to have them, we had considerable trouble to make out a meal and we were amused at Rev. Eitzen whose stomach is somewhat more sensitive than those of the rest of our party, and he would always say to our Mexican guide: "Tell them to bring some vinegar or, something as I must have something to cut this taste and keep this food down." Well, I thought of the joke that I read and which he might apply (one man said to the other do you know how to keep food on your stomach? and the other said, no, tell me, and he replied, bolt it down.) This might have helped.

Talk about coffee. Fortunate for myself as I seldom drink it and therefore did not miss it. I would just enjoy to see some of my good coffee drinking friends confronted with a real cup of Spanish coffee, flavored with hot milk and behold the expression and disappointment on their faces with the first experience.

Mexico City has an elevation above sea-level of 7200 ft. and has naturally a wonderful climate even though it is situated close to the Tropic of Cancer. It has a climate almost as uniform as San Diego, Calif., although somewhat colder in winter. The city is built on a lake bed, as your former history and geography should call to your mind. The evidence of this can be seen by the surrounding country where there is still the lake bed and the water close to the surface. In the outskirts of the city they have narrow drainage canals, and the populace dips water from them and the women sit down by them and do their washing. In the city many of the older, large buildings, which are all built of rock or concrete, are sunk at places six inches to one foot to a distance of 30 to 50 feet, but very little of the masonry shows any cracking, a great many of the towers of churches and buildings lean to one side and the wonderful National Theater, in the midst of Mexico City, which Diaz started during his reign and never finished, is still unfinished, so that is a good part of it and is not being occupied, sank in its entirety about nine feet and only the approach on one side is broken. The other immense masonry is with very little exception intact. There it stands next to the beautiful central park and the fine post-office building, being the length of an entire block and a half wide, sunken about nine feet. One block from the National Congressional building, for two blocks, even occupying part of the street and most of the sidewalk, you can see the poor people selling their wares including almost everything in the way of merchandise that you can think of, silk hosiery, silk underwear, ladies' hats. All of this strung out on the side walk and street with the dust in evidence everywhere. Yet, I witnessed some well dressed ladies stop and purchase some silk stockings from this sidewalk supply.

A sight that we often witnessed in any part of Mexico City, was men carrying immense loads of merchandise, lumber and furniture on their backs, some of these burdens weighing over two hundred pounds. They carry these burdens in a bent over position, with a rope around the articles or article, whatever it may be, that comes up and is placed around their forehead, then they go along in a slow trot and carry these immense loads for four and five blocks, or over a half mile, and they are usually old men and men of small stature.

In traveling all through the western part of Mexico and the mountainous regions I believe I am safe in saying that the burro is used for more than fifty percent of all transportation, whatever it may be. We saw village after village and small farming communities where there was no evidence whatever of any wagon or anything that would resemble any other mode of transportation than the donkey.

Chapultepec Castle, the President's home, is a beautiful place located on a promontory, something like a hundred feet high with abrupt sides excepting the south which gradually slopes to the surrounding country. The castle is in a beautiful park, mostly natural shrubbery, flowers and trees with a number of scattered lagoons and, all in all presents a very fine sight. The street leading from the city to Chapultepec, is wide, beautiful, lined with trees, lawn, flowers, statuary and some distance below the entrance of the Park, is located the fine and wonderful Independence monument, commemorating the Independence of Mexico.

(To be concluded)

WHAT PAPERS IN INDIA HAVE TO SAY ABOUT CHRISTIANITY

Dear Editor:

Two clippings from two weeklies in India interested me very much and I thought perhaps they would be of interest to readers of "The Mennonite." "Proselytising Missions and Swaraj" is taken from "The Indian Social Reformer" a magazine of note edited by K. Nataranjan of Bombay, a Hindu and leader in modern Hindu Thought in India for a good many years.

"The Reformer" has lately been quite concerned about the making of converts by the missionaries. Educated India admires Christ and wants plenty of the benefits of Christianity but is becoming more and more sensitive I think, on the subject of the Indian people leaving India faiths for Christianity. Some late articles seemed to show that they thought medical missions at least were free from what they call "this proselyting influence," but are surprised and saddened to find out that here too the missionaries are anxious to reach the soul as well as heal the body and they resent it very much.

Missionaries in India have been free to do their work unhindered by persecution. It would not be surprising however, to find that the progress of Christianity in India and the strengthening of the Indian church might be best brought about by a taste of persecution. The article by Bishop Badley, shows what the spirit of the true missionary should be.

May India's millions not only get political freedom but that spiritual freedom which Christ alone can, and is waiting to give.

Bishop Badley's article is taken from the weekly Overseas Edition of the Calcutta Statesman, an English periodical of authority.

Mary Y. Burkhard.

Goshen, Indiana, May 18, 1931.

Proselytising Missions and Swaraj:—In the course of an interview with the Delhi correspondent of the Tribune, Lahore, Mahatma Gandhi expressed his view of the position of proselytising Missions under the Swaraj government. "If instead of confining themselves purely to humanitarian work and material service to the poor they limit their activities, as at present, to proselytising by means of medical aid, education, etc., then I would certainly ask them to withdraw. Every nation's religion is as good as any other's. Certainly India's religions are adequate for her people. We need no converting spiritually." This is very much what the Reformer has been saying and we are glad in this as in many other matters to find ourselves in agreement with him.

Gandhi's "Ultimatum" to Missionaries

"Satyagraha" Threat by Bishop

(From a Correspondent.)

Bishop B. T. Badley, of the Methodist Episcopal Mission, addressing a crowded public meeting in Hyderabad spoke in answer to Mr. Gandhi's intended ultimatum to foreign missionaries that if they did not give up their proselytizing activities and confine themselves only to educational, medical and other social work he would, in the event of a swaraj administration of India, ask them to withdraw.

According to Press reports, the Bishop remarked, Mr. Gandhi said that every nation's religion was as good as that of any other; that India's religions were adequate for her people and that there was no need for spiritual conversion. That was an amazing statement, coming as it did from a leader of India.

Referring to the first point, that every nation's religion is as good as that of any other, the Bishop said that while India itself was not a nation such a statement was not correct.

They had in India Animists, such as the Bhils, Ghonds and Santals, the original people of the land, and then came the Aryans with their own religions. Now there were Animism, Hinduism, Jainism, Buddhism, Zoroastrianism, Islam and Christianity.

"Are all religions equally good?" asked the speaker. "Is the religion of the Bhils, which consists in the worship of wooden posts and clay horses serving as vehicles for evil spirits and drunken dances, as good as Islam? If so, the science of the medicine man in wild Africa is as good as the medicine practised in England. Was the religion of England characterized by the bloody feuds of years ago between Protestants and Catholics as good as the religion practised to-day in that country?"

Every Religion in World

"Mr. Gandhi said that India's religions are adequate for her people. What religions? India has every religion in the world, except, perhaps, Confucianism. Is the religion practised by the people of Tulsipu, who offer sacrifices of pigs to idols, adequate for the people of Sabarmati? If it is adequate, why is the Mahasabha eagerly working to win into its fold the Ghonds, Bhils and other tribes? Mr. Gandhi himself was present in Gujerat where these aboriginals had been collected together and were promised social, political, and educational benefits if they joined Hinduism.

"Mr. Gandhi said that if instead of engaging ourselves in medical, educational and social service we continued to proselytize people he would ask us to leave India. How can an Indian say that? You tell us: 'Educate us, cleanse our villages, rid us of the rag, the fly and the vermin, promote our comfort and health, but don't regenerate us spiritually'.

"Does not India need conversion? I admit Hinduism does not believe in conversion, but Jesus put it to Nicodemus that unless a man be born again he cannot see the Kingdom of God. We all entered the world by the door of birth and we should enter the Kingdom of God by the door of rebirth.

"I must tell Mr. Gandhi that no Government invited us to preach Jesus in India. We have received the commission from Jesus Christ and no Government on earth has power to drive us out. If by chance we were asked to withdraw we would offer satyagraha; sit in the heat and dust before your doors but would not relinquish the sacred commission. Is the spirit of the Sermon on the Mount good for political discussions and argreements, and bad for others?"

(Mahasabha is a Hindu reform organization. Sabarmati is Mr. Gandhi's Ashram. Where he and others live, study and meditate.)

THE CHINA FAMINE

Is the Christian minister warranted in submitting China's frightful plight to his congregation in the face of want and depression at home?

Rev. G. Findlay Andrew, classed by the North China Daily Press as the greatest living authority on the frontier of Tibet and the Province of Kansu, has just arrived in the United States. In 1930 he was Director of Relief Operations in Kansu, the scene of much death from starvation.

Reporting to Dr. David A. Brown, Chairman of the Board of China Famine Relief U. S. A., at 205 East Forty-second Street, New York City, he said, "I am surprised to find the belief common that over-population is the chief cause of famine in North China. In Shensi and Kansu, where the famine remains acute the population is not dense at all. Kansu has 47 people to the square mile, while Kiangsu, with 875 per square mile, is outside of the famine area.

"Another bit of misinformation which I encounter is that the Chinese are indifferent to the suffering occasioned by famine. Leading militarists and business men are among the famine workers, and for every dollar sent in from foreign countries, the Chinese have contributed at least five dollars.

"Bandits are numerous in China, but they are mostly all men who have taken to the road to avoid death from starvation. I took $500,000 Mex. into Kansu in 1930, never lost a cent, but on the other hand was enabled through premiums on exchange, to appreciate that sum by $17,000. This more than paid all of the expense of administration. I transported actual silver money in several directions and sustained no loss whatever."

Dr. Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions, makes this statement: "The need of further relief in China in meeting famine conditions or the conditions of want and destitution consequent upon famine is still real and urgent. Careful plans have been prepared for such further relief and employment of famine labor and the restoration of famine areas and these plans have the approval of the Chinese government, the responsible relief committees in China and the missionaries on the field. There should be no hesitation to give from fear that gifts cannot be directly applied and wisely administered: Neither should there be any hesitation because of the report that the Chinese themselves have not given. Those responsible for the work declare that funds given from America have been exceeded by the funds contributed in China. However, great our need in America may be we have enough and to spare for others and we fail in our Christian duty if we do not do our utmost to meet human need and to allay human suffering."

Dr. Sidney L. Gulick, Secretary of the Committee on International Justice and Goodwill, and Rev. Henry Smith Leiper, Secretary of the American Section of the Universal Christian Council for Life and Work of the Federal Council of the Churches of Christ in America, answer the question with which this article opens, thus, "In the early days of the Church, Saul and Barnabas, who had made fine progress in establishing a Christian following among the Gentiles at Antioch, who themselves were facing hard times, were nevertheless commissioned by their brethren to take famine relief to Jerusalem. A new vision and a new life attitude came to those Christian people.

"There has been no starvation in the United States. In China millions have died from a total lack of food. Over a score of mission workers died from typhus during the present famine in that country. The Christian forces of this country have not failed their fellow human beings in China. And despite the recession of our flood-tide of prosperity, many churches, Sunday Schools and young people's groups are placing before their members China's plight. Numbers are responding."

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST

Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

June 14, 1931

True and False Friendships. John 15:10-15.

"This is my commandment that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you."

The above are Jesus' own words. In their content we find the true soul of Friendship. The very foundation of friendship is found in true abiding love. Just like true character must be founded and grounded on a living faith in Jesus Christ and a willing submission to His will, so true friendship will be based on true love which will emanate from the Divine.

Note what Henry Trumbull has to say about the value and use of friendship: "Friendship is to be valued for what there is in it, not for what can be gotten out of it. When two people appreciate each other because each has found the other convenient to have around, they are not friends, they are simply acquaintances with a business understanding. To seek friendship for its utility is as futile as to seek the end of the rainbow for its bag of gold. A true friend is always useful in the highest sense; but we should beware of thinking of our friends as brother-members of a mutual-benefit association, with its periodical demands and threats of suspension for non-payment of dues."

"Should friendships be tested?" asks someone. Friendships will be tested but we have no right to deliberately put them to a test no more than we have good sense when we throw a delicate piece of chinaware on the cement floor to test its strength. Friendships should be safeguarded in every way possible, it should be strengthened so it may always be equal to any testing time which may come and make its demands. Very true, friendships once broken can be mended again but like a wound which has healed it often leaves a scar.

There are many values to be obtained from a true friendship. Friendship will always elevate an individual. It will teach sacrifice, there must be a sympathy which is willing to make adjustments. It is a mutual affair, it will draw the best out of all parties concerned, and each will try to emulate and copy the best traits of the other. "You have been spending much time with Jim Smith," said a young man to his brother after many months of absence from the home town. And such was the case. The two friends had the same type of thinking and even their manner of walking was the same for they frequently walked together to the Y. M. C. A. building.

Friendship, like character, is a plant of slow growth. Oftentimes such relationships will die because we try to force them too much. Forcing plants too much with strong fertilizers often results in burning the tender roots.

Blessed is the man who has the gift of making friends for it is one of God's best gifts. But to be called friends by our Master, to know Him as Lord of Lords, and King of Kings, the Lover of our souls and give Him His rightful entrance into our lives, that is the highest attainment in true living. This high friendship may be attained without money and without price, it is a gift, it is open to every heart which will be responsive to God's great love.

"'Tis only heaven that is given away,
'Tis God alone may be had for the asking."

Jesus took time to heal and to bless, to talk with the heart-weary, to comfort the sorrowing, to cheer the lonely, to encourage the discouraged. He did not seem to be greatly concerned about large audiences. His program was singularly free from "pressing engagements", from numerous "calls", from appointments and from prearranged meetings. The more we study His way of living, the more impressed we are with the lack of formality or haste in His plan of work. He had one supreme purpose, but the least deed revealing His spirit of kindness was not too small or unimportant to contribute to that dominating purpose. There were no false standards of the value of Jesus' time, no wrong estimates of the importance of numbers. His mission was to minister to seeking, needy hearts, anywhere, any time. How striking in contrast with our modern conception of the value of time and of organization and of efficiency which so fills our days with pressing engagements one after another until we have little or no time to minister to the needy one who walks by our side!—Henrietta Heron.

QUOTABLE POETRY

The Obligation of Friendship

You ought to be fine for the sake of the folks
Who think you are fine.
If others have faith in you, doubly you're bound
To stick to the line.
It's not only on you that dishonor descends:
You can't hurt yourself without hurting your friends.

You ought to be true for the sake of the folks
Who believe you are true.
You never should stoop to a deed that your friends
Think you wouldn't do.
If you're false to yourself, be the blemish but small,
You have injured your friends; you've been false to them all.

For friendship, my boy, is a bond between men
That is founded on truth:
It believes in the best of the ones that it loves,
Whether old man or youth;
And the stern rule it lays down for me and for you
Is to be what our friends think we are, through and through.

—Edgar Guest.

"What a friend we have in Jesus
All our sins and griefs to bear
What a privilege to carry
Everything to God in prayer.
O what peace we often forfeit,
O what needless pain we bear,
All because we do not carry
Everything to God in prayer."

YOU ARE WELCOME

San Francisco, Calif.—When the hosts of Christian Endeavor delegations pour into this city July 11 for the six day Golden Jubilee Convention, the local Endeavorers will be ready with outstretched hands and open hearts to extend a typical western welcome.

"Make our visitors feel at home and genuinely welcome" is the slogan the reception committee under Chairman George McLean is working on. In conjunction with the "Information Committee" headed by Chairman Eudora Sylvester, the reception department will have special locations at the Ferry Building, the Townsend St. Depot, and the Union bus depot where visitors will be given accurate information and directions to their hotel or what not. These are the three great entrances to San Francisco by railroad and bus.

The San Francisco committee has received requests from many states about automobile camps. There are no auto camps in this city and arrangements have been made with garages in the hotel area to take care of visiting machines at 50 cents per full day which is the regular nightly fee.

There are hotels in San Francisco with a range of prices that will meet the demands of any sized pocket book. Hotel reservations have already been completed for New England states, New York, New Jersey, Pennsylvania, Ohio, Iowa, Indiana, Texas, Arizona, Oregon, Nebraska, Missouri, and the Hawaiian Islands, and these early reservations predicate one of the largest Christian Endeavor conventions in recent years.

CHARACTER

By Dorothy Mumaw

What constitutes strength of character? Strength of character consists of an ensemble of qualities which endows its possessor with illimitable power over his instincts and his passions.

It is the mastery of self at its highest expression: the application of the power of will to the multiplicity of temptations which constantly assail us. Further it is the emancipation of the mind from the prejudices which enslave feeble souls, disdain for the petty annoyances whose repetition wears away an intermittent energy.

What benefit do we receive from strength of character? Strength of character aids us to elicit acts of the will with freedom, at the same time enabling us to bear up under reverses as well as to realize what we set out to accomplish. It is strength of character which enables us to consummate the act that we have fixed our choice upon; and thanks to it we not only can proceed in the choice of our resolutions, but are also equipped with the means to persevere in them.

What is character? Character is the resultant of an effort of will directed at itself. And to acquire the power of manipulating of "canalizing" this power of will, mastery of oneself is presupposed.

Self-mastery is a quality of the will that permits us to choose with reflection the act that we wish to accomplish. It is the power of directing its proper actions to their rightful aim, while at the same time freeing them from all foreign occupations. More than this, it is above all that which gives us the power to rid ourselves of foreign suggestions. But the mastery of ourselves is not to be gained in a day. It is only to be conquered by force of will and perseverance. It is impossible to attain to strength of character unless one, at the same time, enforces himself to calmness, which is the generations of the active resolutions, the fulcrum of achievement. Calmness is the sign of strength, an element of victory. And what finer victory can be hoped for than a triumph over passions which belittle us and deprive us of the means of success? Calmness it is which permits reason to dictate decisions of importance. And, thanks to calmness, strength of character may reach development and extend its influence to each one of our acts.

A vice which is common in all those of weak character is anger. To have character we must learn to control our anger. Character helps a person to happiness.

One who has strength of character is never ignorant of the fact; happiness is everywhere if one knows the secret of placing it in the accomplishment of a task.

CONSIDER THE HEAVENS

By Ivan Moser

Though all history men have been trying to disprove God and today certainly is no exception with Russia carrying on an extensive program of atheism and many other organizations trying to exclude God and compare our Bible to Greek and Roman mythology.

How any one can conceive of a universe without some supreme and guiding power is a complete mystery.

A little study in astronomy which shows us the vastness and magnitude of the heavenly bodies should convince any one that some supreme power is inevitable.

Let us start at home with our own solar system.

The center of our system is the sun which is approximately 886,000 miles in diameter and radiates heat at the rate of about 4,000,000 tons per second, ten ounces of which hit the earth.

Even at this enormous expenditure of energy it will be thousands of years before the sun will be sufficiently cooled to be unable to support life here.

Now let us take a journey of about 36,000,000 miles away from the sun and we come to the planet Mercury, which has a diameter of 2,765 miles but due to its small mass it cannot retain an atmosphere and hence no life.

Another trip of 30,000,000 and we come to the planet Venus which is our next door neighbor and is slightly smaller than the earth.

This planet, according to observations, has an atmosphere comparable to that of the earth and may support life.

Now on a jump of 35,000,000 miles and we are right at home, the Earth, a planet 7,913 miles in diameter and 93,000,000 miles distant from the sun.

Our next neighbor is Mars, which is smaller than the earth and which has given rise to a lot of speculation and argument about the probability of life existing on this planet.

The next planet is the largest one in our solar system, Jupiter. It is more than eight times the diameter of Earth but is still in a liquid state and of course is not thought to support life. It rotates on its axis once in 9 hours and 55 minutes.

Our next member is an interesting one due to its peculiar rings which surround it. The rings which surround it seem to be solid but in reality are only particles of unknown size which circle around Saturn similar to a cloud.

Uranus, the next planet, was discovered by Herschel, a German musician, who had to master the theory of mathematics in making curved surfaces for his mirrors in his telescope.

This planet has a diameter of 30,000 miles and is still in its early stage of development.

One of our more distant neighbors is Neptune, which is approximately 3,000,000,000 miles away from the sun. It revolves around the sun once in 165 years. In other words if a man lived to be 165 years old he would be one year old on Neptune. Even at this staggering distance it is bound to the remainder of the system by the invisible bonds of gravitation.

The last known member, Pluto, which was discovered about two years ago, is beyond Neptune, and as yet not very much is known about it.

Now that we have had a very brief sketch of our solar system let us consider the stars.

The stars are the same kind of bodies as our sun only some are hundreds and some thousands of times larger than our sun.

The nearest star neighbor is Alpha Centauri but it takes the light four and three-tenths years to reach us, and remember light travels 186,000 miles per second.

The largest star known is Betelguese with a diameter of 200,000,000 or over 200 times as large as our sun.

Everyone has observed the great band of stars which extends across the entire sky and is known as the Milky Way because its stars are so numerous as to give the appearance of an immense stream of milk.

The hundreds of millions of stars are grouped more or less definitely into aggregations or constellations. There are probably at least five hundred millions of them and all together they are known as the Galaxy. Our Sun at the present time is somewhere in the interior of the Galaxy.

A certain star cluster which has recently been observed is estimated to be 120,000,000 light years away, that is, it takes the light that many years to reach us.

These suns or stars which we have just considered may have planets revolving about them on which there may be life just as our Earth. Some may have life in the future, some may be extinct having already supported life.

With these facts in mind certainly there must be some guiding hand behind it all.

DRY DREAM VS. WET DREAM

(Cincinnati Post)

The other day a wet citizen reported a dream he had . . . The Volstead law had been amended . . . . Breweries ran again. . . . The barley fields prospered. . . . Millions were employed in breweries and allied industries.

Now comes one whom Cincinnatus guesses to be dry. He says he dreamed even farther than the wet. Indeed, he reports as follows: "I dreamed that fifteen of us at the factory gave a party to our house to celebrate the modification of the Volstead law. We had a keg of beer and plenty of hard stuff on tap. It was Saturday night.

"About 2 a. m. half of us were under the table and by 4 everybody was knocked out. At noon we had revived sufficiently to take on more.

"Monday we were all at work except two, who were hurt when their car ran into a ditch on the way home from the party. During the day one fellow dropped his mikes in a gear box, the electrician threw a switch on a line that men were working and might have killed some of them if another fellow hadn't warned them to watch out. I worked on a crankshaft for an eight-cylinder engine and took off 1-16th instead of 1-64th. This piece had been going through the shop for a week, mine being the finished work.

"At the end of the day eight of our crowd were fired, including myself. We were all too bleary-eyed to see."

HOW TO SPELL J-O-Y

Jesus First.
Others Next.
Yourself Last.

That is the way Max learned to spell "Joy".

Every thought bears fruit after its own kind. —Anon.

We punish an individual guilty of assault or murder, but the massacre of a people is considered a glorious deed.—Seneca.

THE S. S. LESSON

June 14.

The Resurrection and the Ascension. Luke 24: 25-40, 50, 51.

Golden Text: It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. Rom. 8:34.

There are many infallible proofs of the resurrection. During the period of 40 days before His ascension He appeared at least ten times to His Disciples. His appearances were to believers. There is no record of His having appeared to unbelievers. What are the many infallible proofs? The empty tomb, the testimony of those who saw Him, the interview with Thomas when He showed him His wounded hands and side, the conviction of the disciples that they had seen the Lord to the extent that they gave their lives in testimony to the fact, the variety of circumstances in which He appeared, and, finally, the appearances to the five hundred brethren at one time. Besides these appearances we have the the testimony of Saul of Tarsus who was an enemy of Christianity and became the great Apostle to the Gentiles. With the acceptance of the resurrection our religion rises or falls. Paul reminds us that if Christ be not risen then is our faith vain. Every year the whole church observes the resurrection by the feast of Easter and every week Christians honor the day on which He arose. Having a knowledge of a resurrected Christ we are sure of immortality. He, a man, rose and we men, like Him shall rise too. The resurrection assures us of a living Savior and not a dead Christ. It makes plain that death does not end all. It gives comfort in the assurance that we shall see Him and be like Him and that we shall be with those whom "we have loved and lost the while." It also assures us that the time is coming when there will be a recognition of the righteous and a condemnation of the unrighteous. Knowing of a resurrection we are moved to so live that our eternal future will be everlasting happiness. When we stand by the graves of our dear ones we are not hopeless. We know that the Dead in Christ shall rise and that there will be a blessed entrance into our eternal inheritance which Jesus, our Lord, has gone to prepare.

We think of the resurrection as that which assures us of something more than being just creatures. Because of it we are comforted with the thought that like our Lord we are children of the Heavenly Father. There is a divine sonship for all who believe on Him. The great doctrine of Christianity is Jesus Christ crucified and resurrected from the dead. Faith in this item is absolutely essential. A belief in any other Christ who did not die for our sins on the cross and rise from the death of our eternal assurance is of no saving avail. On these two points there can be no compromise.

Our lesson describes the appearances of Jesus to the disciples on Emmaus and in the midst of the gathered disciples. At Emmaus the Breaking of Bread brought about His recognition. Jesus in the breaking of bread emphasized the need of thankfulness and set an example in prayer. He is in the midst of those who gather together in His name. His blessings are for those who are concerned about Him and His work. He appeared in the midst of the Disciples with the message of peace. He was the prince of peace. He came to establish peace among men and to bring into the hearts of the believers a peace with God. The only true peace is that which establishes right relations with God through the crucified and resurrected Christ.

We have a living Christ and like Him we shall live eternally. We have a risen Christ and know that He is our advocate at the right hand of God. Though weak and short-sighted, we are confident that He is pleading for our forgiveness on the merits of His suffering and death.

Writes one: The continued acts of the ascended Christ are "through the Holy Ghost." He had told His disciples that it was really expedient that He should go away, in order that His greater work through the Holy Ghost might begin. Whatever was done, therefore, after Christ's death and resurrection, after He had finished the great work of the atonement, was to be regarded in a particular sense as under the influence of the Holy Ghost. Even His parting instructions and commission to the apostles was to be regarded as coming within the department of the peculiar activity of the Holy Spirit. Under these instructions and accompanied by the Spirit the apostles were to go forth and by His aid convert the world.

MARRIAGE

Wiens-Schowalter; Epp-Schowalter—John Wiens and Frieda Schowalter; Walter Epp and Amelia Schowalter, May 21, 1931, in the home of the brides, at Beatrice, Nebraska. Text of address, Psalm 84:5-7, Rev. M. Horsch officiating.

Androes-Thiessen—The marriage of Miss Bertha Androes of the Zion Mennonite church of Elbing, Kan., to Mr. Jacob Thiessen of the Brudertal Mennonite church of Meade, Kan., occurred at the Zion church Sunday evening, May 10. The ceremony was performed by Rev. H. J. Dyck, pastor of the church. The young couple will make their home on a farm near Meade, Kan.

PROGRAM FOR THE PACIFIC DISTRICT CONFERENCE, PORTLAND, ORE., JUNE 25-28, 1931

MINISTERIAL CONFERENCE

Thursday, 2:00 P. M.

In charge of the Executive Officers.

PACIFIC DIST. CONFERENCE

Thursday, 7:00 P. M.

Opening and Words of Welcome—Rev. S. S. Baumgartner
Short Heart Searching Prayer Service—Led by Vice President Rev. Albert Claassen
Conference Sermon—Pres. Rev. F. F. Jantzen

Friday Morning

Early Morning Prayer Service for those who are able to attend—Leader, Rev. J. E. Kaufman
9:15—Devotional
Roll Call of Delegates—response with appropriate Scripture verse
Reading of Minutes
Topic: "What Constitutes a Soul-Winning Church?"—Rev. J. M. Franz
Open Forum
Recreation by Short Song Service, led by Conference Song Leader
Topic: "A History of the Pacific District Conference"—Rev. P. R. Aeshliman

Friday Afternoon

Devotional—Led by Rev. H. A. Fast
Topic: "Better Means and Methods to Train for Soul-Winning in Our Churches"—Rev. Albert Claassen
Open Forum Discussion
Brief Song Service
Topic: "What Can the Mennonites Do to Help Establish World Peace?"—Rev. W. S. Gottshall

Friday Evening

Program in charge of the Women's Missionary Societies
Opening Song—Audience
Scripture Reading and Prayer—Reedley Society
Roll Call with Bible Verse by Each Society Present
Musical Selection—Portland Society
Recitation—San Marcos Society, Paso Robles
Topic: "The Work of the Girls, in Their Teen Age for Our Missions"—Lavina Barkhalter, Los Angeles
Musical Number—Pratum Society
Topic: "The Work of the Young Women, age 18-25, for Our Missions"—First Menn. Soc., Aberdeen, Ida.
Musical Number—Colfax Society
Topic: "The Work of the Mothers of Our Mission"—Upland Society
Mission Dialogue—Portland Society
Reading—Monroe Society
Offering
Musical Number—Dallas Society
Prayer

Saturday Morning

Prayer Service—Leader, Rev. J. M. Regier
Business Session: Election; Reports of Committees; New Business

Saturday Afternoon

Devotional
Topic: "Evidences of Soul Winning in the Mission Work of Our Denomination"—Rev. G. M. Baergen
"Report of Russian Conditions and the Conditions of Our Refugees in the Different Countries, and the Endeavor to Bring Relief"—Rev. David Toews
Music
Topic: "The 400th Anniversary of Our Denomination"—Rev. H. J. Krehbiel

Saturday Evening—Young People's Session

Praise Service
Scripture Reading—Mark 1:15-20
Prayer
Special Music
Five Minute Talks by Young People
"Winning Others to Christ"
Our Responsibility; Our Difficulties; Our Motive; Our Message
Solo—"Satisfied With Jesus"
Address—"Christ's Call to the Youth of Today"—Rev. M. J. Galle, Odessa, Washington
Benediction

Sunday Morning

Services in charge of the Evangelization Committee, and Miss Niswander
Special music by Portland and Pratum Choirs

Sunday Afternoon—Young People's Session

Prayer Service—Led by Mr. Ed. Leisy
Special Music—Dallas Choir
Topic: "What Is the Great Aim of the Christian Endeavor Work or What Should It Be?"—Rev. J. E. Amstutz
Special Music—Pratum Choral Society
A School for Young People—Conducted by Rev. A. J. Neuenschwander
Suggested Topics: Man's Personal Needs, Equipment for Personal Work, Ways of Personal Work, The Individual to Be Won, Great Men Who Have Been Soul Winners, Choosing of a Life's Work, Various Problems Confronting the Young People
Round Table Discussion

Sunday Evening

Song and Prayer Service—Led by Rev. M. J. Galle
Special Music—Portland Church
Inspirational Sermon—"Christ's Challenge for Compassionate Evangelism." Luke 19:10 and Matthew 9:30-38—Rev. David Toews
Benediction

JOTTINGS

Prof. A. E. Kreider of Witmarsum Seminary has accepted a call to become the pastor of the First Mennonite church of Bluffton, Ohio. He will begin his work August 15.

Rev. S. M. Grubb, pastor of the Second Mennonite church, Philadelphia, was recently elected president of the Alumni Association of the Theological Seminary of the Reformed Episcopal church. Rev. Grubb is of the class of 1898.

The Pacific District Conference is scheduled to meet in the Alberta Community Church, 1084 East 23rd St., North Portland, Ore. The Conference Theme will be "A Soul Winning Church". A Ministerial Conference will precede the meeting of the Conference.

Rev. and Mrs. S. M. Musselman, of Bluffton, Ohio, spent some time last week in Philadelphia visiting friends. Rev. Musselman lived in Philadelphia for a time and during that time was pastor of the Germantown church. Mrs. Musselman is a native of Philadelphia.

Members of the West Swamp, Pa., Women's Missionary Society enjoyed an excellent musical program with their friends on the evening of May 31. The Deep Run Men's Chorus was present and rendered a number of splendid selections. Mrs. A. S. Rosenberger gave an address.

Rev. John Kaufman, of Freeman, S. D., who has been conducting revival meetings in Dallas, Ore., and Monroe, Wash., stopped off in Odessa, Washington, on his return trip homeward to visit relatives and friends for a few days. He occupied the pulpit of the Menno Mennonite church southwest of Odessa, Tuesday evening, May 10.

While making a trip through New York and Canada Mr. and Mrs. Eli R. Fretz of the Springfield, Pa., church, stopped at Vineland, Ont., to visit the ninety-two-year-old grandmother of Mr. Fretz. Mr. Fretz was also interested in seeing a peach orchard which he helped to plant twenty-two years ago still in a thriving condition and bearing heavily.

Brother Charles H. Moyer, of Philadelphia, Pa., one of the former Wadsworth students, passed his 81st birthday on May 18. He has been an active worker in the First Mennonite church for over fifty years, for many years he superintended the Sunday School and always taught a class. At the service following his birthday his class presented him with a beautiful plant.

During his latest trip Rev. B. Ewert visited the scattered Canadian settlements of Wymark, Blumenhof, Neville, Pamburn, and McMahon. In six weeks he conducted 46 services in 10 different places besides including catechetical instruction, administering baptism and officiating at funerals. Two young persons were received by baptism and thirteen others were admitted by the right hand of fellowship into the membership of Emmaus church. For ten years Rev. Ewert has been visiting this congregation regularly.

The Women's Sewing Societies of the Northern District Conference will hold a Convention in connection with the meeting of the Northern District Conference on the evening of June 8. Besides special music and recitations Mrs. Louis Schrag, Prof. P. S. Goertz and Mrs. B. P. Waltner will make addresses.

A new movement is in course of inauguration in New York the object of which is to create an All-World Gandhi Fellowship that endeavors to cultivate in individual and collective life the doctrine of AHIMSA (non-violence) and SATYAGRAHA (soul-force) for the promotion of peace and happiness in the world.

There are still about 600 Mennonite refugees in Harbin, Manchuria. Fewer refugees are succeeding in their efforts to escape from Russian territory. Recently twenty-two families were captured on their way out of the country and taken back to their former locations. The men will be sent to the north and no doubt perish from hardships and hunger as have many thousand others whom the Soviet Government have imprisoned and tortured.

In the town of Swift Current, Sask., of 1,000 population, 500 miles from Winnipeg, there are 75 Mennonite families. For the past year regular services are held by them every second Tuesday evening under the care of Bro. Isaac Wiens, a Conference worker from Blumenhof. The Conference representative, Rev. Benj. Ewert, who visits Swift Current occasionally, says that there is need for a regularly located minister here.

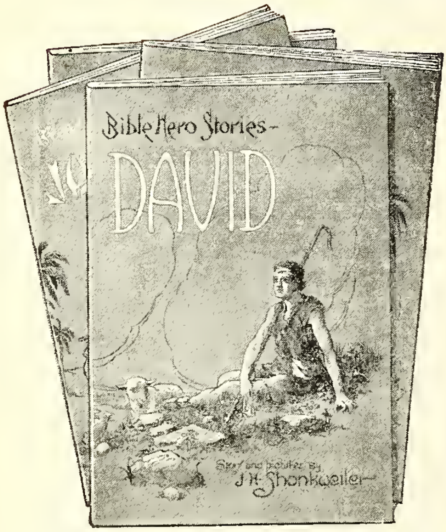
In a report of a seven weeks' trip among Mennonites in Canada, Rev. Benj. Ewert tells of the Herbert, Sask., Mennonite church having a membership of about 500 members, which, besides holding regular services in Herbert, has seven other places where regular services are held. These places are from twenty to thirty miles from Herbert. For ten years the congregation has been without an Elder. Baptism and the celebration of the Lord's Supper have been administered by Revs J. Gerbrandt and B. Ewert from time to time.

DEATH

Hostetler—Lester Theodore Hostetler, son of Rev. and Mrs. Lester Hostetler, was born May 6, 1925, and died on Sunday afternoon, May 17, 1931, at the tender age of 6 years and 11 days. He was sick for only one week and no symptoms of dangerous illness were discovered until the day before his death when it was found that he was suffering from spinal meningitis.

Funeral services were conducted on Tuesday afternoon at 2 p. m. at the home and 2:30 at the Union church, with Rev. W. W. Miller, of Columbus, in charge and Rev. Ed. Shepfer assisting. Interment was made at Union Hill cemetery.

BIBLE HERO STORIES

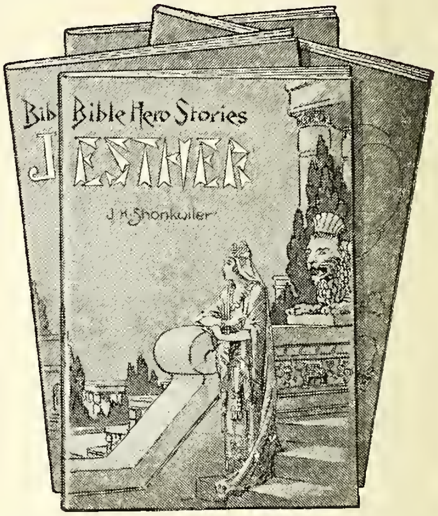


STORIES and PICTURES
by
J. H. SHONKWILER

▲ ▲ ▲

The following eight volumes are now available:

1. Joseph
2. Moses
3. David
4. Esther
5. Life of Christ, Bk. I
6. Life of Christ, Bk. II
7. Paul
8. John Mark

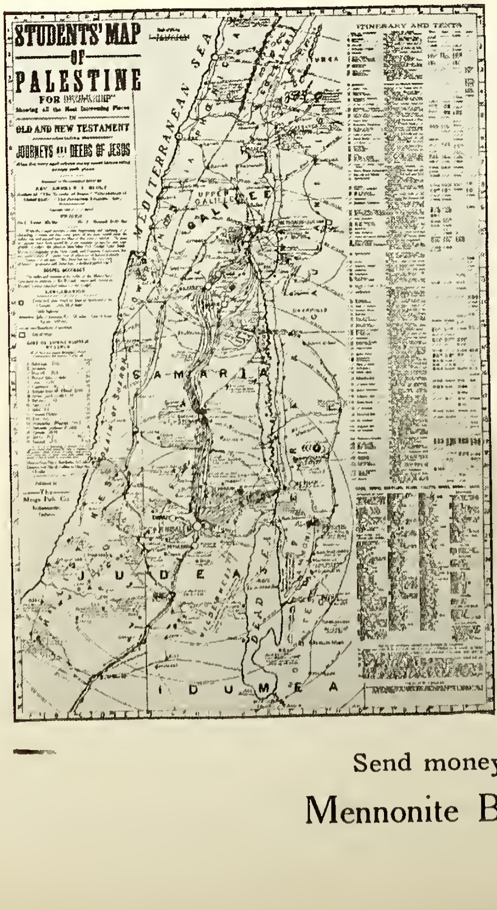


"Bible Hero Stories' are prepared for a special need—that of a really good Bible story-book, selling for a low price and adapted to children of any age. One that can be given as a reward, or to classes at Easter, Christmas or on special occasions, without too heavy a drain on the pocketbook. Teachers will find these books ideal for these purposes. Each story is complete, well written, and the illustrations, done in pleasing soft-color effect, were prepared by the author as part of the work. There is nothing like "Bible Hero Stories" on the market.

Each book has thirty-two pages 6¾ x 9¾ inches in size. Has richly printed, soft-gray color covers, with six full-page illustrations in colors matching the covers. **Price, each, 18c; per dozen, $1.80.**

The Students' Map of Palestine and Journeys of Jesus

THREE MAPS IN ONE



I. A Map of Bible Incidents—Old and New Testaments

Who ever heard of a "Map of Incidents"? Yet here it is. A new idea, unique, interesting and most instructive. The map shows on its face the very spot where about fifty of the most interesting Bible incidents took place. For example, "Here Christ Fed Five Thousand," "Here Little Samuel Lived with Eli," "Here Samson Slew One Thousand Philistines," "Here Jacob Stole Esau's Blessing," "Here Joseph Was Thrown into the Pit," etc. This one new feature alone justifies the claim that this map has no equal.

II. A Map of the Journeys of Our Lord

By arrowed lines this map shows the journeys of Christ, chronologically arranged, from the manger to the cross. On the margin is printed a list of them, also the chief event of each journey, and reference to the story of each, as recorded in Matthew, Mark, Luke and John. To follow these arrowed lines with "stop-off" privileges at the towns you pass through, is to "tour the land," for **$1.00.**

III. A Map of Bible Cities, Towns, Lakes, Rivers and Plains

With an alphabetical list of all on the margin, so indexed as to be easily and quickly found. The direction from every place on the map to Jerusalem is shown at a glance, distance shown in a moment by ten mile circles.

Size and Prices

No. 1. Size, 22 x 34 inches. Printed on fine, tough, bond paper, folded and enclosed in heavy manilla open end, patent fastening envelope—a safe, convenient, permanent receptacle. **Price, postpaid, 50c, net.**

No. 2. Size, 22 x 34 inches. Printed on fine cloth-backed map paper. Heavy tin rollers. Lithographed in eight colors. **Price, postpaid, $1.00.**

Send money with your order direct to THE

Mennonite Book Concern, Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI BERNE, INDIANA, JUNE 11, 1931 No. 24

EDITORIAL

Perhaps no single influence had so much bearing on the matter of making the United States dry as had the influence of women working for temperance. It was a long battle but there was much to gain and women who were the greatest sufferers from the curse of strong drink on the part of those upon whom they were dependent naturally spared no effort to have the horrid thing abolished as far as the law was able to abolish it. Unfortunately, situations arose from prohibition which could not be foreseen. It could not be foreseen that the National Government would choose so many people out of sympathy with prohibition, especially those who had been in the liquor trade, to enforce the law against the sale and manufacture of intoxicating beverages, neither could it be anticipated that so many of the officers of the law would prove themselves utterly unreliable. It surely could not be anticipated that neighboring nations would permit their shores and their vessels to be used as bases for smugglers of liquor. It certainly was not to be expected that some states would refuse to take the responsibility of enforcing the national prohibition laws within their borders. It might, on the other hand, always have been known that in enforcing the prohibition laws the Government would have to deal with disloyal citizens, a press that is always for sale, criminals and the slipperiest kinds of lawyers who find it profitable business to keep their clients just outside of jail.

Large factors in both of the leading political parties are just now trying to discover whether a surrender to the criminal element in high places and low by pledging their support to the overthrow of prohibition would be good policy or a safe investment looking toward a victory at the pools. It is only the influence of a large number of women in both parties that keeps them from committing themselves against prohibition alltogether. Last presidential election we had the spectacle of a party pledging itself dry and running a notorious wet as its leading candidate. Time will tell whether such a position was just a feeling out to discover whether the next campaign would warrant an out and out wet platform.

It is remarkable how easily the wets think the public may be fooled by their propaganda. They ask for light wines and beers as the greatest blessing the country may enjoy. Do they not know and, does the public not know, that before prohibition 90 percent of the alcohol consumed in this country was in the shape of beer? —which certainly was anything but a blessing. The worst kind of a hoodwink the wets try to foster on the country is that there is more liquor made and consumed than before prohibition and that there is more drunkenness. Does any one suppose that if we had open saloons in these hard times there would be less drunkenness or there would be less people needing charity? Can any one suppose that there would be money in banks and privately owned homes among the working people as never before, were it not for the fact that the saloon is out of business? With the saloon things today would be ten times worse than they are.

The surprise that comes to any thinking persons is that so many people who are not intemperate have been won over to a defeatist attitude. It cannot be enforced, so why not repeal the dry law, they argue. It can be enforced if the community is as insistent upon honest officials for the enforcement of the law as they are sworn to enforce it. There are large areas in which there is efficient enforcement and that argues that the entire area of our country may be made and kept dry as soon as corrupt politics can be kept out of the way. There is money in the "Racket" as there is always money in commercialized crime and so long as there are criminals they will be ready to stop at no ends to get the money, but that is no argument for repealing law for the accommodation for those who patronize the criminal but would like to continue the satisfaction of their selfish desires in a more respectable way. Making drinking respectable again will never cure the curse of strong drink nor protect the innocent victims from the horrid suffering drunkenness brings with it.

Another surprise to which we are awakening is that it now develops that a considerable class of women are against prohibition. They are generally those who do not know the agony of a combination of poverty and drunkenness to which millions of women were once subjected. It is to be observed that the most unkind people to women are women. We can see nothing but cruelty inspired by vanity and selfishness that would move a woman to ask for a return to the days of the saloon. Yes, no doubt, some one would retort: The coming saloon will be different from the old one—an improved and properly supervised one. We answer with Senator Borah: A place where liquor is sold is a saloon, no matter what other name you give it. And we may add when the sale of liquor is legalized the curses of the liquor trade and all that goes with it will flood the nation.

A YEAR AND A HALF IN CHINA

Tamingfu, Hopei, China
May 1, 1931

Dear Christian Readers:

Greetings of Christian love from China.

Time is rushing on and we must go with it. It seems hardly possible that we have already sojourned in China a year and a half. I must say so far we have enjoyed it to the full with no thought of turning back, for if Jesus goes with us we will go all the way. Our first two years of language study will soon be over and you may ask if we know the language. Well, to tell the truth I thought I knew quite a bit a year ago already, but as time goes on I find the more I study the less I seem to know. For there are yet many strongholds and great and mighty giants stalking about in the realm of the Chinese language many of which must in time be brought into subjection. At the request of the Chinese preacher I did however make an attempt to preach my first sermon in Chinese on Easter Sunday morning. The Chinese language one might say is a life work or as long as one stays in China, according to older missionaries.

So far we have had no definite assigned work. I have been doing a little at the request of the Chinese. Last fall the church here asked me to lead the choir and practice with them twice a week, once at our house and once in church. I had heard it said that the Chinese do not like to sing, but I am convinced that they do and more, it has been a joy to hear how well they can sing in four parts. They mostly use what is called the sol fa system, instead of the staff, having the syllables written above the words. Some are beginning to read notes from the staff and a few have asked me to teach them so a small class meets at our house one evening a week for that purpose.

There are also many requests from the Chinese to teach them English, I was rather slow in doing this as it is rather beside the kind of work I came out here to do, but I have now yielded to the many requests. While teaching them I also have the opportunity to practice my Chinese and learn new words.

In fall we are to enter into more definite work. The mission has put us in charge of the tent work in the Tamingfu district. I am looking forward to a happy time together with the Chinese evangelists and other Christian workers spreading the glad news in the many villages. You at home can and ought to have a share also in winning souls in China by claiming the promises of God in PRAYER.

There is one Chinese Christian worker with whom I have been impressed again and again. I would like to say a few words about his work. He is the preacher here in the Tamingfu church. He came from K'ai Chow last fall to take charge of the church here. I did not know him before he came, but when I heard him preach I felt he was a man of purpose and that what he did he meant to do well. I have had the opportunity to listen to him Sunday after Sunday and have been inspired by his messages. During the Chinese New Year's season he organized the church members into groups to go out into the nearby villages and also here in town and preach the Gospel. Those that took part were enthusiastic about it and seemed to enjoy it fully. Now that the instruction class was to begin the church had the tent come to the city in order to get more people interested to come and study the Gospel and also to reach a class of people who ordinarily would not come to church. If you want to catch fish you must go where the fish are.

The mission decided to put forth a special effort this year to get the Christians to have family worship and the preacher has put forth great effort in his sermons to emphasize that point which is a very needy one. There is one thing that has been stressed by him and the only thing that will ever bring the Gospel to every Chinese I believe, and that is that every Christian ought to preach the Gospel. Every Christian should put forth an effort to seek his relatives, his friends and his neighbors and lead them to Christ.

A Chinese leader like that I feel is on the right road and ought to be backed up with our earnest prayers. A leader like that if filled with the Holy Spirit, a passion for lost souls, and supported by our prayers can do ever so much more among his own people than a foreigner. Let us work and pray together with these Chinese Christians to bring the Gospel to the thousands yet in heathen darkness.

Yours for service in China,

August Ewert.

SNAKE! SNAKE!

But no one called, Snake! Snake! when Sirmatti upon returning from the bazaar sat down in her house to rest. No sooner had she sat down than a snake sunk its venomous fangs into her finger and held on with such tenacity that its one fang was broken off in removing the beast. The first I knew of it was when she, accompanied by several other women, arrived at the hospital. This was some fifteen minutes after it had happened. A tourniquet was immediately applied, the wound freely opened, and the best available remedies used. Was it a poisonous snake? They did not know. We prayed with them and waited for developments, but after some forty minutes there was no evidence of serious consequences, so I went to the house to write letters. I had hardly started this work when they came and said that she could not speak. I immediately went and found her half paralyzed, unable to speak, swallow, sit, or walk. Her condition rapidly became worse, and was such that I thought humanly speaking, there was no hope. Many of her friends and of the other Christians had gathered by this time.

Mrs. Moyer who was helping take care of her asked one of the evangelists to take the people aside for prayer. About four hours after she was bitten her condition began to improve somewhat. At this time her hand began to swell considerably. This swelling continued until the next day her arm was swollen taut as a drum all the way to the shoulder, and slowly the shoulder and chest also became swollen. Some ten hours after she was bitten her condition was so much improved that she could speak and take nourishment.

It was about this time that a large blister appeared on the back of the hand. On the third day the finger which was bitten showed signs of becoming gangrenous, and the area covered by the blister began to slough out. The area which has now sloughed out covers about four square inches and extends down to the tendons on the back of the hand.

There are some two thousand species of known snakes belonging to nine families. All the poisonous snakes belong to two of these nine families. According to the symptoms in this case I judge the offender belonged to the viper group of snakes.

The thing that interests us most is that Sirmatti is still living and we feel that it is due to prayer. It has been a challenge to our Christian community to place renewed faith in Him and discard superstitious practices such as are found even among the best of Christians. We know not what the condition of her hand will be, but we are thankful that she is still here to help her husband and that apparently no harm has befallen her unborn child.

H. E. Dester, M. D.

ESTABLISHING NEW CONGREGATIONS

H. P. Peters, Natalia, Texas.

(Concluded)

Talking with one of these young men about his work in Newton, Kans., one day, he told the writer, that he and a few of his friends had made a list of 55 young men, nearly all young married men from the farm, working in Newton, a splendid list to start a new congregation. This list

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb..............................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance..................................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3. 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

was by no means a close official canvass of the whole town. Nearly all of these young men had come from the three Mennonite congregations about 15 miles north of Newton. They do not seem to feel much at home in either one of the two Mennonite churches in Newton, nor do they get to attend their home church very often. An elderly ex-Mennonite brother who for some years tried to uphold a Mennonite Sunday School in western Kansas, after the congregation had dissolved its organization, moved to Newton, and joined the Nazarene church. When I asked him whether there were many of our people attending that church, he said: that it seemed to him, that nearly two-thirds of that congregation were ex-Mennonites. That is for the town of Newton alone. How many more have moved out alone to other communities on the farm or to towns in the western states?

This desperate effort that is made today to stay in the old Mennonite communities, because many wouldn't know where to go, has created an unhealthy relationship between members within a congregation. It has also affected the spiritual life within the community. There is jealousy and envy between the members of a congregation just on account of even renting an adjoining piece of land. Or there is the son of a wealthy Mennonite farmer well equipped with the necessary tools and equipment who will always have the preference for a poorly equipped renter. This causes ill feeling between church members.

In our secular every day life we are modern; in some cases a little ahead of others, because some can well afford it financially, but in our church life in some places we prefer to follow the same routine life and customs of fifty years ago. Some think this the only safe Mennonite orthodoxy. I do not mean to say that true Christian spirit must be modernized. The love of God in the hearts of man towards Him and our fellowmen is always the same; but in expressing our Christian life we must figure with the time we are living in. In pioneer days more than fifty years ago, common need and common poverty were strong factors to cooperate with each other. Different customs, different nationalities and different dialects were easily forgotten in time of common need. But today after the hardships of pioneer days are forgotten and worn off, many congregations have settled down to a certain routine life. There are communities where the different congregations have grouped themselves according to certain dialects and nationalities from the countries in Europe from where they have emigrated. Each congregation maintains its own social standard.

There is in Kansas, a Mennonite community divided into five congregations, centered in and around one town. Nearly all the young people attend the same high school of the town. They all do business in the same town. Members of the different congregations may serve on the program committee of a S. S. conference or at a C. E. conference. Yes, all the congregations may join in a series of special evangelistic meetings. Yet when it comes down to an informal social life there is a very marked difference. Some years ago when the union of the two congregations in the town came up to a vote, it failed because of the necessary majority. The reason why one young person voted against it is because as she said: We young people in our congregation can never agree the way the young people of that other congregation entertain themselves. Sometime afterwards I asked a good college friend of mine who has grown up in one of the country churches: Isn't it true that you young people have very little in common with the young people of one of the congregations in town? Yes, he said: "Whenever one of our young people marries into that other group he is considered a black sheep."

There is another community of four congregations largely divided according to different dialects and nationality. No two congregations are more than four miles apart. They cross each other's road in going to church. The young people of each congregation are more or less divided into groups by themselves, each with their own social standard.

People who do not want to associate with each other and visit each other will not group themselves together, move out and organize a new congregation. They rather move out alone or in small groups of a few families from the same congregation. These small groups don't grow, but the tendency rather is that they become smaller, as is the case in some parts of the western states.

We have been emphasizing "das Gemeindeprinzip" until we are almost losing sight of the denomination. We think of a congregation too much as something final and complete, rather than as a means of continually contributing towards the establishing of new congregations. Shifting of church membership of a young Mennonite family from one Mennonite community to a new community where it can better make a living is no loss but a decided gain for the church. To conserve a young Mennonite family for the church is almost as important as taking in new members.

Some readers may argue: We cannot provide positions for all our college trained people; nor can we buy farms for our poor renters. That is not the contention of this article. It is much better that college trained people make themselves useful outside of Mennonite circles, than thus be idle. But are we ever on the outlook to find work for them? Is there ever a recall whenever an opportunity opens up? In some localities our people are indifferent whether they employ a Mennonite as school teacher or not. The teacher's employment bureau of Bethel College says: They have trouble in placing college graduates in high schools of Mennonite communities. In some places there is little outlook for a trained young person to go back into his home community and try to make himself useful. Every Mennonite college has its volunteer band ready to go out into the foreign mission field, but the writer has not heard of a volunteer band to build up the church at home, because there is little challenge, no joint program or plan. At home we are following a policy of just holding our own.

A congregation grows by taking in and caring for new members. A denomination can only grow by establishing new congregations. As the different families of a congregation contribute and welcome new members into the church by winning their children for Christ and the church, just so a group of congregations such as a district conference, must contribute and welcome new congregations.

We cannot grow like the big denominations who count their members by the million. When one of their members moves out of home surroundings into a new community, he can easily make church connections of his own almost in any direction he may go. We must confine our new communities to a few and then promote all we can. But we are too much congregational-minded and too little denominational-minded for this. The Mennonite church in our country needs new congregations where the young people may develop administrative efficiency in church affairs. It needs new congregations to help carry the burden. It needs new congregations to encourage the older congregations. Are we presenting the best there is in Mennoniteism to the young people of the church in such a way that they will want to perpetuate it?

MILLIONS FOR RELIGION

American churchmen gave $648,000,000 to religion last year, according to Dr. Luther E. Lovejoy, President of the United Stewardship Council of the Churches of Christ of the United States and Canada. His figures are based upon totals compiled for the Protestant churches and estimates made of the Catholic and Jewish faiths. According to an Associated Press summary:

"The twenty-five boards connected with the Stewardship Council of the Federal Council of Churches gave $88,845,000 to benevolences, including missions of all kinds; $332,552,000 to congregational expenses and miscellaneous gifts, to make a total of $451,000,000.

"Dr. Lovejoy estimates that the Jews gave $18,500,000, Roman Catholics $168,000,000, and miscellaneous organizations $10,500,000.

"Of the Protestant bodies, Dr. Lovejoy said, the combined totals of the North and South branches of the Methodists were $135,000,000, Baptists 70,000,000, Presbyterians $72,500,000, Episcopalians $39,000,000, Congregationalists $26,500,000 and the Disciples of Christ $20,600,000."—Literary Digest.

MY OBSERVATION AND EXPERIENCES ON THE TRIP TO MEXICO—APRIL 15th, 1931

J. J. Eymann

(Concluded)

The first Sunday in Mexico City, Prof. Hiebert, Rev. D. C. Eitzen and I took a trip by bus to Pueblo, a distance of seventy miles over a good asphalt highway. After we had passed into the foot-hills east of Mexico City we could see Mount Popocatepetl now and then, the only active volcano on the N. A. Continent. We soon passed over the low range of mountains into full view of this wonderful volcano which is always active but the visibility of its activity is not always distinct to the naked eye because at times it only emits vapor and very little smoke. Fortunately, on this day, in the afternoon, even though the sky was somewhat hazy we could see the smoke roll out of the crater in great clouds, so this together with its beautiful crown of eternal snow presented a magnificent sight. The volcano sets out almost by itself with only mountains to the north and they are some distance away making it stand out as a great sentinel of God's wonderful creation.

We soon learned after arriving in Mexico City, that our greatest task was to get permission granted by the Mexican Government authorities for the admission of our brethren from China, and that Mexico had materially changed its regulations in the past year or so regarding immigration and that they are scrutinizing things pretty closely before any admission is granted to anyone for colonization purposes. Prof. Hiebert and J. W. Wiens, who arrived a few days in advance of our coming, started to pave the way for appointments with the President and the Heads of Departments. Really our first approach was through our own ambassador, Mr. Clark, who gave brother Hiebert assurance that he could obtain an audience with the President Rubio, but that it would require some time to accomplish this fact, and that he could not ask for more than one audience per month from his office. Clark's advice was to see the German Ambassador, because he thought that he could be very helpful to us and had, if anything, a better standing with the Government officials than himself. We Americans have committed several things in the past year which are not very pleasing to the Mexican people, one of which is our recent tariff legislation. Mr. Clark talked rather discouragingly about the possibility of obtaining admission for our people.

In Mexico, and for that matter in all Latin American countries, especially in diplomatic circles, things do not move with American promptness and expedition, but you patiently wait your time and one appointment does not mean much. On the contrary, you make three or four appointments in that many days before you reach one official. In Mexico, people have a very polite way of saying Manyana, which means tomorrow.

We were informed by bankers and business men that the Minister of Agriculture was the outstanding Administration official next to the President, and easier to reach in a short time, so we immediately set out to get an appointment with him and succeeded in about four days. Space does not permit a description of his sanctum which was spacious and comfortably arranged but not elaborate. He gave us a very attentive audience. He speaks a very nice English. After asking questions, etc., he replied something like this: I think you should look around for a suitable location for your people while I have an audience with the President and my day with him is on every Friday, and I will see him Friday, (our meeting with him, being on Tuesday, as I recall,) and give you his answer Saturday, and to quote his last words verbatim, "As I see the matter personally I am with you."

We left his office feeling very good over the outcome and so much so that Prof. Hiebert concluded that the rest of the committee could easily do the rest of the work and so left for home the following day, much against our wishes, but since he had promised to return even sooner than this date, we finally consented to his leaving, thinking everything was in good shape.

Saturday came and we went over to our good friend D. Silas Lopez, who was very helpful to us in every way and acted as our interpreter whenever needed. From there we proceeded to the Minister of Agriculture and were informed that the minister left on Friday, for his estate and did not have any interview with the President and would not be back for ten days, having gone to his estate in Sonora in the northern part of Mexico.

Then we also learned that all Government offices would be closed during Holy week, which started on this same Friday, and lasted until the following Friday, and then Saturday and Sunday following this week there was no chance for the officials to get back to their offices until the second Monday from this time. We had all the joy taken out of us and our expectations so upset that we felt real discouraged.

It will be worthy of mention that the German Ambassador gave us a very fine hearing, talked to us at great length giving us his experience in Mexico as ambassador for the past six years. We gained a lot of valuable information from him. He said he would be more than willing to help us in any way that was within his power to further our cause, yet at the same time, he repeatedly warned against colonizing at this time in Mexico, saying, that everything was entirely too uncertain.

During the week delay, waiting for the vacation of the officials to end, we were asked to look at a piece of property about 285 miles, almost straight south of Mexico City, in the state of Guerrero, the land owners furnishing the transportation. We left Mexico City, at 6 A. M., arriving in a small town at 9:30 in the evening. Next morning bright and early we left on horse and mule back for this land, which is about six miles from the main highway over a mountain trail and a pretty steep grade part of the way. The Hacienda, as the Mexicans call the large estates, consists of 17,000 hecteras. A hectera being about 2½ acres. It required eight hours to make the trip and go over the land which can be cultivated, the place has some very good farming land and some that is not so good and a lot that can not be irrigated. A good sized river runs pretty well through the center of the land, there are a number of irrigation canals built, mostly small. The river affords an abundance of water for the entire place. Of this 17000 hecteras a goodly part is high mountains and grazing land, there being however a lot of mahogany timber in the higher altitudes, which is valuable. This land can be bought for $4.00 per hectera, U. S. money which would be about $1.70 per acre. But, when you consider that the first move would have to be to build a road which would cost at least ten thousand dollars or more, the inaccessibility to the land would almost preclude a purchase.

The climate on the Pacific coast or slope is quite warm, especially so if you go lower than an altitude of about 2500 ft., there are regular daily trade winds from the ocean which make the climate much more agreeable than without these. However, from Mazatlan north you get above the Gulf of Lower California, also Lower Calif. itself and in these regions along the coast you will find an extremely hot and sultry climate.

In the lower altitude, along the Pacific slope, the tropical fruits grow abundantly, also the cacao nut and the smaller oil nut which seems to be quite profitable. Bananas, sugar cane, tomatoes, and tobacco can all be grown with great success. Coffee trees also do well and are planted in the shade of other trees and oilnut palms also between the bananas.

The last Sunday we spent in Mexico City, was Easter Sunday, and we looked up a church where English services are held and finally found it after walking about 30 minutes. The services were very impressive and to our surprise the first hymn that the congregation sang was our very familiar song and the first number in our German song book, "Halleluja, schoener Morgen," of course in English, yet it gave us a very homelike feeling in a strange land when you hear very little in your own tongue. After the preliminaries a very good short sermon followed, after which the church choir rendered an Easter Cantata in a very excellent way and so we enjoyed a blessed Sunday morning service.

In the evening we attended the Spanish Methodist young people's meeting at the Spanish Methodist Church. This is quite a large building, seating about four hundred people. It was quite well filled.

The young people rendered a very fine song service in Spanish, several of their numbers being familiar pieces and even though we could understand but very little the service was very impressive.

Rev. Eitzen and I left Mexico City for home leaving J. W. Wiens at Mexico City to await the outcome if possible and decision of the Government officials. We stopped in the States of Nayarit and Sinaloa on our return trip and looked over several large land holdings.

We finally reached home after an absence of nearly five weeks and the old U. S. A. and home looks mighty good, the trip had so many outstanding interesting facts and experiences that it will never be forgotten by the writer.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC
Sunday, June 21

How Decide What Is Right and What Is Wrong? John 7:17.

The Scripture Thought

The Bible is just full of actual incidents and experiences which are true to life as we find it today. There was some jealousy on the part of the brothers of Jesus. Almost like the brothers of Joseph of old they were willing to push Jesus into the maelstrom of danger. Since you are doing these wonderful things and since you profess to be so much why do you not go down to Jerusalem and show yourself to the religious leaders, so spake the none too loving brothers of the Master. This happened in the early part of His ministry. Jesus replied by saying, "My time has not yet come," but later He went up to Jerusalem and in the midst of the feast He commenced teaching.

The Jews were astonished and began to object. They questioned His authority. To the Jew sole authority was to be found in the Rabbi and his teachings. Jesus tried to show them their mistake by telling them that He got authority not from any human agent, nor from any accepted standard of morals, neither did He trust conscience. He replied, "My teaching does not belong to me, but comes from Him who sent me. If any one is willing to do His will he shall know about the teaching, whether it is from God or whether it originates with me."

There is a vast store of information for us in this answer of Jesus to help us in the answer to this topic. In the first place it tells us that we dare not be too cock-sure of our own opinions, this is a cooperative affair, this which we call life. We are to be co-workers with God. He who is willing to open the door and give the Master entrance, to him will be given marching orders as they are needed. Here is the place of prayer and fellowship with God. When we pray aright, there is somebody at the other end, and things will be different.

"Lord what a change within us one short hour
Spent in Thy presence will avail to make."

"We kneel, how weak, we rise, how full of power,
Why therefore should we do ourselves this wrong,
Or others that we are not always strong."

If we are willing to do His will, we will judge all things being conscious that we are in the presence of a holy God and we can easily discern between the right and the wrong between the selfish and the unselfish, between that which is harmful to self or others or whether it follows the Rule of Christ which says, "I am among you as He that serveth."

Confusion and pessimism. Those two words describe the conditions of the times in which we are living at present. It matters little whether one visits a church conference, a Sunday School convention, an economic discussion or a political gathering, everywhere one meets with this same spirit. We are in a muddle and nobody seems to know the way out. Likewise in the matter of right and wrong, there is an abundance of misunderstanding and confusion. Where is the limit of liberty, where is the seat of authority and kindred questions are being asked everywhere.

Some would-be wise-heads will tell us that we are helpless, we are the object of our environment, the conditions of our place of birth, the surroundings as we grow up, those are the things which will determine what we will be, they tell us. Others tell us our whole lives are already determined when we are born. There are certain glands which predetermine how we will act under varying circumstances. There is nothing left to choice, no place for will-power, God can no longer help us after we are born. They think of God as a pilot who started this old world agoing and then when it was all set in motion He jumped out of the cab.

No, that is no Christian philosophy which holds such views. The follower of Jesus Christ knows that he must make his choices. Much of life depends on the choices which we must continually make from day to day. We know that prayer does make a difference. Rationalism and Agnosticism may say what they will. Mark tells us that Jesus arose a long while before day and departed into a desert place and there prayed. And often when Jesus came away from His trysting place, "His face shone," He bore within Himself a new power, Jesus met Somebody when He prayed and things became different as a result of His communion with His Father. That is our experience also.

There is a great cry for liberty and freedom on every hand. Girls as well as boys want the liberty to smoke if they want to. Others assert their right to carry a flask on their hip and drink if they want to. Why should young people not have the right to gamble, dance and have special social privileges in order that they may have wild parties if they want to? All of that sounds quite modern does it not? But does it look Christian? Rather than take all the liberties my flesh can desire, should I not ask how much am I willing to forego for the sake of my cross-bearing, life-giving Savior? Furthermore we observe that if we desire to take all of those liberties we are too much eager to satisfy the lusts of the flesh rather than to put on the new man, and live the life of the Spirit. Old things will then have passed away. My old desires will no longer hold any glamor for me.

Is reason a sufficient guide showing me the difference between right and wrong? So asks a young man. Let us see. We all have our temptations of one sort or another. The next time we are weak or discouraged and that old temptation comes along, shall we reason until we come to an answer? What will be the inevitable outcome? By doing so we will invariably reason in a circle until we believe we have a right to do the questionable thing. We reach that conclusion because we desire that end most. But when we come face to face with that old thorn in the flesh let us rather put it out of our minds immediately, either by a word of prayer, a poem or a high and noble thought. We must ever determine our conduct in accordance with what we believe to be the will of God for our lives, let us give first place to our best self, which is something of God within himself. Let our whole lives speak forth Jesus Christ and Him crucified and all these other things will pass away.

YOUNG PEOPLE AND SMOKING

A few nights ago when one of those large interstate busses was making its trip through West Virginia to Canton, Ohio, and then on to Chicago, the entire seating capacity was quite well filled. The bus ploughed on through the night. Every woman passenger was puffing away at a cigarette. It is incidental here to say that one of the women was put off enroute because of her drunken misbehavior. Nations have lived or died in direct proportion as they have upheld their moral standards or failed therein. It is inconceivable to think that America can continue to hold her high place if the girls and mothers of tomorrow will spend their time puffing away at a cigarette. Most thinking men today cannot be reconciled to such a habit. It is very little better for a man to smoke. He will not prepare himself for the hard tasks which are certain to be just ahead of us.

I remember that just preceding the World war period tobacco was rapidly becoming something taboo in many quarters of society. There was as much public conscience against the cigarette and other forms of tobacco as there is today against the evil of drink as it is to be found in many quarters. But along came the war. The Y. M. C. A. and other Christian avenues cheapened themselves by giving away many cartons of cigarettes to every man in uniform. Many a young man never dared to yield to the habit until he was almost forced to do so while in government service. The tobacco companies took advantage of their opportunity and never for a minute did they lag in their propaganda and advertising. Their psychology of advertising is of the highest paid to be found in the country.

It is time that the Christian forces unite in an effort to save our manhood and womanhood from that evil which takes away character and unfits the youth for discipleship for the Master. But like so often, the parents must lead the way. The youth will follow in the footsteps of his dad. How can we expect boys to refrain from the weed when fathers are puffing away during almost all of their wakeful hours.

The W. C. T. U. is beginning to wage an open war against this evil confronting youth. The Chapter in Berne, Ind., has sponsored a prize winning contest in the upper school grades. The local paper has published the winning contest submitted by Christine Habegger, the daughter of Mr. and Mrs. C. T. Habegger, active workers of the Berne Mennonite Church. The essay follows:

WHY SENSIBLE YOUNG PEOPLE DO NOT SMOKE

A Dialogue

Characters:

Sue: Sister of Jack.
Jack: Brother of Sue.

Scene:

A plain living-room. As the curtain rises, Sue is seated at the table, her head in her hands. Jack is reading.

Sue: Jack, I hear you've been smoking—cigars and cigarettes both. Why don't you quit smoking?

Jack: I'd like to know this much. Why not smoke? You've never had cause to be ashamed of me, have you?

Sue: I know it. You've been a good brother, but . . . .

Jack: Then quit preaching, Sue.

Sue: Wait! Wait a little. Won't you at least let me answer your question and tell you why you should not smoke?

Jack: Awright then, go ahead.

Sue: Please don't misunderstand me. I don't want to govern you, to rule you, to act as your superior. It's only a little sisterly advice. The other day I saw eleven fellows line up to pitch baseballs. Sixty feet away was a target. Each man pitched ten balls. Then for half an hour, they each smoked a cigar. Ten balls each again were pitched. Here is a record of their trial. Read it.

Jack: Before smoking, 31.2. After smoking, 27.7 points. Hm-m! That is something to think about. But, Sue, I'm not a pitcher and never likely to be one.

Sue: But it goes to show that without smoking you have steadier nerves. Luther Burbank once said this, "I never met a tobacco user who did not regret that he had formed the habit, but I never met a non-smoker who was sorry he did not smoke."

Jack: That doesn't say anything. Luther Burbank never met our set!

Sue: Your set! Oh, Jack, just think of the hollow bones, sunken eyes, and—yes—tombstones in your set. Luther Burbank did meet people like your set, though. Most of the boys wish—oh how they wish that they wouldn't smoke. Of course, Tom and Dick would never admit that they would like to quit smoking, but I would love to save you from what they are going through now. You have just started and it is still a novelty to you. Listen, answer me this question. What killed General Grant?

Jack: Cancer of the throat, of course.

Sue: Partly right, partly wrong.

Jack: Why, Sue, I'm beginning to think your brain is muddled up instead of mine. I'm not wrong.

Sue: Oh, yes, you are partly wrong. Cancer of the throat—and tobacco. General Lee could not get Grant, but tobacco got him. Hand in hand with tobacco came tobacco's best friend and constant companion—tombstone. Jack, do you know what killed President McKinley?

Jack: You can't catch me on that one. An assassin's bullet.

Sue: Not only that. McKinley was shot but his wound need not have proved fatal. Thousands of men hurt worse, have survived. But they had good hearts. McKinley once had a strong heart, but the tobacco habit got him and left his heart muscles soft and flabby. When he had need of a strong heart he went down because he had nothing to keep him up. He had smoked up most of his vital strength.

Jack: Are you sure that's true?

Sue: Sure as you're sitting there.

Jack: You're some orator, Sue. I'm almost beginning to believe that it isn't right to smoke. But if I quit, I'll quit our crowd for they will tease the life out of me.

Sue: Oh, no! You don't need to do that, Jack. Don't you see? You could save many of the boys you run with from what I'm trying to save you by showing them why they shouldn't smoke. You can tell that if the money that the Americans are wasting for tobacco were invested in homes, every man and woman could have a home, free of debt, before reaching the age of 50.

Jack: Goodness! How much money is it really?

Sue: Tom burns a dollar a day. In three years it will amount to $1,000 or so. In ten years it makes—

Jack: $10,000 dollars! That is enough!

Sue: Correct. It's more than enough to buy a decent home, a good farm, or see America several times and take a whirl around the world. Now look at Tom. His wife and children up in that shanty in rags, he himself looks bloated, his fingers yellow as a coward, and he is a brute to his family. People notice these things!

Jack: I tell you, Sue, I'm going to turn over a new leaf. I'll quit smoking and get some other fellows to do it, too.

Sue: Fine! I'm sure your old manager will give your job back to you when you tell him you've found that—

Jack: Sensible young people do not smoke!

GOLDEN JUBILEE CONVENTION WILL GIVE THE MARCHING ORDERS IN A NEW YOUTH CRUSADE

By Carlton M. Sherwood
Extension Secretary, International Society of Christian Endeavor.

Thousands of Christian young people will meet July 11, in San Francisco, California, for six days of inspiration and training. From July 11 to 16, in the city of the Golden Gate, Christian Endeavor will conduct its Golden Jubilee International Convention. This will be an unforgettable event. The Convention program looks both ways,— a golden milestone in the march of crusading youth. We shall receive our new vision and our marching orders in youth's new Crusade at this Fiftieth Anniversary Convention.

Religious and civic leaders of North America and of the Christian world at large will greet you at San Francisco. Among the speakers are: Toyohiko Kawaga of Japan, foremost Christian leader of the Orient; Dr. Fred B. Fisher, until recently Methodist missionary bishop of India; Dr. Daniel A. Poling; Dr. William Hiram Foulkes; Dr. W. A. MacTaggart, of Toronto; Dr. A. E. Cory of Indianapolis; Dr. Mark A. Matthews, Seattle; Rev. Wallace J. Anderson, Korea; Dr. Harry Thomas Stock, Boston; and many others. President Hoover has been invited and it is hoped that he will attend if his summer plans permit. Dr. Poling will be heard in the keynote address of the convention and in a noon radio conference each day.

Educational conferences will deal with vital issues of the day and with the methods of young people's religious work. A Crusade parade, daily Quiet Hour meetings, a junior demonstration, state meetings, pastors' conferences, and fellowship banquets will be features. Homer Rodeheaver and Percy S. Foster will be in charge of the convention music.

The registration fee is $3.00 and provides badge, souvenir program and souvenir hymnal, even for those who cannot attend. Address all registrations and requests for information to the Extension Secretary, I. S. C. E., 41 Mt. Vernon St., Boston, Mass.

Economical tours have been arranged so that delegates when going to and from the convention city may visit Yellowstone, the Grand Canyon, and many other scenic points, at low cost.

CALIFORNIA'S RETREAT

The third annual Retreat for the young people of the Mennonite churches of California, will be held June 6-11, at Lake Sequoia in the Sierra mountains near General Grant Park. The morning hours will be devoted to instruction and study. Recreation, in the form of sight seeing trips, hikes and swimming will occupy the delegates in the afternoons. Each evening there will be vesper services at sunset on the Lake shore, followed by a campfire program. Rev. and Mrs. P. W. Penner, Mr. and Mrs. L. J. Horsch, J. A. Strain, C. F. Mueller and Emma Ruth are among the instructors and leaders. In every way it promises to be one of the best Retreats held.

Regard no vice so small, that
Thou may'st brook it;
No virtue small that thou may'st
Overlook it.
—W. R. Alger.

THE S. S. LESSON

June 21

The Sin of Causing Others to Stumble.

Rom. 14:13-23.

Golden Text,—It is a good thing not to eat flesh, nor drink wine, nor do anything whereby thy brother stumbleth. Rom. 14:21.

In the early church just come out of heathendom there were many problems to be met and solved that the church today knows nothing about. One of these was the matter of eating meat. Peter, in his vision had doubts about the eating of the flesh of certain kinds of animals until the Lord directed him to eat freely. This opened the way for Christian apostles of Jewish birth to make contacts with the Gentile world. The Christians won from heathendom, notably by Paul, had a meat problem on their hands so important that Paul must give a large space in his epistles to the Corinthians and the Romans to it. It was with them not a problem of eating the flesh of clean or unclean animals as it was with those of Jewish birth, but it was a problem of eating meat at all. The early Christians were poor and meat was a luxury to persons of their class and was seldom served except in entertaining guests and on special occasions. The meat commonly sold on the markets came from the temples and was sold cheaper than that which came from other places. Anciently, when an animal was sacrificed on a heathen altar, only the parts unfit for food were burned, the rest became the property of the priests and was used for their support. The surplus meats accumulating in the temples were sold cheaply on the market places. The matter troubling the early Christians was not so much whether eating meat was wrong, but whether the eating of meat that once had lain on a heathen altar was wrong. If it was wrong then there was no telling when one was eating meats once consecrated to the gods and therefore the only safe thing to do was to abstain altogether from the eating of meat. Paul's solution was a sensible one.

When as a guest one was to ask no questions about the meat set before one but one was to eat. If, however one was told that this meat before him was temple meat then he was to abstain from eating it. The argument in the lesson is that there is no particular harm in eating meat and there is no special virtue in refraining from it. But, because of one's use or abstinence from meat or any other thing that may not be specially dangerous, having an influence upon others it is best and wise to abstain and thus not set an example to others who may be hurt by something that is not hurtful to self but harmful to weaker ones. Paul warns against becoming a stumbling to any one. The word he uses is a strong one and means a scandal. In other words one should abstain from anything that may become scandalous in the eyes of the world and the weaker brethren. Things that I may have have under perfect control may nevertheless become, in the eyes of others, matters that seem to be glaring inconsistencies. Such things it is the duty of a Christian brother to avoid for the sake of his weaker brethren in the church.

The applications of this lesson are frequently applied to the use of strong drinks of any kinds. For the sake of weaker ones a brother should abstain from the use of strong drink altogether. Even though one is strong enough physically and morally to resist the dangers of strong drink to his body, mind and soul (which is questionable) it is therefore still the duty of such persons to keep altogether from strong drink for the sake of the weaker brethren. The example of any Christian that would lure a weaker brother into becoming a drunkard or would bring home to that weak Christian the curses of the liquor traffic would be an instrument in the hands of the devil and should be warned against and condemned whenever opportunity presents itself for so doing.

As in the use of meat, or in the use of strong drink, any abuse that may be injurious to another is working against the plan of salvation that God has established for the present and eternal happiness of mankind. Paul particularly emphasized this point with the advice: "Destroy not him with thy meat for whom Christ died." The same may be said of our drink, of our habits and of our pleasures. They must not be made things that lead others astray to their eternal destruction.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR MAY, 1931

Greac Ch., Pandora, Ohio, $30.68; S. S. Salem Ch., Freeman, S. D., $150; Bethany Ch., Freeman, S. D., $66.84; J. E. Thiessen, Whitewater, Kan., $50; Greenfield Ch., Fort Cobb, Okla., $6.30; Hopefield Ch., Moundridge, Kan., $58; Bethany Ch., Quakertown, Pa., $5; Fairfield Bethel Ch., Huron, S. D., $30.63; Hebron Ch., Buhler, Kan., $49.91; Menn. Ch., Deer Creek, Okla., $14.29; Collections through F. J. Isaac: Menn. Ch., Orienta, Okla., $7, Bergthal Ch., Corn, Okla., $3.35, Herold Ch., Bessie, Okla., $6.16, Mr. & Mrs. Jacob Meschberger, Calumet, Okla., $5; West Swamp Ch., Quakertown, Pa., $90.15; Calvary Ch., Quarryville, Pa., $22.53; S. S. First Ch., Bluffton, Ohio, $30.92; Elise K. Regier, Elbing, Kan., $25; First Ch., Nappanee, Ind., $100; Bethesda Ch., Marion, S. D., $13; Elim Ch., Gruenthal, Man., $40; C. E. Soc., Menn. Ch., Pretty Prairie, Kan., $30; Bethel Ch., Hydro, Okla., $5; Bethel College Ch., Newton, Kan., $77.66; Bergthal Ch., Pawnee Rock, Kan., $24.61; Helpers S. S. Class, Bethel College Ch., Newton, Kan., $25; S. S. Christian Ch., Moundridge, Kan., $23.44; Member, Alexanderwohl Ch., Goessel, Kan., $388; H. M. and L. H., Mio, Mich., $40; Friends, Aberdeen, Ida., $17; Christian Ch., Moundridge, Kan., $84; Sichar Ch., Cordell, Okla., $6.55; Flatland Ch., Quakertown, Pa., $20.46; Inman Menn. Ch., Inman, Kan., $47.18; Interest—Perm. Trust Fund, $17.25; Grace Hill Ch., Whitewater, Kan., $42.20; C. E. Soc., First Ch., Lostwood, N. D., $40; Emmanuel Ch., Pratum, Ore., $32.54; First Ch., Aberdeen, Ida., $46.80; Pelee Island Group, Scudder, Ont., $25; Bethel Ch., Mt. Lake, Minn., $50; S. S. Johannestal Ch., Hillsboro, Kan., $32.12; First Ch., Madrid, Nebr., $10.55; Menn. Ch., Deer Creek, Okla., $12.12; West Zion Ch., Moundridge, Kan., $28; C. E. Soc., Friedensberg Ch., Avon, S. D., $58.02; Menn. Ch., Burrton, Kan., $3.70; S. S. Brudertal Ch., Hillsboro, Kan., $68.72; Mission Friend, Rosthern, Sask., $5; Mrs. R. A. Goerz, Newton, Kan., $30; Menn. Ch., Trenton, Ohio, $54.64; Bethesda Ch., Henderson, Nebr., $63.66; Hoffnungsau Ch., Inman, Kan., $31; Garden Tp. Ch., Moundridge, Kan., $12.53; First Ch., Wadsworth, Ohio, $9; West Zion Ch., Moundridge, Kan., $15; First Ch., Mt. Lake, Minn., $59.10; Menn. Ch., Hutchinson, Kan., $36.24; C. K. Warkentin, Beatrice, Nebr., $130; Arthur P. Wiebe, Beatrice, Nebr., $80; Menn. Ch., Halstead, Kan., $46.85; Menn. Ch., Canton, Kan., $22.86; First Ch., Upland, Calif., $95.30; First Ch., Philadelphia, Pa., $52.85; S. S. First Ch., Philadelphia, Pa., $17.75; Bethlehem Ch., Bloomfield, Mont., $14.36; Bergthal Ch., Pawnee Rock, Kan., $19.76; S. S. First Ch., Mt. Lake, Minn., $29.03; First Ch., Aberdeen, Ida., $34.05; Jr. Miss. Sew. Soc., Henderson, Nebr., $20; A. M. Ch., Milford, Nebr., $37.80; Herold Ch., Bessie, Okla., $9.04; First Ch., Berne, Ind., $425.50; Menn. Ch., Pulaski, Ia., $9.36; S. S. Bethel Ch., Inman, Kan., $19.65; Bethel Ch., Inman, Kan., $10; Herold Ch., Bessie, Okla., $5.68; Tabor Ch., Goessel, Kan., $41.63; Ex. Com. Miss. Soc. (Mrs. J. G. Regier, Treas.), $304.59. Total $3,802.91.

Balance in Bank May 1, 1931		476.55
Gifts for General Fund	$3191.00	
Gifts for Orphans, etc.	410.00	
Gifts for Sundries	184.66	
Interest & Rent	17.25	3802.91
Balance and Total Receipts		$4279.46
Paid on Orders During Month	$2661.74	
Paid on Debt During Month	1500.00	$4161.74
Balance in Bank June 1, 1931		$ 117.72

(On June 1, 1931 the Board has a debt of $11,000.00, with outstanding check of $5,000.00).

Respectfully submitted,

J. G. Regier, Treas.

HOME MISSION TREASURY REPORT FOR MARCH-MAY

General Fund:

San Marcos Ch., Paso Robles, Cal., $12; Calvary Ch., Quarryville, Pa., $60; Johannestal S. S., Hillsboro, Kan., $65.60; First Menn. Ch., Berne, Ind., $372.11; Monroe, Wash., S. S., $13; Edward Duerksen, Alsen, N. D., $5; Ex. Com. of Mission Societies, $222.50; Pulaski, Iowa, Ch., $30.22; First Menn. Ch., Upland, Cal., $66.88; Buhler, Kan., Ch., $34.57; Bethesda Ch., Henderson, Nebr., $180.65; Grace Ch., Pandora, O., $60.53; Canton, Kan., Ch., $66; Bethel College Ch., Newton, Kan., $24.78; A Sister, Moundridge, Kan., $5; Kidron S. S., Taloga, Okla., $5; First Menn. Ch., Mountain Lake, Minn., $21.74; Alexanderwohl Ch., Goessel, Kan., $74.67; Ebenezer Ch., Bluffton, Ohio, $100; Int. from Gen. Conf. Trust Funds, $104.75; First Menn. Ch., Wadsworth, O., $18.26; First Menn. Ch., Reedley, Cal., $27.77; Garden Tp., Kan., Ch., $5.25; Christian Ch., Moundridge, Kan., $145.75; First Menn. Ch. and S. S., Philadelphia, Pa., $22.53; Salem Ch., Dalton, O., $20.18; H. H. Adrian, Escondido, Cal., $5; Bethel Ladies Aid Society, Perkasie, Pa., $14; Bethel S. S., Inman, Kan., $32.01; Salem Ch., Freeman, S. D., $150; Herold Ch., Bessie, Okla., $9.46; First Menn. Ch., Monroe, Wash., $13.15; Bethany Ch., Kingman, Kan., $16.75; Boyerstown Ch., Pennsburg, Pa., $13.95; Bergtal Ch., Pawnee Rock, Kan., $20.55; First Menn. Ch., Beatrice, Neb., $71.98; Aletta and Mattie Krehbiel, Clarence Center, N. Y., $40; Bethel S. S., Volt, Mont., $11.64; Zion S. S., Donnellson, Ia., $7.20; Immanuel Ch., Los Angeles, Cal., $60; Deer Creek, Okla., Ch., $14.07; Garden Tp., Kan., S. S., $12.30; Lehigh, Kan., Ch., $8.28; Kathryn Friesen, Beth. Hosp., Goessel, Kan., $10; Halstead, Kan., Ch., $59.22; Salem S. S., Freeman, S. D., $100; Benj. Waltner, Freeman, S. D., $45.64; Wayland, Ia., Ch., $35; Butterfield, Minn., Ch., $7.80; Zion Ch., Donnellson, Ia., $50; Goessel, Kan., Ch., $30.25; St. John Ch., Pandora, O., $35; First Menn. Ch., Paso Robles, Cal., $23.51; W. Swamp S. S., Quakertown, Pa., $30.29; Emmanuel Ch., Pratum, Ore., $25; Bergtal Ch., Corn, Okla., $7.90; Trenton, O., Ch., $54.64; Arthur P. Wiebe, Beatrice, Nebr., $50; Grace Ch., Lansdale, Pa., $33.34; First Menn. Ch., Geary, Okla., $10.75; Avon, S. D., C. E. Society, $29.02; Bethel Ch., Hydro, Okla., $4.75.

Hutchinson Ch. Bldg. Fund:

Johannestal C. E. Soc., Hillsboro, Kan., $5; Zion Ch., Donnelson, Ia., $10; Tabor Ch., Goessel, Kan., $19; H. D. Voth, Escondido, Cal., $10; Bethany Ch., Kingman, Kan., $12.10.

Special Gifts:

First Menn. S. S. Class, Upland, Cal., (Portland), $3.25; E. Dist. S. S. Conf., (Immigrant Ministers in Canada), $300.28; First Menn. S. S., Wadsworth, O., (Chicago), $8.50.

Total Receipts	$3375.27
Bank Balance March 1st	290.31
Total Expenditures	3618.68
Bank Balance June 1st	46.90
Total Indebtedness	7500.00
Unpaid orders on hand	2000.00

Gratefully acknowledged,

J. E. Amstutz, Treas.

Trenton, Ohio.

CONTRIBUTIONS EMERGENCY RELIEF BOARD FOR MAY, 1931

For Russia:

Maria Bestvater, Newton, Kan., $5; Plainview Menn. Ch., Delhart, Tex., $5; Mrs. Verena Graber, Wayland, Ia., $10.

For Canada:

Brudertal Ch., Hillsboro, Kan., $31.56; Christian Ch., Moundridge, Kan., $90.50.

General Fund:

Rudolph Schmidt, Montezuma, Kan., $5; Anonymous, Goessel, Kan., $5; Menn. S. S., Halstead, Kan., $60; Emmaus Ch., Whitewater, Kan., $95.70; Alexanderwohl Ch., Goessel, Kan., $44.25; West Zion Ch., Moundridge, Kansas, $34.00; Rev. H. D. Penner Geary, Okla., $13; Bergtal Ch., Pawnee Rock, Kan., $25.20; Zion Ch., Elbing, Kan., $68.50; First Menn. Ch., Upland, Calif., $24.87; Menn. S. S., Hutchinson, Kansas, $7.27; First Menn. Ch., Phila., Pa., $12.69; Tabor Ch., Goessel, Kn., $6; Bethel Menn. Ch., Fortuna, Mo., $25.49; Buhler Menn. Ch., Buhler, Kn., $32.10; Anon., Beatrice, Nebr., $100; First Menn. Ch., Mountain Lake, Minn., $18.94; Mr. and Mrs. L. M. Ledig, Upland, Cal., $100.

Harbin Refugees:

C. E. First Menn. Ch., Lostwood, N. D., $50; P. H. Unruh, Treas., Goessel, Kan., $50; J. J. Mendell, Freeman, S. D., $10; Peter H. Dirksen, Moundridge, Kan., $20; C. E. Huttertal Ch., Bridgewater, S. D., $69.72; First Menn. Ch., Berne, Ind., $410.29; Mr. and Mrs. J. C. Eymann, Sr., Los Angeles, Calif., $10; Miss Katherine Eymann, Los Angeles, Calif., $10; C. W. Claassen, Newton, Kan., $25; Miss Anna Andreas, Beatrice, Neb., $50; Friedenstal Ch., Tampa, Kan., $15; Abr. Neuman, Buhler, Kan., $25; Dr. Peter Thiessen, Marion, S. D., $5; G. Nickel, Mountain Lake, Minn., $1; A. Kroeker, Mountain Lake, Minn., $20; Eden Ch., Inola, Okla., $33.55; A Friend, Whitewater, Kan., $125; Several Friends, Gretna, Man., $10.25; D. E. Buller, Waka, Tex., $75; New Hopedale Ch., Ringwood, Okla., $18.50; Gruentaler Jugendverein, Gruental, Man., $14.50; John Epp, Whitewater, Kan., $50.

For Paraguay:

P. J. Wiens and Indian Christian, Birra, India, $17; Anonymous, Newton, Kan., $3.

Syrian Orphan Home:

Wilhelm Buscnitz, Newton, Kan., $15.

May 1 balance on hand, incl. reserve for Harbin		$ 814.15
Received		
For Russia	$ 20.00	
For Canada	122.06	
For General Fund	678.01	
For Harbin, China	1097.81	
For Paraguay, S. A.	20.00	
For Syrian Orphan Home	15.00	1952.88
Total Balance and receipts		$2767.03
Paid out during month		708.07
June 1 balance and reserve for Harbin refugees		$2058.96

Gratefully acknowledged,

C. F. Claassen, Treas.

CONTRIBUTIONS FOR PACIFIC DISTRICT CONFERENCE AND PORTLAND, ORE., MISSION

For Pacific District Conference:

First Mennonite Ch., Upland, Calif., $17.20; Emmanuel Menn. Ch., Pratum, Ore., $27.35; First Menn. Ch., Upland, Calif., $13.01; San Marcos Menn. Ch., Paso Robles, Calif., $13.25; First Menn. Ch., Aberdeen, Ida., $39.77; First Menn. Ch., Upland, Calif., $14.38; Mr. and Mrs. Jno. C. Jantz, Odessa, Wash., $2; First Menn. Ch., Colfax, Wash., $9.75; First Menn. Ch., Upland, Calif., $14.85.

For Portland, Ore., Mission:

First Menn. Ch., Colfax, Wash., $16.70; Immanuel Menn. Adult C. E., Los Angeles, Calif., $6.36; Immanuel Menn. Adult C. E., Los Angeles, Calif., $4.27; Calif. Menn S. S. & C. E. Conf. fund Convention, Upland, Calif., $50; Upland Ladies Missionary Society, Upland, Calif., $8.80; Jno. C. Jantz, Odessa, Wash., $4; Immanuel Menn. Adult C. E., Los Angeles, Calif., $3.03; Report from February 1, up to and including May 23, 1931.

The Lord bless all givers for these rich gifts.

Gratefully acknowledged,

Jno. C. Jantz, Treas.

PUBLICATION FUND

Bethel Church, Fortuna, Mo., $2.80.

Gratefully acknowledged,

Mennonite Book Concern,

F. J. Wiens, Mgr.

PROGRAM FOR THE MINISTERIAL MEETING OF THE PACIFIC DISTRICT, JUNE 25, P. M., 1931

Opening Exercises—By Rev. A. Claassen.

Topic: "How Can We in Our Ministry Meet the Need of Our Congregations Arising Out of the Changed Conditions of Our Days?"—Rev. H. A. Fast.

Topic: "How Can We Fortify Ourselves and Our People Against the Atheistic or Bolshevistic Aggression in Our Country?"—Rev. M. J. Galle.

Discussion of these topics and of other questions that may be brought up.

Close.

The Officers of the Conference,

By F. F. Jantzen.

JOTTINGS

Rev. Menno Galle delivered the Baccalaureate address at the graduating exercises of the Odessa, Wash., high school.

Rev. P. H. Unruh of the Alexanderwohl, Kansas, church made a trip to Goltry, Okla., where he preached in the Mennonite church and officiated at a baptismal service.

A number of people from the district near Wichita, Kansas, motored to the mission church located there to attend the sacred song service rendered by the ladies chorus of the Alexanderwohl church.

In connection with the meeting of the Pacific District Conference the Home Mission Board of the General Conference will hold a meeting. The members of the board will be guests of the Conference and have places on the program.

The Women's Missionary Society of the Berne, Ind., Mennonite church, recently elected new officers for a year. The officers are: president, Mrs. Carl Lehman; vice-president, Mrs. Helena Wulliman; secretary, Miss Ruth van der Smissen, and treasurer, Miss Ernestine Franz.

Rev. P. R. Aeschliman of Almota has been compelled to suspend the meetings of the catechetical class at Almota, Wash., because of poor health. 44 members of the Almota Sunday school attended the Witman County Sunday School convention and won the attendance banner for the second time.

The young people of the California churches held a Retreat June 6-11 at Lake Sequoioa. The young people of Washington will gather at the Menno church for their annual Retreat and Convention. The church at Aberdeen, Idaho, plans to hold a one-day convention on June 14. Plans have been made to make this a worth while gathering.

Rev. H. R. Voth, for any years one of our missionaries in Oklahoma and Arizona, and since his retirement from the mission field, a very active worker for home missions, was found dead in his yard in Newton, Kan., June 2. Rev. Voth was one of the few remaining students of the Wadsworth, Ohio, school, which trained so many of the outstanding workers in the General Conference.

The Baumgartner family, of the vicinity of Kidron and Sonnenberg, near Dalton, Ohio, has in its possession a Bible that has been in the family for many generations and was printed 400 years ago. It is one of the German Froeschauer Bibles. Recently over 100 relatives and friends gathered in honor of the 400th anniversary of the Bible. J. L. Amstutz, one of the oldest persons present, read several selections from this Bible and others contributed to the program with songs and addresses.

Rev. J. E. Kaufman, pastor of the Aberdeen, Idaho, church, has arranged for the organization of a religious instruction class in the nearby towns of Minidoka and Paul. The class will meet in the home of F. J. Toews of Paul.

The Congo Inland Mission supported by the Central Conference will send five missionaries to the field. Two of these, Rev. and Mrs. Frank J. Enns, are returning after a furlough. The other three are going on their first term of service.

Rev. P. R. Schroeder and a group from Freeman College, Freeman, S. D., visited the church at Avon two Sunday nights ago and gave a program that was greatly appreciated by the interested audience. The Men's chorus of the same institution gave a program in the Scotland church on May 30.

Rev. P. R. Schroeder, of Freeman, S. D., who is a native of Mt. Lake, Minn., returned to his home town to give the Commencement Address in the local high school. Rev. Schroeder was formerly the pastor of the Berne, Ind., church, and for a time president of Freeman College.

Missionary and Mrs. S. F. Pannebecker arrived home on their first furlough after nearly eight years of service in China. They arrived in Bluffton, Ohio, and are spending some time with Mrs. Pannebecker's mother. They left China late in April stopping off at Hawaiian Islands to visit old Bluffton College friends, Mr. and Mrs. William Geiger.

Another item of interest to our readers appears in a despatch from the Herald Tribune Berlin Bureau which says that a bronze monument in the memory of the first German colonists of America has been presented to the museum in Krefeld by Rudolf Cronau of New York acting for the German American National Association.

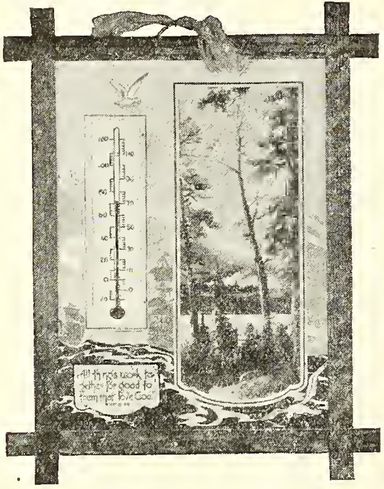
Missionary News and Notes published in the interest of the Women's Missionary Societies of the General Conference carries this month an interesting supplement in the shape of a list of the societies in the Western Dist. Conf. giving the names of the Societies and Secretaries of the organizations in the Conference. The list gives the impression that the interest of the women of the Western Conference in missionary affairs is well organized.

The Secretary of the Pacific District Conference, Rev. J. E. Kaufman, announces the next annual meeting of the Conference to be held in the Portland Mission, Alberta Community Church, located at 1084 East 23rd Street, North Portland, Ore., June 25-28. All churches in this district are requested to send delegates to the Conference and visitors are invited to attend all sessions. Lodging and meals are to be secured at the expense of the delegates.

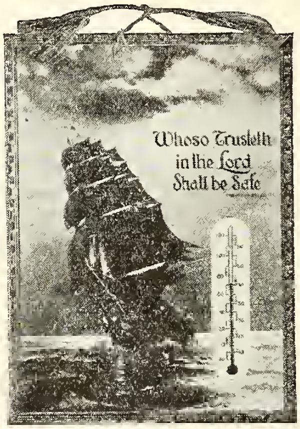
Scripture-text **GLAS-KRAFT** Wall Mottoes

An entirely new and different type of religious sentiment wall motto

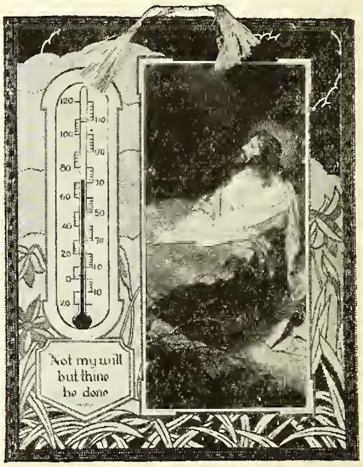
The finish and workmanship is excellent on this popular line of home mottoes. The thermometers are guaranteed accurate. Each motto has glass protection, a sturdy frame, a tasseled silk cord and neat gift box. (An ideal gift or reward.)


All things work together for good to them that love God

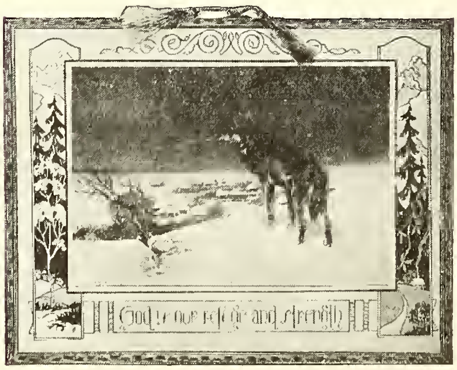
No. 683W—A beautiful scenic view with four inch thermometer. Mission style wood frame, size 6x8 inches. **Price $1.00 postpaid.**


Whoso Trusteth
in the Lord
Shall be Safe

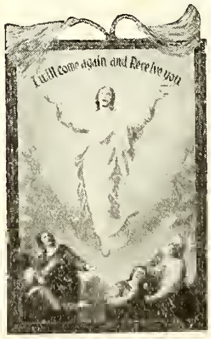
No. 686—"A Ship at Sea" Marvelous colors. Three inch thermometer. Comforting text. Silvery frame, size 6x8. **Price 95c postpaid.**


Not my will
but thine
be done

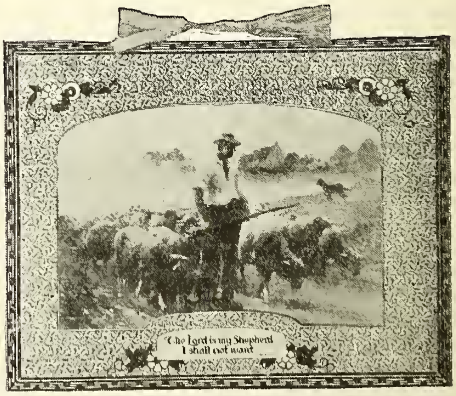
Glas-Kraft No. 795—Size 7x9 **Price $1.10 postpaid.**


God is our refuge and strength

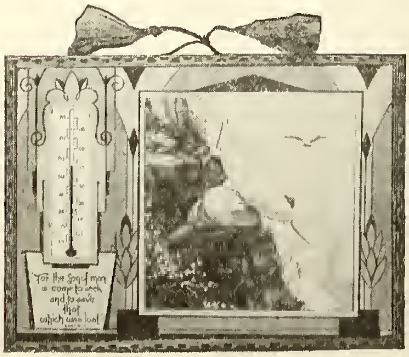
No. 792—"The Lone Wolf" A strong text and an ever popular picture. Blue enameled frame, size 7x9. **Price 95c postpaid.**


I will come again and Receive you

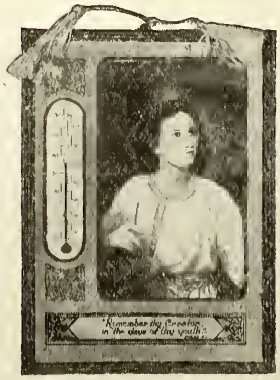
No. 406, "Ascension" Comforting text Brown frame. Size 4x6. **Price 60c postpaid.**


The Lord is my Shepherd
I shall not want

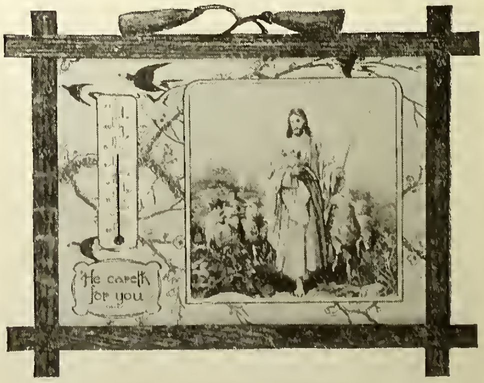
No. 790—"Shepherd Scene" This restful picture and text set amidst a richness of color. Blue frame, size 7x9 inches. **Price 95c postaid.**


For the Son of man is come to seek and to save that which was lost

No. 682—"The Lost Sheep" The text, Luke 19:10, surely fits the picture. Colorful background. Red frame, size 6x8. **Price 95c postaid.**


Remember thy Creator in the days of thy youth

No. 573—"The Boy Christ" The text, Eccl. 12:1, makes it fine for children. Size 5x7. **Price 85c postpaid.**


He careth for you

No. 684W—"The Good Shepherd" This text and picture in the wood "Mission Style" frame is excellent. Three inch thermometer. Size 6x8. **Price $1.00 postpaid.**

Send money with your order direct to THE Mennonite Book Concern, Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI BERNE, INDIANA, JUNE 18, 1931 No. 25

EDITORIAL

The death of Dr. S. S. Haury some months ago and the recent death of Rev. H. R. Voth marked the passing of the pioneer missionaries of the General Conference. Both of these brethren were the products of the Wadsworth school and had the rare privilege of sitting as learners at the feet of that remarkable missionary enthusiast Prof. C. J. van der Smissen. One of the main reasons for the establishing of the Wadsworth school was the training of missionaries and ministers. When the school was forced to close its doors many people were inclined to feel that it had been a failure but the future demonstrated that the School had a very definite place in the larger development of our church. While lacking experience in conducting schools and hampered by a lack of financial support and the sometimes poor judgment of those in charge the Wadsworth school marked a definite advance in the affair of the church and opened a wider outlook for the future as well as contributed to the closer unity of our scattered people. Our beginnings in missionary effort and educational undertakings were small, yet in the course of fifty years since the close of the school we have developed a remarkable missionary enterprise and have established educational institutions far beyond what might normally be expected of a church with so small a membership as ours.

It is to be noted that the Home Mission Board of our General Conference has selected Portland, on the Pacific coast, as its meeting place this year in conjunction with the meeting of the Pacific Conference. Our field is a wide one reaching from the Atlantic to the Pacific and from Canada to Texas. Never before the organization of the General Conference was there a thought that an organization of Mennonites could be so inclusive. The remarkable thing about the Conference is that there is a strong bond of family relationships existing among us as well as a loyalty to a common faith. The same family names appear in the lists of membership in all our local conferences and churches. Perhaps no other Protestant body comes so near being a large family as well as being a united church. Yet, if it be true that our people are so much of one blood, it is also true that the Home Mission vision is a clear and compelling one. The challenge to carry the Gospel where there are those who may be served by it has been recognized and accepted. Surely, if it is the duty of Christians to bring the Gospel to those living thousands of miles away, it is also the plain duty to bring it to those closer home, even to those in our own communities. Home missions are sometimes supposed to be lacking to the appeal to spiritual adventure that is so characteristic of Foreign Missions, but, this is a superficial estimate. In the centers of dense population and among the scattered people in thinly populated localities there are mighty opportunities for proclaiming the Gospel to those whose condition in life is as appealing as are those in foreign parts.

The work of Home Missions recognizes that the very matter of our existence as a church depends upon how far and how earnestly it is carried on. It is especially important at this time for Mennonites to realize that they owe a great duty to the brethren who have recently escaped from Russia and that the new and weak communities in which small bodies of Mennonites are settled must be spiritually cared for. Some of these communities will grow and become influential if they have the encouragement of the church. Those communities that are neglected will disappear altogether if their interests are not conserved. Many of our strong churches were once weak ones but, in course of time, became strong ones. No one can tell how many more will depelop if we are alive to the opportunities that they offer. Young people who hope to devote their lives to Christian work shall not ignore the fact that the Home Mission call is strong and appealing and that in devoting their lives and talents to this work they will be consecrating themselves to a very important duty.

HOME MISSION BOARD MEETING

The Lord willing the Home Mission Board of the General Conference will meet in Portland Oregon June 29-30. Last year the Board had no meeting because of the scarcity of funds. But this year it must be on account of important matters that can not be disposed of by correspondence. The Board very much desires the support of all members and congregations with their prayers and contributions.

W. S. Gottshall
Sec. of the Board.

PORTLAND INVITES YOU

The Pacific District Conference opens on Thursday evening, June 25th, and closes on Sunday night, June 28th.

The place of the Conference session is the Portland Mission, called the Alberta Community Church, located at 1084 East 23rd St. North, Portland, Ore.

The home address of our missionary, Miss Catherine Niswander, is 424 Fargo St., Portland. Her telephone number is Trinity 0792. She will be glad to give any information she can.

Lodging and meals will be secured at the expense of the delegates. The Y. W. and Y. M. C. A. are good places located downtown. Rooms nearer the church can be secured through Miss Niswander. The Interstate Auto Camp at Union Ave., and Columbia Blvd., is suggested as a good Auto Camp. Rates at $2.00 per day for two people, $2.50 for four people, and $3.50 for six or eight people. Meals can be secured at reasonable rates near the church.

Those who come by train, take a Broadway street car with a transfer on the Alberta line, and get off at East 23rd St., north, and walk one block to the church. Those who come by auto, take the Pacific Highway on Union Ave., turn east on Alberta street to east 23rd St. North and one block north. Those who wish to be met at the train or bus, please send information on time and place of arrival to Miss Niswander.

We extend a hearty invitation to all of you. Come to Portland for the Conference. It will give you an opportunity to see the beauties of Oregon, and to be a help and encouragement to our people here in Portland.

Your Co-worker in Christ,

Catherine Niswander,
Sec. of Arrangement Committee.

A WEEK OF PRAYER FOR THE DISTRESSED BRETHREN IN RUSSIA

Dear Brethren:— Greeting.

The list issue of the Gospel Herald contains an item regarding the appointment of a week of prayer for the distressed brethren in Russia and those who suffer on account of the hardships of the oppression there. This action has been approved by the late Conference in Pennsylvania, and also by the session of Conference in Ontario during this week.

May it be possible for the branches of the Mennonite Church to unite in this week of intercession, June 28-July 5? Since the initiative must be taken by some one, I am assuming this place with the support of the Russian group here at Vineland. And it will be a pleasure to us all if this proposition may receive your support and co-operation in making this program known in due time so that all may join in the spirit at this time of prayer for a cause that is our own as to the faith and its maintenance in time of persecution.

Humbly, yours in faith,

S. F. Coffman.

REPORT OF THE 47TH ANNUAL KANSAS-NEBRASKA SUNDAY SCHOOL CONVENTION HELD AT THE HOFFNUNGSAU CHURCH, MAY 25, 1931, AT 10 A. M.

Convention Theme: My Sunday School—a Spiritual Work.

The Convention was opened with a song service led by the local song leader. This was followed by Scripture reading and prayer by the chairman, the Rev. E. J. Neuenschwander, McPherson.

The minutes of the 46th Convention were read and approved.

The Bethel College Ladies' Quartette then rendered the selection, "Remember thy Creator."

The chairman appointed the following committees: Resolution Com.: Prof. J. E. Linscheid, Rev. Arnold Funk, Gustav Toews; Nomination Com.: D. C. Ewert, Rev. P. R. Voth, Rev. J. J. Plenert.

Rev. Rudolph Schmidt, Montezuma, gave the theme, "The Great Need of my S. S.—Spirit-filled Workers." The problems of a S. S. worker are varied and many. The S. S. is the church at work, and its purpose is to earnestly study God's Word, and to teach the fundamental truths. There is a great need for all officers, but especially the teachers, to be Spirit-filled. The Spirit-filled teacher has the spiritual welfare of his pupils at heart all through the week. The marks of a Spirit-filled worker are: experience, knowledge of Jesus Christ, faith in the Bible, love, patience and compassion and prayer.

Then followed a general discussion. The challenge, "Can a Spirit-filled worker care nothing about those round about him?" was thrown out.

The Halstead Male Quartette sang two selections, "In the Garden" and "Abide With Me."

The theme, "The Great Purpose of my S. S. —Winning Souls" was given by Mr. Charles Zuercher of the Swiss S. S., Whitewater. Soul winning is the greatest thing. With that purpose in view we will meet with success. We see much advertising these days. Is the pearl of great price listed too? A S. S. is like a lighthouse, showing the dangers and also the chance to escape. Make the S. S. roomy, by ever reaching out in grace, and safe in the doctrinal teachings. We need more prayer, power, tact, and witnessing at home and abroad. Will we permit our S. S. to drift in the streams of Modernism and Atheism?

In the discussion some thought-provoking questions were asked. Are we bill-boards? If so, what are we advertising? Are we spreading as much as we ought or do we stay in our own circles too much?

The reading, "Tommy's Prayer" was then given by the Emmaus S. S.

The West Zion mixed choir rendered, "Praise Ye the Lord."

The theme, "A Great Privilege in my S. S. —Mutual Edification" was given by Mr. Peter Andreas of the Zion S. S. , Elbing. How may we reach the goal set before us? First, by preparation of the leaders. Too much stress is laid on man's ideas and man-made helps. Why not lay more stress on God's Word? The teacher must prepare his heart and mind. Why not get up early Sunday morning to spend some extra time in the inner chamber? Second is the place of meeting. Classes should not be so crowded that one will be overheard by the other. All should be edified, the leader merely leads the discussion, all others take part.

After a short discussion, the forenoon session closed with a selection by the Hoffnungsau mixed chorus, and prayer by the Rev. J. H. Epp.

At 1:30 the afternoon session opened with a song service led by Isaac Balzer. Rev. P. H. Richert then led in prayer.

Discussion of the theme continued for a few minutes.

The pretty Prairie Male Chorus then rendered two selections in song.

The last theme, "A Great Duty—Obedience to Jesus" was given by Mr. C. J. Richert of the 1st Mennonite Church, Newton. To obey His commands, we must place ourselves under His power. Christ gave us the command to love one another. Bear another's burdens. Do not talk of the failures of others. Many come with a critical attitude. Our thoughts, conversations and actions determine our love within. Obedience should not be out of fear, but because we love. We gain salvation only by obedience, disobedience brings punishment.

A short discussion then followed.

Next was roll call. Each S. S. responded with a help or hindrance found in its respective school. 29, out of a total of 39, responded. Wichita was placed on the roll as a new member. A visiting member of the M. B. church also responded.

The results of the election were: chairman, C. J. Richert, Newton, Sec'y-Treas., Anna Epp, Newton, Retreat committee, Rev. Philip Wedel, Moundridge.

The Retreat committee reported that another Young People's Retreat would be held at Bethel College Aug. 18-28.

Rev. P. P. Wedel then gave an address on, "Spirit-Filled Men." 1. They speak with other tongues. They no longer speak the language of the world, but that of heaven. S. S. workers may use this language of righteousness, justice and peace. 2. They are fearless; fearless before men, magistrates and kings, but stand in awe before God and fearlessly speak of the merits of Jesus Christ. 3. They become witnesses of Jesus

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb..............................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance..................................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

Christ. They so present Christ as the crucified and resurrected one, that He becomes a part of the individual's life. 4. They have missionary zeal. Note Peter's soul-winning attitude. The missionary zeal is the thermometer of God. 5. They make the Godless become uneasy. Do the Godless feel at ease in our presence? 6. They become the means of salvation to others. The Lord wants to use us, but to be used, we must have the Spirit from on high. That will solve all problems.

The mixed Octette of the Christian S. S. sang, "The Lord is My Shepherd."

A recitation "Waiting" was given by the Tabor S. S.

The Resolutions Committee submitted the following resolutions and recommendations:

1. We thank the writers of the themes for the timely thoughts expressed by them, and would recommend that they be published in our denominational papers.

2. We thank the various singers for the inspiring messages in song, and the readers also for their selections.

3. We thank the local congregation for their gracious hospitality and for the use of their church building.

4. We thank Rev. P. P. Wedel for his instructive and inspiring address.

5. We thank our Heavenly Father for the opportunity to expend our energies in the bringing in of the Kingdom of God in Sunday School work and specifically for the favorable conditions under which this convention was able to convene and we recommend that as an evidence of our thankfulness towards Him, we all sing stanzas 1-4-5-7 of song No. 29 "Gesangbuch mit Noten."

All resolutions were adopted.

Recommendation 1. In view of the fact that still a number of our mothers and fathers have difficulty in understanding the English language, we, at the next session, recommend that at least one theme be given in the German language.

2. Due to the fact that there seems to be some misunderstanding regarding the relationship of the Beatrice S. S., and this convention, we would recommend that their desire to be considered withdrawn be tabled for one year and that in the meantime the newly-elected secretary secure all possible information regarding the situation and present it at the next session of the convention.

Both recommendations were adopted.

The present chairman suggested that the newly elected chairman shall appoint the committee on survey mentioned at the 46th convention, on record on page 244 of the secretary's record book.

A motion was made and seconded that a program committee be elected. Motion did not carry.

It was moved and seconded that the invitation from the First Mennonite Church, at Newton, for the 1932 convention to be held there, be accepted. The motion carried.

The offering amounted to $31.75.

After general singing and prayer led by Rev. Ratzlaff, the convention adjourned.

E. J. Neuenschwander, Chairman
Frieda M. Goering, Secretary.

REPORT OF THE OREGON S. S. AND C. E. CONVENTION

The Oregon S. S. and C. E. held their annual convention at Dallas, Oregon, May 17.

The theme of the convention was "The Hope of the Church or the Second Coming of Christ."

Homer Leisy, of Pratum, presided as chairman. The convention was opened by song service led by Rev. G. M. Baergen of Dallas. Homer Leisy of Pratum, led the devotional using I Thess. 4:13 to 1 Thess. 5:8 as the Scripture lesson, the prayer was offered by Rev. John Roth, Pratum.

I. "The Foundation of the Hope of the Church," was the topic discussed by Rev. G. M. Baergen, Dallas. He used I Cor. 3:11 for the basis of this topic.

A. How it is to be built.
1. To be solid, building to be connected with the foundation which is Jesus Christ.
B. By whom it is to be built.
1. One who knows how to do it. The Master builds our foundation.
C. When.
1. When in need, before some disaster takes place. Today is the time to build it.
D. Steps in building our foundation.
1. Virgin birth of Christ. a. Possible through the Holy Spirit. Christ laid aside the robes of invisibility and put on robes of visibility.
2. Crucifixion. a. Christ had to die. He is the substitute for the sinner.
3. Resurrection of Christ. a. Includes the body.

II. Music by the Dallas choir.

III. Recitation "He Shall Come" by Beulah Gerig, Pratum.

IV. What is the meaning of the Second Coming of Christ? by Enoch Zimmerman, Pratum. Acts 1: 9-11 was used as a basis for the answer to this topic.

A. The Second Coming of Christ does not mean the conversion of a sinner.
B. The Second Coming does not mean death.
C. It will be suddenly—as a thief in the night.
D. When He comes again He will bring His reward with Him.
E. The dead in Christ shall rise first, and those of His that are alive shall be caught up with Him in the air.
F. After the tribulation He will come with His saints to reign.

V. The song, "Will Jesus Find Us Watching" was sung by the Jr. choir of Pratum.

VI. Why we believe the Second Coming of our Lord is near. This topic was very well answered by Rev. J. C. Kaufman, Freeman, South Dakota. He read several verses from I John 3.

A. Christ gives us signs which predict it.
1. Sign of Noah—"As the days of Noah were, so shall also the coming of the Son of man be." Matt. 24:37. a. People indifferent. b. High state of civilization.
2. Marrying and giving in marriage. a. Moral factors leading to coming of the Lord.
3. II Timothy chapter 3. a. Men lovers of their own selves. b. Education saves no one; valuable in its place but can't take the place of salvation.
4. Commercial and industrial sign. a. Never so highly developed as now.
5. Financial conditions. a. Wealth accumulating in hands of a few. Not only in our country but in all others.
6. Religion. a. People are departing from the faith. Modernism—false teachers will be among you denying their Lord who bought them.
7. Unrest among people. a. Earthquakes, famines, etc.
8. Sign of God's chosen people. a. Jews everywhere are returning to Jerusalem. Fig tree also a sign of the times.
9. God's law and order of the universe. a. Law of completeness,—God has an order and harmony that He never oversteps. There are seven dispensations. "And Enoch also the 7th from Adam prohesied that the Lord will rule with His saints." Jude 14.

VII. "The Hero of the Cross" was rendered by the Jr. choir of Pratum. We were then led in prayer by Rev. J. C. Kaufman. This closed the morning session.

At the afternoon session Ernest Roth, Pratum, presided as chairman. He led the devotional using II Peter 3 for the Scripture lesson. Homer Welty, Pratum, led the song service.

I. Interesting reports of the S. S. work during the past year were given by Martha Gerig, Pratum, Alfred Rupp of Dallas, and William Bartell of Portland.

II. Music was given by the Portland choir.

III. Peter Schrag from Dallas spoke on "The Power of God in You for Salvation."

IV. Recitation was given by a girl from Portland.

V. Music by the Dallas choir.

VI. Miss Catherine Niswander of Portland, gave an interesting talk on the topic, "Why preach and teach about the Second Coming of Christ."

A. Scripture teaches it.
1. Will be literal, bodily, personal.
Over 300 references in New Testament alone dealing with the Second Coming.
a. We will be changed in the twinkling

of an eye. I Pet. 4:13, Rev. 1:7, Rev. 20:11-15, Rev. 21:1-6 and 23-27.

B. Jesus taught it. Matthew 25.

C. Key to an intelligent understanding of the Scriptures.

D. We are in the latter days.

1. Jesus will return when the whole world will be evangelized. Matt. 24:14.

2. When the Jews will bestir themselves.

3. People are so ignorant of the Second Coming of Christ that they are afraid of it.

VII. The Pratum choir sang "Forward in the Battle."

VIII. A lively and interesting round table discussion was led by Rufus Franz of Pratum. The principle question discussed being: Shall our program committee follow the course recommended by the international C. E. or what would you recommend. The Christian Service Quarterly was recommended for usage instead of the Christian Endeavor World, which we had used heretofore.

IX. Music by Dallas Orchestra, "His Coming is Nigh."

X. Recitation, "The Lord Shall Suddenly Come," by Edward Toeves, Dallas.

XI. A message on, "The influence of the Second Coming of Christ on our daily conduct," was given in an effective manner by Rev. J. M. Franz of Pratum.

A. Watch and be sober. Be saved now, watch and pray.

B. What shall we do while we are waiting for Jesus to come?

1. Be faithful and spread the Gospel.

C. How shall we act while in this present world?

1. Be patient, brethren, unto the coming of the Lord.

2. The reason there is such a great depression everywhere is that people lack confidence in each other, and are not at at all patient.

D. We shall be like Him.

1. We are to lead a life of purity, not live in any sinful way. Live lives that show we are living for Him, that we are walking with Him, and that we are looking for Him.

E. For whom is He coming?

1. For His own. a. If you are His own there need be no fear in His Second Coming. Our body will be changed like His glorious body. The believer is filled with joy, so his life should express much joy.

XII. Music was given by the quartet from Portland.

XIII. A song entitled, "Song of Triumph" was rendered by the Pratum choir.

XIV. The closing prayer was offered by Miss Catherine Niswander, Portland.

Alma Stauffer, Sec., Pratum.

CORRESPONDENCE

Reedley, Calif., June 4, 1931—I see that quite a number of people have taken the suggestion in my last correspondence to write more contributions to the Mennonite seriously, and lest these who have now made their contributions accuse me of not practicing what I preach, I feel constrained to tell the readers of the things that are going on in our church and community.

During the last month our young people have certainly enjoyed the privileges of inspiration and increased enthusiasm through conventions, for we have had a regular epidemic of them.

The first was the Mennonite California S. S. and C. E. Convention at Upland, which was attended by thirty-nine of our members and according to their report was exceptionally good. Following that we had the State S. S. Convention at Fresno, at which two nationally renowned men were the main speakers. Fresno being our County Seat and only 24 miles from Reedley, and Bro. Mueller being the President of our County S. S. Union, this convention was also largely attended by our people.

After this we had the Fresno & Madera Counties C. E. Convention at Madera, and at that too our church made a good showing as evidenced by the two prizes which our young people brought back. While those who attended these conventions received new visions and inspiration, we who stayed at home were not altogether without spiritual uplift, for beside the regular services, we had three visitors. The first was J. B. Epp, formerly of our Arizona Mission, who delivered a number of German and English addresses emphasizing prayer. One evening while he spoke in the Mennonite Brethren Church we had Rev. R. Whitaker, who was visiting a personal friend in Reedley, speak at our church. And following him Missionary P. W. Penner gave us a series of five addresses in which he told us much of their work in India. I had to miss some of Bro. Epp's sermons and the address of Dr. Whitaker on "The Church and the World Crisis," because I had gone to Berkeley to perform the marriage ceremony for Dr. Wiebe of Selma, and Miss Jansen.

I am sorry that I could not hear Whitaker for he believes, like myself, in a gospel that will eliminate war, and when our nation was about to enter the world war he called a protest meeting of ministers at Los Angeles, but the war hysteria had risen to such a point that he and a number of other ministers were arrested and put into jail. I wonder how many of you noticed the questionnaire in reference to war sent by the "World Tomorrow" to 19782 ministers in the United States and their replies. That has created quite a stir for 71% of them are opposed to war and 54% say they will not participate in another war. I wonder how many of them will change their attitude when the drums beat and the propaganda floods the country telling us that, "We must exterminate the barbarians who are threatening the civilization of the world." And how many of them will stand by their convictions, preach the gospel and go to prison? Already Gen. Douglas MacArthur, Chief of Staff, U. S. army, who will place before Congress a bill to draft immediately four million men and place seven million more in reserve and to conscript all industry at the beginning of the next war, has branded these ministers as traitors, and tells them that they should turn their attention to the individual sinner and rid the country of crime.

Wherever the next war begins, whether in Europe or Asia, the United States will be drawn into it as we were into the last because of our extended commerce, and when that occurs these ministers will not only be branded as traitors, but treated as such.

Again you find me riding my hobby of opposition to war, but since that is the historical position of our denomination, and one of the reasons for its existence, such remarks are not out of place in a Mennonite paper, especially since thinking people who are not Mennonites tell us that the next war will mean the destruction both of our Christianity and our civilization.

I was speaking of spiritual blessings and uplifts, and I am glad to say that these are not all of the past. At Lake Sequoia, a beautiful spot 5000 ft. high in the Sierra Mountains, 45 miles east of Reedley, will be held this week, the Mennonite Young People's Retreat, and because of the beautiful place in which it is held and the ennobling contacts made at such a place, I am glad that I do not have to miss this altogether for they have invited me to conduct the services next Sunday morning, and we contemplate going up Saturday afternoon.

Then, too, the Pacific District Conference with a good program and the presence of the Home Mission Board is to convene in Portland, the latter part of this month. Quite a number of our people will drive up to attend that, and I too will go if possible, for the purpose of enjoying the fellowship which I have missed for a number of years, and to surprise a Seminary Classmate of mine, who has charge of a large church in that city, and whom I have not seen for 38 years.

Our Daily Vacation Bible School started last Monday with four teachers and about 50 students.

The closing concert given by our Men's Chorus on Sunday evening May 24th, was somewhat marred because an unusual storm had put the electric lights out of commission; so that they had to sing the first half of the program by candle light. We all rejoiced with the chorus when the lights came on and the last half of the program was wonderful. While we have reasons to thank God for our Men's Chorus we are also thankful for our Ladies' Chorus and our Young People's Societies who gave us a splendid program on the Sunday evening of Mothers' Day.

Mrs. Neufeld, the widow of Rev. W. Neufeld, who with her husband did so much for their persecuted relatives in Russia, has had a serious operation in San Francisco. After a few weeks of recuperation under the care of her son, Dr. Henry Neufeld, at Bay Point, Calif., she returned to her home here last Saturday. We trust she may have a complete recovery.

Today our Ladies' Mission Society has its annual closing session. Dinner will be served, reports given, and several addresses made, the principal ones by Mrs. P. W. Penner of India, and Missionary J. R. Dirksen and wife of Arizona.

H. J. Krehbiel.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

*A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST*

Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

Sunday, June 28

My Attitude Toward Other Races in This Country. Gal. 3:26-29.

Somebody said, "Color lines cannot divide God's Kingdom, there will be no race in heaven but the human race." Another student of world history says: "I am convinced myself that there is no more evil thing in this present world than race prejudice." Lord Bryce tells us that race sentiment was practically unknown as a factor in history down till the days of the French Revolution. He goes on to say that the Romans had some reason to show contempt and snobbishness toward the subservient races but there is little trace of any such feelings. Evidently this sickness of race hatred is a modern ailment. How strange that it should be so strong when civilization and Christianity have so far advanced. Or have we been retrograding since French Revolution days?

In the Scripture Lesson:

Just like many down-town and aristocratic churches today look with scorn upon the colored worshipper so the Jews must have been dumbfounded when Paul wrote that in Christianity there is no race, nationality or sex. There will be one great brotherhood, bound together in their common Savior Christ Jesus. The Jews were accustomed to think that in being born into the Jewish race, a child of Abraham, physically speaking, they would thereby automatically become a member of spiritual Israel. Being a member of the white race is no guarantee of salvation, God is no respecter of races.

The all-important thing for any individual irrespective of race or sex is "to put on Christ." This does not mean a mere outward profession like one putting on a coat or any other outer garment but it does mean to assume the person and character of a follower of Jesus Christ, washed clean from past sins through the sufferings and death of Jesus Christ and empowered by this same Lord and Christ.

Booker T. Washington, was an outstanding leader. He was considered as such by all peoples and races. No race is all good nor all bad. No one individual is all good or all bad. Every living person has some good. We must come to recognize goodness wherever it is to be found. A great soul is considered great irrespective of the race, nation or clime in which he is found. Truth and greatness are universal, in this we see Christ is universal for He said of Himself "I am the truth."

It is common practice for propaganda and ignorance to try to portray whole nations and races as all bad, but a thinking individual will not be so gullible as to believe that, for that is entirely aside from the truth.

In national life we have come to think of those with lesser opportunities as being subservient. But we do not reason that way in the home. There the lack of opportunity calls forth better chances. We always favor the younger members of the family. Since the negro race is only about one half century removed from slavery, that should mean that we ought to be quite profuse with favors shown to them. When we stop to consider all things we must admit that the negro has made a remarkable advance in this short period of time. Note the progress which he has made since freed from the days of serfdom. He has increased the number of homes owned from 12,000 to 650,000, the number of farms operated from 20,000 to 1,000,000, literacy has increased from 10% to 80%, the number of teachers from 600 to 43,000 and his churches from 700 to 45,000. Opportunity must always spell responsibility.

We must change our attitude from "Keep him in his place" to "Give him the chance he deserves." If we will do this then the negro will make untold advances, lynchings will disappear over night and we will be more Christian. Is it not a shame and a disgrace that Christian American communities will permit themselves to be swept off their feet and be drawn into a mob spirit sufficient to tar and feather a fellow human being?

From 1885 to 1925 there were 4200 persons killed by lynching in the United States. Of this number 3182 were negroes. This makes an average of two persons a week for 41 years. The following is a description of one of these lynchings. I quote from "Jesus or Christianity" by Kirby Page.

"Men were sent into town for kerosene oil and chains, and finally the negroes were bound to an old stump, fagots were heaped around them and each was drenched with oil. Then the crowd stood back accommodatingly, while a photographer, standing there in the bright sunshine, took pictures of the chained negroes. Citizens crowded up behind the stump and got their faces into the photograph. When the fagots were lighted the crowd yelled wildly, and when it was all over they began, in common with all mobs, to fight for souvenirs."

Shame, shame on us, we of Christian America, how far removed we still are from "putting on the Lord Jesus Christ." We need to read and reread again and again Romans 12 and I Corinthians 13. Yes, God is love and if we are to be of His, we must show forth love to all men, even though their skins may chance to be black, they are our brothers in Christ, actual or in possibility.

THE SHIPSHEWANA RETREAT

The dates for the Shipshewana Lake Retreat have been set for August 3-13 which means that the opening date is on a Monday, when the leaders and Retreaters will arrive, register and in the evening get acquainted in a social way. The Retreat will end at noon on Thursday August 13. These dates have been agreed upon by the Retreat committee and the committee of the Brethren Church, in charge of their summer camping grounds which they call The Brethren Retreat.

We have a letter from Missionary Pannabecker since his arrival in America saying he would be at the Retreat and lead a course. The subjects he announces for his course are as follows: 1. Geography and history of China. 2. Religions of China, 3. History of Christian Missions in China. 4. Present political trends and attitude toward religion (Nationalism) 5. Mennonite Mission field in China. 6. Old and new in missions. 7. General Conference Mennonite mission organization. 8. Evacuation and results. 9. Present conditions in China. Rev. Pannabecker will also speak to the entire Retreat group at an evening session.

The expenses for the Retreat will be the same as last year, namely, $15.00 of which $12.50 is for room and board and $2.50 for registration.

Mr. F. J. Wiens, manager of the Mennonite Book Concern, at Berne, Indiana, will be present with a display of pamphlets, folders, books, etc., dealing with material and problems especially concerning and interesting young people. Much of this display will be for free distribution. The books that will be for sale will be a valuable addition to young people's libraries.

Now is the time for the leaders of our churches, pastors, Sunday School Superintendents, Christian Endeavor officers, to encourage the young people of their congregations to avail themselves of such an opportunity. Even from the viewpoint of the cost involved this Retreat should make its appeal. Where could one go for a ten-day period and combine all the features of such a Retreat including room and board for $15.00? The daily program provides everything that a vacation trip would include and in addition assures ideal surroundings and Christian influences. The benefits of the Retreat are not merely a relaxation from our usual routine of life but it offers something constructive and inspirational.

The best advertising a business man can secure is satisfied customers. The Retreaters at Shipshewana Lake last year are greatly enthused and we would suggest that they be consulted. When the committee suggested that the retreat period be shortened or that the Retreat be held some place else there was pronounced opposition to both. This seems to be good evidence that the Shipshewana Retreat has satisfied customers. We hope to have one hundred additional satisfied customers after August 3-13.

The Retreat Committee,
Miss Rachel Basting, Bloomington, Ill.
Rev. Earl Salzman, Topeka, Indiana
Mr. John Warye, Mingo, Ohio
Rev. G. T. Soldner, Goshen, Indiana
Rev. Wilmer S. Shelly, Wadsworth, O.
Chairman.

PREPARING FOR WAR

By Allen R. Fretz

This title may sound rather unorthodox. Our thoughts should be along the lines of attaining and preserving peace, but would it not be well to consider sometimes what our attitude as Mennonite young people should be in the event that our country be plunged into another war.

Some people tell us that future wars are inevitable. If we study history and compare the current events of the world with the past, it does seem possible and very probable that this country may again be drawn into the vortex of another great war. It is not my desire to be an alarmist nor do I feel pessimistic about the future of our land, but I don't believe that human nature has changed much within the last fifteen years. Not until the great mass of Christian people believe that wars are futile and sinful and are willing to put into actual practice this belief, will there come a lasting peace.

It is easy to talk against war when the nation is at peace but it is not so easy to take a stand against war when our friends and neighbors are war mad and the whole world is at battle. I recall a member of another church asking my father during the time of the World War why it was that the Menonites expected and received special privileges because they were opposed to war. He said that other churches are opposed to war too. My father replied that the Mennonites are opposed to war in war time as well as in the time of peace.

During the World War the young men of our faith followed several courses of action with regard to military service. First, there were those who refused service in the army in any form or manner. They were the so-called conscientious objectors—religious objectors is a better term—who refused even non-combatant service. In this class there were some who secured farm furloughs while others rather suffered imprisonment than help the Government in its needs for their fellow men in distress. Secondly there were those who were classed as conscientious objectors but who accepted non-combatant service in the hospital corps and other branches of the service designated by the War Department where they could serve without violating their conscience. A third class thought it their duty to accept full military service. They no doubt followed their convictions just as much as did the objectors to military service. Some of these willingly gave their lives in their country's cause.

Recently a life-long friend and Christian brother and I had the opportunity to compare our experiences during the war. He was among the first of our faith to be called for service and became one of that group of conscientious objectors which for such a long time was a most perplexing problem for the Government, the folks at home, and the objectors themselves. Later when the Government had determined on a definite policy with respect to these objectors, he was glad to serve in the Medical Department of the army. Those, who like myself, were not called until later, had a comparatively easy path to follow when our objections to military service were heard. Talking over our experiences made me wonder what our young people of today would do under similar circumstances.

Are the youth of the Mennonite church giving any thought as to what their attitude would be should they be called for military service? When our boys were drafted in 1917 there had been no special preparation or thought given to such a problem; consequently much trial and suffering had to be endured. In view of its experiences with conscientious objectors during the World War, it is certain that the Government will have a definite policy regarding objectors prior to the drafting of men into the army in case of another war.

My thought in writing this article is to set our young people to thinking about this matter. If they should be drafted for war, will they go with a fixed purpose in mind? Do they know why the Mennonite Church is opposed to war and to active participation in wholesale murder? Will the coming generation in our church be personally opposed to the bearing of arms? If they take a stand against active military service, will it be because of their own individual convictions or because their parents, ministers or elders tell them what to do? Should our young people get together in an effort to formulate a policy of concerted action in case of another war?

My personal opinion is that each individual should decide according to the dictates of his conscience what his attitude would be with respect to participation in warfare. But the conscience needs to be enlightened. Each individual should know in his own heart what is right or wrong. He should question himself as to what Jesus would do under similar circumstances and then act accordingly with a clear conscience toward God and his fellow men in spite of outside influence, ridicule or even persecution.

"HIGH POINTS OF CALIFORNIA CONVENTION"

• By Helen Lichti

We of California have just passed through a mountain-top experience in our annual Sunday school and Christian Endeavor convention. As we look back, we can point out a few high points which we have been able to take down into the valley and put into practice. Of what good are these conventions if we don't get something out of them which we can put into practice in our everyday living?

The theme of the convention was the thing which impressed me most, "That in all things He might have the pre-eminence." Col. 1:18. We should turn our lives over to Christ completely and let Him be pre-eminent. The opening address of the convention by Rev. Moore of the China Inland Mission made the meaning of this theme clear to us.

Conferences on Sunday school and Christian Endeavor problems gave us the practical side of the work. We were fortunate to have Warren Mendenhall and Ada May Visick of the State C. E. Union lead the conferences on Christian Endeavor work, while L. J. Horsch, R. Ewy and Miss Lavina Burkhalter presented the Sunday school work.

On Saturday afternoon we were permitted a "Glimpse of the Berlin Convention." Miss Emma Ruth, who had the privilege of attending this convention last summer gave us a very picturesque and vivid description of her trip and the thrill of attending a World's Christian Endeavor Convention.

The same evening we had the rare privilege of seeing and hearing a very interesting lecture on "The 1930 Passion Play." Dr. Fox of Pasadena wasn't satisfied just to see the play himself, but took some pictures of some of the main characters in the play and some of the outstanding scenes of this world famous drama and brought them back to show to those who were unable to go themselves.

The cantata, "Jesus Lives", as rendered by the Upland choir, was a very fitting close for the convention, which set Christ before us as the pre-eminent one. M. E. E. Yoder of Los Angeles is the newly-elected president of the conference for the coming year.

Someone asked President Roosevelt what he would say if he was authorized to speak commandingly to the young men of his day. His reply came without hesitation: "I'd order them to work. I'd try to develop and work out an ideal of mine, the theory of the duty of the leisure class to the community. I have tried to do it by example, and it is what I have preached; first and foremost, to be American, heart and soul, and to go in with any person, heedless of anything but that person's qualifications. For myself, I'd work as quick beside Pat Dugan as with the last descendant of a patroon; it literally makes no difference to me so long as the work is good and the man is thoroughly in earnest.

"One other thing I'd like to teach the young men of wealth, that he who has not got wealth owes his first duty to his family, but he who has means owes his first duty to the State. It is ignoble to try to heap money on money. I would preach the doctrine of work to all, and to the men of wealth the doctrine of unremunerative work."—C. U. Herald.

A unique Sunday evening service in the First Church, Philadelphia, Pa., was in charge of the Christian Endeavor Society. The main feature of the service was a debate on the question, "Resolved that business and professions offer opportunities for the ministry equal to the opportunities of the pulpit."

THE S. S. LESSON

June 28

Jesus the World's Savior: Suffering and Sovereignty.

Review

Golden Text: God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life. John 3:16.

LESSON 1. Jesus Teaches Humility. The whole life of Jesus was an example of humility. As the Son of God coming to earth to become the lowliest of the low he identified Himself with the race. It was a great humiliation. As the poorest of the poor, when He was the King of Glory, He again set us the example of being humble. The presence of the little child in the midst of the disciples was an illustration of proper humility. The child is natural, modest, believes without question and loves without selfishness. Those who seek the world's greatness forget that, in the eyes of God, all men are equal. He that supposes himself to be something has nothing to boast. What we are we are by the grace of God.

LESSON 2. The Prodigal Son. This is one of the most familiar passages in the Gospels. There are few of us who do not know of homes saddened by prodigals. The prodigal had comfort, advantage and affection on his side but he chafed under the discipline of the home just as many like him have done. The far country that looked so inviting became his ruin. The far country of sin is the ruin of all who abide there. He returned, confessed, was forgiven and restored. That is the biography of every restored sinner. The loving Father waits for and welcomes the erring one.

LESSON 3. The Right and Wrong Use of Wealth. All our possessions are entrusted to us as stewards. All things belong to God and are to be used as He would have them used. Wealth is rightly used when it is applied to the help and care of less fortunate ones and when it contributes to the building up of the Kingdom of God. Wealth is wrongly used when it is simply a means of self gratification. When consecrated to God our possessions bless. When selfishly held they only contribute to our own ruin. As stewards we will be called to an accounting. The good steward welcomes such an acounting for it will bring the Master's commendation. The unfaithful steward must some time realize that he has wasted his opportunities and that he must reap what he has sown.

LESSON 4. How to Pray. Prayer is the privilege of every child of God. Even the sinner may pray for mercy with the assurance that he will be received and forgiven if he comes as God would have him come. The Lord's prayer is not a mere magic form of word, it is a pattern. "After this manner pray ye." The poor widow's persistence won her case for her. The teaching is that if even an unjust judge would grant a petition to one in whom he was in no wise interested our Father in heaven who lives and is good and desires the happiness of His children will not turn a deaf ear to the one who in his need appeals to Him.

LESSON 5. Repentance and Restitution. Jesus turned aside in Jericho to note one who sincerely desired to see Him. The case of Zaccheus in human eyes would be regarded as hopeless. He was one of a class having a reputation for dishonesty and meanness, yet he was the one whom Jesus turned aside to help. He desired to see and know. He showed his repentance by making right the wrong he may have committed. He believed on Jesus and therefore showed it by his profession and life. Instead of the selfish person he was reputed to be, he proved himself the most liberal.

LESSON 6. Parable of the Pounds. Every one of us is entrusted with possessions, abilities, talents and opportunities. Some have more and some have less. They all belong to God and not to ourselves and are to be used as unto the Lord. No one has the right to use what God has given him for his own selfish purpose. There is surely to be an accounting some time when every one must give an account of his stewardship. We are now expected to be occupying until our absent Lord comes. When he returns he will sit in judgment and there will be the final accounting.

LESSON 7. Christ Enters Jerusalem as King. Jesus came to establish His kingdom. He was going to Jerusalem for the last time when He received kingly honors from those who are following Him. True, His kingdom was not to be an earthly kingdom, but, a king He certainly was and is. He came from a kingly line. It was predicted that He should rule over His people. Unlike earthly kingdoms He rules not by force but by the greater power of love. His shall be a kingdom without end. It shall embrace all nations and peoples.

LESSON 8. Jesus Preparing for the End. The Passover was the great Jewish memorial feast. It recalled not only the great deliverance from Egypt but also all that God had done in the past for Israel. The lamb offered in sacrifice indicated how the innocent must die for the guilty. Jesus in His suffering delivered the sinner and took his place as the offering for sin. The sacrifice symbolized the sacrifice of the Lamb of God. With the sacrifice on the cross the old sacrifices became a thing of the past. Jesus instituted the new Passover in the Memorial Feast of the Lord's Supper. The broken bread and the crushed grapes illustrated His broken and crushed body which should always be kept in memory.

LESSON 9. Gethsemane. Here Jesus resorted to prepare for the end. His mental anguish was the deepest and saddest of His experiences. Here He prayed for the cup to be removed if possible, but, here He submitted to the will of His Father. It was here too that the disciples slept and here the betrayer came to deliver Him to His enemies. Jesus made the will of God His supreme passion. It should be our chief desire to do the will of our Father no matter what the cost.

LESSON 10. The Crucifixion. It was the dark moment. Hell seemed to have conquered. It shows the awfulness of sin that would not hesitate to slay the Son of God. It shows at what price our redemption was accomplished. It also portrays to us the supreme love of God in that He spared not His only begotten Son. Here at the cross the precious blood of Jesus was shed for our cleansing.

LESSON 11. The Resurrection and Ascension. Death had no power over our Lord. He rose victorious over it. The resurrection indicates that we have a living Savior and not a dead Lord. It indicates that there is life after death. It proves that, when all the powers of wickedness have spent their force, God is still supreme. We have an eternal hope through the resurrection. The ascension assures us that we have an advocate with the Father and that He is coming again.

LESSON 12. The Sin of Causing Others to Stumble. We owe a duty to our fellows. We should so live that they will not be led astray. We ought to learn that it is our duty to so live as to set a right example to others. We ought in all things keep in mind that what we do may affect the eternal happiness of others.

PROGRAM FOR MIDDLE DISTRICT CONFERENCE

To Be Held in Noble, Iowa, Aug. 26-30, 1931

Conference Theme: "LOOKING UNTO JESUS"

Conference will be opened by the Conference Sermon on Wednesday evening by the President of Conference, Rev. W. W. Miller

Thursday Forenoon—Rev. J. E. Amstutz, Chm.

Worship Service—in charge of Rev. Adolph Friesen

The Church School in our Denomination—by Dr. E. G. Kaufman

The Task and Challenge of Religious Education Today—by the Iowa State Secretary of Religious Education Council

The Thursday afternoon and evening sessions will be in charge of the Young People of the Middle District

Friday Forenoon

Worship Service

Bible Message—"Through Christ to God"—by Dr. E. G. Kauffman

Music

Business

1. Receiving delegates' certificates
2. Minutes of preceding session by secretary
3. Order of the day
4. Appointment of Committees by the President

Topic, "Looking Unto Jesus for Our Faith"—by Rev. C. H. Suckau

Friday Afternoon

Worship Service

Bible Message, "Through Christ to God"—by Dr. E. G. Kauffman

Music

Business

1. Granting of complimentary votes
2. Report of Educational Committee
3. Report of Evangelization Committee
4. Report of Trustees

Topic, "Looking Unto Jesus in Our Economic Depression"—by Lester Hostetler

The **Friday evening** session will be in charge of the Women's Missionary Society

Saturday Forenoon

Worship Service

Bible Message, "Through Christ to God"—by Dr. E. G. Kauffman

Music

Business

1. Report of Bluffton College
2. Report of Witmarsum Seminary
3. Election of Officers and Committee Members

Topic, "Looking Unto Jesus for Peace"—by Dean N. E. Byers

Saturday Afternoon

Worship Service
Bible Message, "Through Christ to God"—by Dr. E. G. Kauffman
Music
Business
1. Recommendations
2. Choosing Place for next Conference
3. Unfinished Business

Topic, "Looking Unto Jesus for Our Salvation"—by Rev. P. A. Kliewer

The **Saturday Evening** session will bring an address by Harry E. Terrell, the Associate Secretary of the Middle West District of the National Council for the Prevention of War

The **Sunday** sessions will consist of a Communion service and some fine missionary addresses

CONTRIBUTIONS

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR MAY, 1931

For "News and Notes", Postage, etc.:

Sew. Soc., Summerfield, Ill., $2.55; Mrs. Helena Balzer, Moundridge, Kan., $.25; Mission Sew. Soc., Lehigh, Kan., $1.80; Sew. Soc., Goessel, Kan., $1; Swiss Sew. Circle, Whitewater, Kan., $2.

For General Treas. Foreign Missions:

M. M. Circle, Brudertal Ch., Hillsboro, Kan., $19.11; Miss. Soc., Reedley, Calif., $40; Ladies Aid, Butterfield, Minn., $25.

Miscellaneous:

Bethesda Sew. Soc., Henderson, Nebr., Orphan, India, $30; Miss. Soc. Upland, Calif., Orphan, India, $25; Do., Orphan, India, $20; Do., Two Biblewomen, India, $38; Do., Leper Work, India, $15; Mrs. J. C. Mehl, Upland, Calif., Biblewoman, India, $30; Ladies Aid, Butterfield, Minn., Biblewoman, China, $40; Do., Kai Chow Station, China, $25; Do., Cantonment Station, Okla., $25; Do., Harbin Refugees, China, $25; Miss. Soc., Reedley, Calif., Do., $10; Do. Gen'l Treas., Home Missions, $20; Do., Hutchinson Mission Bldg. Fund, $20; Johannestal Sew. Soc., Hillsboro, Kan., Do., $10; Bethel Sew. Soc., Fortuna, Mo., Ashland St. Mont., for clothes, $10; Salem Ladies Aid, Marion, S. D., Champa St. for clothing, $30; Onecho Mission Soc., Almota, Wash., Do., $10; Mission Sew. Soc., Inman, Kan., do., $10; Zoar Sew. Soc., Goltry, Okla., Basna St., for clothing, $15.70; Swiss Sew. Circle, Whitewater, Kan., Korba St., for clothing, $10; Do., Girls Home, Winnipeg, Canada, $10; Christian Menn. Sew. Soc., Moundridge, Kan., China for Bibles, $5; Miss. Soc., Upland, Calif., do., $10; Zion Sew. Soc., Elbing, Kan., do., $8.25; Sew. Soc., First Ch., Beatrice, Nebr., do., $18; Jr. Miss. Sew. Soc., Henderson, Nebr., Pannabecker Auto Fund, $25; total, $586.66.

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

DEATH

Siemens—Our father, John F. Siemens, was born February 3, 1859 at Furstenwerder, South Russia. He was one of ten children born to the union of Johann Siemens, for many years teacher in the Furstenwerder village school, and Maria Froese. Four of the children preceded him in death in their childhood, ranging in age from two to six years and passing away within a space of four days. He came to this country with his parents and five sisters in 1874 where the family settled in the neighborhood of Buhler. Upon his confession of faith and baptism he was received into the Hoffnungsau Church August 24, 1879 by Rev. D. Gaeddert and by him united in marriage to Sara Franz on February 24, 1881.

His home training manifested itself remarkably all through his life and not only became a strength in his own circle but its influence went out into religious, civic and social life of every community in which he lived. He reared his family of twelve children almost entirely on a farm five miles southeast of Buhler with the exception of nine years on a California farm at Reedley. He went through the usual pioneering circumstances common to early settlers.

On January 9, 1931 the fatal stroke came and maimed him so that all he could do was breathe and drink. In this condition without saying a word he remained until his death, at 10:40 a. m., June 8, 1931. "A struggle, but a glorious victory for him." He brought his age to 72 years, 4 months and 5 days. He is survived by 11 children, 40 grandchildren and 4 great-grandchildren.

Beery—Martha Beery, nee Schrag, was born at Moundridge, Kansas, on May 7, 1906, as daughter of Mr. and Mrs. Jacob H. Schrag. On the 15th of May, 1921 she was baptized and accepted as member into the First Mennonite Church of Christian at Moundridge, Kansas.

On the 7th of April, 1930, she was united in holy wedlock to Thomas Beery. To this union one child was born. They established their home for a while at Johnson, Kansas, and later moved to a farm at Garden City, Kansas. Here they lived for a few months only when on May 14th, as the deceased was active with her home duties, through the explosion of a gasoline stove fire broke out, destroying the home with its contents. Her own clothes afire she quickly grasped her baby and carried it to safety. The baby suffered some burns, but the mother suffered severe burns. She was rushed to a hospital at Garden City and all that was possible was done for her, but in a few hours she passed away. She died on Thursday evening, May 14, 1931, at the age of 25 years and 7 days.

She leaves to mourn her early departure her bereaved husband, her infant son, her parents and three brothers besides a large circle of further relatives and many friends. One brother passed to the beyond before her in infancy.

Funeral services were conducted on May 17th from the First Mennonite Church of Christian at Moundridge, Kansas, with the pastor, P. P. Wedel, in charge.

JOTTINGS

The pupils of the West Swamp, Pa., church Sunday school provided a program for Children's Day in the form of a pageant with the Juniors and Intermediates participating. The pageant presented was, "The Castle of Life", illustrating the four-fold life.

Brother D. Rempel, a graduate of Bluffton College, has for several months been circulating among the Mennonite churches in the interest of the Mennonites in Russia who are so terribly oppressed at present. He has appeared in many churches of the Eastern District Conference lately telling in his impressive way of the awful conditions confronting our brethren in that unfortunate country.

The Adult Class of the Bethany church, Quakertown, Pa., celebrated its 15th anniversary. The church was filled with appreciative friends and members, There were two outstanding features. The general secretary of the Pennsylvania State Sabbath School Association, Mr. Myers, gave an address and the Men's Chorus of the M. B. C. church of Bethlehem rendered several selections of sacred music.

One of the interesting exhibits shown on the bulletin board of the Upland, Calif., church was a picture taken of the Eastern District Conference at Allentown, Pa., last May. The California brethren were able to recognize many of those pictured. Our General Conference spreads across the Continent and so many mutual friendships reach from the Atlantic to the Pacific

Rev. W. S. Gottshall, of Quakertown, Pa., who is Secretary of the Home Mission Board of the General Conference, will attend a meeting of the Board held in connection with the Pacific District Conference to be held in Portland, Ore., Oregon, June 29-30. On his way to the coast he is visiting churches in South Dakota where his former charge is located. He also will visit the church at Odessa, Washington, where he will speak at the Retreat. He expects to be home about July 9.

Eden church, Schwenksville, Pa., Rev. Freeman Schwartz, pastor, has had an unusually active month. A number of the members attended the Fundamentals Convention held in Philadelphia. There was an exceptionally good Community Song Service held in the Indian Creek Brethren church which many of them attended. The Sunday school had an interesting visitor in the person of Mrs. Sperling, who gave an inspiring address on "Mother's Responsibilities." A successful course in "Expert Christian Endeavor" has been conducted under the leadership of Morris De Haven. The pastor preached several notable sermons, one on "Some Women of the Bible" and the other on "Recognizing Our Earthly and Heavenly Citizenship." He had charge of the installation of the North Penn. C. E. branch officers held in the Huntingdon Valley Presbyterian church.

The Swamp, Pa., charge continues holding midweek prayer meetings by turns in the several churches of the charge. The meeting for June 17 will be held in the summer cottage of Daniel Landis in Perkasie Park.

Zion church, Elbing, Kan., the members remained after service several Sundays ago to congratulate the pastor, Rev. H. J. Dyck, and render a short program on his 51st birthday. The Ladies Aid Society then made their contribution by serving a sumptuous dinner in the church basement.

The Wadsworth, O., church, Rev. Wilmer Shelly, pastor, combined a special infant consecration service with Children's Day exercises. Open house was observed in the afternoon and evening at the parsonage, members and friends inspected the parsonage. June 5, Mrs. Emma Shelly was honored on her 82nd birthday with a dinner given in her honor by the Ladies Aid Society.

Since the World War the Quakers, because of the relief they administered in Germany after its close, are held in high regard and a number of Quaker meetings have been stablished. In Krefeld, the city from which our Mennonite pioneers came to Pennsylvania, a Meeting has been organized. The Mennonite congregation in that city is sharing the use of its church with the Quakers.

Rev. E. A. Sommer, of the Central Conference, who is serving in the Belgian Congo as a missionary under the Board of that conference met with an accident last Christmas eve suffering a hurt that developed into a deep-seated tropical ulcer so that an operation was necessary. The case was a serious one but it is now reported that he is improving and able to walk on crutches. By this time it is expected that he is back again at Charlesville.

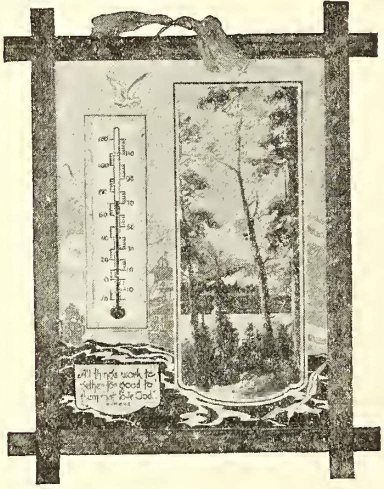
The First Mennonite church of Newton, Kan., is preparing to conduct a Vacation school. The classes will be held in the McKinley School. Children of non-members will be welcome to attend with those of the members. A "Buss" will be used to bring children living in the northern part of the city to the school. The choir of Hesston College gave a concert in the First church last week.

Our Missionary Doctor H. E. Dester, writing from Basna, C. P. India, says: "The work here is much as usual. The Moyers are planning to leave for the Hills next Monday. Mrs. Dester has to go to a teachers' meeting at Janjgir. I expect to take them to Raigarh. Mrs. Moyer has a rather severe ringworm infection. I trust it will not detain them. Several weeks ago I had the same unhappy experience. My left thigh and about half of my leg were involved. The hot weather is upon us. The ringworm and several other species of sickness made me think of going to the Hills, but I feel quite normal again and prepared for the hot season."

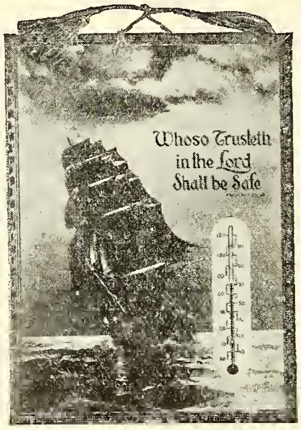
Scripture-text **GLAS-KRAFT** Wall Mottoes

An entirely new and different type of religious sentiment wall motto

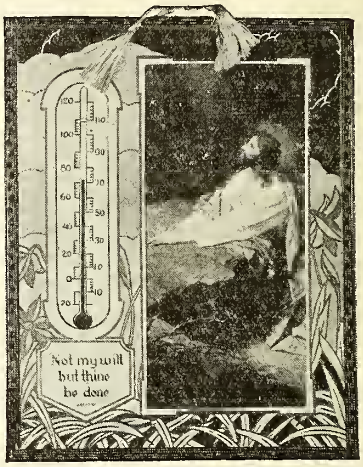
The finish and workmanship is excellent on this popular line of home mottoes. The thermometers are guaranteed accurate. Each motto has glass protection, a sturdy frame, a tasseled silk cord and neat gift box. (An ideal gift or reward.)


All things work together for good to them that love God.

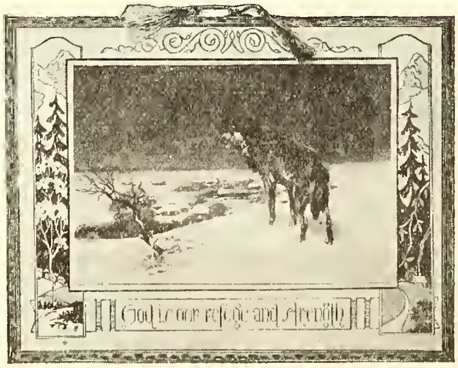
No. 683W—A beautiful scenic view with four inch thermometer. Mission style wood frame, size 6x8 inches. **Price $1.00 postpaid.**


Whoso Trusteth in the Lord Shall be Safe

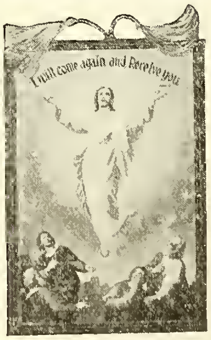
No. 686—"A Ship at Sea" Marvelous colors. Three inch thermometer. Comforting text. Silvery frame, size 6x8. **Price 95c postpaid.**


Not my will but thine be done

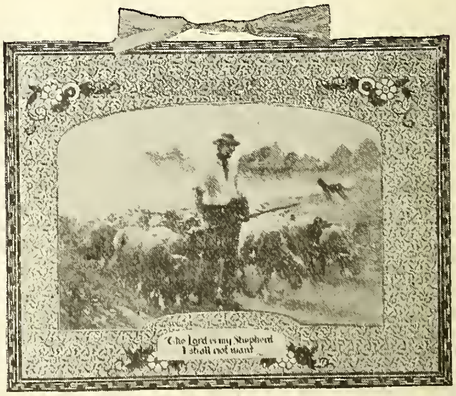
Glas-Kraft No. 795—Size 7x9 **Price $1.10 postpaid.**


God is our refuge and strength

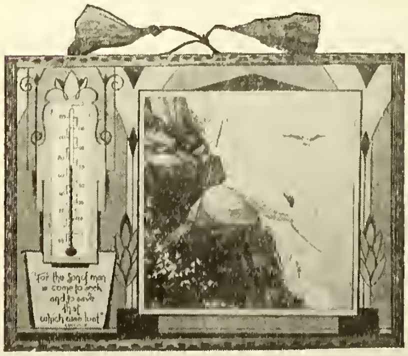
No. 792—"The Lone Wolf" A strong text and an ever popular picture. Blue enameled frame, size 7x9. **Price 95c postpaid.**


I will come again and Receive you

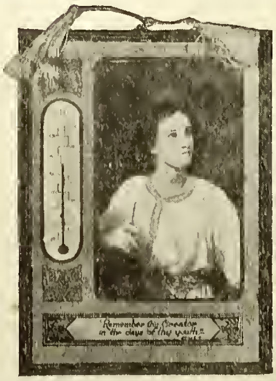
No. 406, "Ascension" Comforting text Brown frame. Size 4x6. **Price 60c postpaid.**


The Lord is my Shepherd I shall not want

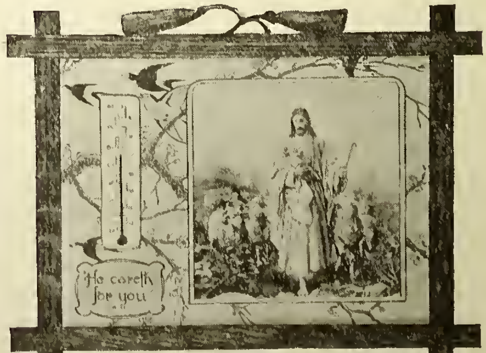
No. 790—"Shepherd Scene" This restful picture and text set amidst a richness of color. Blue frame, size 7x9 inches. **Price 95c postaid.**


For the Son of man is come to seek and to save that which was lost

No. 682—"The Lost Sheep" The text, Luke 19:10, surely fits the picture. Colorful background. Red frame, size 6x8. **Price 95c postaid.**


Remember thy Creator in the days of thy youth

No. 573—"The Boy Christ" The text, Eccl. 12:1, makes it fine for children. Size 5x7. **Price 85c postpaid.**


He careth for you

No. 684W—"The Good Shepherd" This text and picture in the wood "Mission Style" frame is excellent. Three inch thermometer. Size 6x8. **Price $1.00 postpaid.**

Send money with your order direct to THE Mennonite Book Concern, Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI BERNE, INDIANA, JUNE 25, 1931 No. 26

EDITORIAL

An event of more than usual interest will take place at the Plymouth Church, Seattle, Washington, this month, when it is planned that the proposed union of the Congregational and Christian denominations will be consummated. A constitution for the general council of the union will be submitted for adoption and, following this ratification, officers will be elected. The union, which is expected to be completed, was approved by both denominations at separate conventions in 1929. The united communicant membership of the two fellowships is 1,052,924. The number of churches 6,670.

Such a union, as the one described above, will mean much to both churches. It will eliminate duplication along all the lines of church activity and enable the united body to present a stronger front. Other unions of churches more closely related than Congregationalists and Christians are likely to follow in the future. The regrettable thing is that church organizations with fundamentally the same historical and doctrinal background seem to be well satisfied and remain content in flocking by themselves. Our own Mennonite church could much better impress its fundamental principles upon the world if it could show a united front. There is neither good business nor good judgment in maintaining the existence of a number of Mission Boards and other like activities for the spread of the Kingdom when one strong one would be more efficient and could undertake a larger field. "The field is the world" why not prepare ourselves to reach out into the larger world instead of keeping ourselves confined to little corners because we, of the same spiritual ancestry prefer to regard one another with suspicions and often thread-worn prejudices?

Lovers of law and order have been led to feel that, after all the law is supreme and the few lawless men who have organized everything in crime from bootlegging to murder cannot go on forever defying law and decency. The rounding up of the arrogant "Racketeers" in Chicago, the other day, including their most powerful leader and his assistants shows what may be done when our Government means business. That these outlaws have pleaded guilty with the hope of getting a lighter sentence indicates that they fully realize that, while they may defy and corrupt local authorities they cannot hope for anything but stern justice when the powers that be in Washington are really in earnest. The pity of it is that the machine has moved so slowly and that the country has had the humiliation of seeing these gangs go on with their program of crime so long. We do not believe that a sudden drastic effort on the part of federal officials will settle all organized crime in a day, but, we do believe that the example will be a healthy one and that critics who have been saying that our Government is incapable of dealing effectively with crime cannot be as cock-sure in expressing their opinions as once they were.

In the year 1930 when the unemployment situation was acute, according to reports for which the Standard Statistics Company, the dividends paid by industrial, traction and railroad corporations amounted to $318,600,000 more than those paid in the prosperous year of 1929 while at the same time, the index of factory payrolls decreased about 20% from the total paid in 1929. It is maintained that, in many instances, dividends were not paid from earnings but out of surplus or reserved. In other words, the employers protested their dividends against the rainy day but no provision was made for those who earned the surplus. This is one of the instances where our industries regard their property of more importance than the lives of those who create the property for them. The ox has a natural right to sustenance from the corn he treads out, but the man is a mere tool to be worn out and discarded. Another ox costs money but another man can be gotten and worn out and then discarded as often as circumstances warrant it to the advantage of the employer. It is just such a condition that is creating a situation that may end in the overthrow of our institutions and perhaps result in the final loss of all the wealth that heartless greed has accumulated for the benefit of the few non-producers.

An auto ride over splendid Lancaster County, Pennsylvania, the other day, called to our mind what was said of the early Swiss Mennonite colonists who took up their abode there more than 200 years ago. Acre for acre it is the most productive county in the United States. The great barns, the blooded cattle, the fields just teeming with productivity and the comfortable towns, villages and homes make one feel that here is an Eden as nearly perfect as the hard work and intelligence of man can make one. It was said that the first settlers to take up the land were Irish and English but they soon became discouraged because the land was so hard to clear. There were, they said, too many tall trees and the brush grew too thick. It was the sturdy Swiss Mennonites who sensed that a country that could produce tall trees and dense brush could also produce magnificent crops. Accustomed as they had been, to squeezing a living from the mountain sides of the old country they hailed with joy the opportunity to apply sweat and brawn to the land and make it blossom as the rose.

NOTICE TO THE CONGREGATIONS OF THE GENERAL CONFERENCE

The Business Committee of the General Conference of the Mennonites of North America hereby requests all workers in the churches, whether ministers or laymen, to send in timely subjects for discussion at the twenty-sixth session of the conference.

Standing Boards and Committees are especially requested to furnish material which should be presented to the conference for discussion in a special way through papers or other means.

The conference is to convene somewhere within the bounds of the Middle District during the late summer of the year 1932. The definite time and place have probably not yet been determined.

The Business Committee should like to enlist the prayers of the congregations in behalf of the coming conference in order that God's blessing may rest upon its deliberations and the Holy Spirit direct all of its proceedings.

May the conference provide a channel through which God's will may be done among us and by us to His glory and the upbuilding of our Mennonite denomination.

In the name of the Business Committee,
E. J. Hirschler, Secretary, Bluffton, Ohio.

THE EVANGELISTIC TOUR OF THE BIBLE SCHOOL STUDENTS

W. F. Unruh, Janjgir, C. P.

Several months ago I wrote an article in which I told of the Bible School at Janjgir. I believe I mentioned at that time that we planned to take the student group out into the villages of the district for evangelistic work after the close of the regular school work. Perhaps you will be interested to hear about this touring work.

We had our first camp in the village Sevai. Here we remained for two weeks. We made it our aim to work as intensively as we might in one center, and so we centered our activities in this village. For two weeks there was a meeting in the village every evening with the exception of one evening when the rain spoiled it for us. In these evening meetings we followed a program that was worked out on a teaching-revival basis. In the mornings we often went to the village for personal work. Since it was harvest time it was difficult to meet with groups during the day. The only time we could get groups together in the villages would be during the noon hour when the people would come back from the fields for their noon meal. So we planned our day's work accordingly. About ten o'clock we would eat our meal and then go to the neighboring villages in groups for preaching. We went in time so that we were there when the people came in. Invariably we had a crowd of listeners. It is very encouraging the way the people listen and receive the Gospel. If only we could visit these villages oftener! Rev. Asna and I had divided the work between ourselves. He managed the work of the day and I had charge of the evening work. He had planned the work so that each neighboring village would be visited at least three or four times.

The evening meetings were held in front of the Malguzar's house. Close by under a tree stood a Hindu idol which remained quite undisturbed in spite of the fact that large numbers of his worshippers were daily listening to the Gospel. Sometimes folks would worship before this idol while the meeting was going on. The Malguzar remained very friendly and cordial; for which we were very happy.

We had our camp on the out-skirts of the village. About seven o'clock in the evening, we would start out for the village in a group singing as we went. This would draw quite a few people. When we arrived at the place I would play a few songs with the trombone and soon the folks would be out, because this could be heard all over the village. Almost invariably we had a big crowd. Miss Nickel let us use her phonograph. To get the crowd so settle down we would play a record or two and soon the people were quiet. The first two evenings we showed the sterescopic pictures of the life of Jesus and briefly told the stories of His life as a background for our further work. After this we began our teaching program. We had selected certain Bhajans, a number of great Bible stories, and certain vital spiritual truths that we tried to get across to the people. According to our program we first sang a few Bhajans. Then we reviewed the story of the previous evening. This review was followed by a little sing-song in which the villagers took part. We taught them a few selected songs. After this the new story was told which was usually closed with a special appeal to consider the claims of Christ to their hearts and lives. The people received this work so well that soon everywhere the folks were singing our songs and talked about our teaching. During the day we would hear the people who worked in the field sing the songs we taught them. After the meetings when the folks walked home they would sing Christian songs. The meetings became so popular that the people left their work in the harvest field early to attend them. The children especially enjoyed to sing our songs. This finally alarmed the people and so the children were forbidden to come. The grown folks came, however, to the very end of our series of meetings. Several times toward to the end of our stay at Sevai lay Christians from Janjgir came to visit us in the camp. These we gave an opportunity at the close of the meeting to give a personal testimony of what Christ had done for them. To these testimonies the people listened very attentively. In the last few meetings we made our appeal to give their hearts and lives to Jesus very personal. We had hoped that at the end of our series of meetings there would be some inquirers and perhaps some definite decisions. No one came for further instruction although the people took a keen interest to the very end. We can only hope and pray that the seed that was sown will grow and that in due time fruit will be realized. About three weeks after the close of these meetings, Rev. Asna went through this village and the people had told him that the village folks were still singing our Bhajans. Perhaps the Spirit of God will be able to use them to bring some people to the conviction of truth and to salvation in Christ. It is our plan to go to that village again in a few days just before the hot season to water what has been sown, to do follow-up work. We still hope and pray for results.

There is a young man in that village who withstood us in the beginning, perhaps because of a grudge in his heart. He had lived with the Christians in Janjgir and Champa for several weeks under the pretense of being an inquirer. For several weeks he was fed free. When he was asked to work an hour or two daily for his food he refused and ran off. This man at first spoke against us, but at once his mouth became so sore and swollen with a syphilitic sore that he could hardly talk. We believe the Lord closed his mouth. He himself later confessed that it was a result of his withstanding the Lord.

From Sevai we moved our tents to the village Pakaria where we worked for two weeks on the same plan described above. The work did not go so well here because of some adverse circumstances. One of the difficulties was that it rained so often. Another unfortunate thing was this that there is a big quarrel between the village owners and the villagers. Since we had our meetings in front of the malguzar's house many people did not come because they were enemies with him. A third difficulty came to us in this that during the two weeks when we were in Pakaria the life story of Krishna was shown in drama form in two of the neighboring villages. This drew many of the people. Hence our audience shifted all the time. It was a real

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb..............................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance..................................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

handicap. Although we could not put our program across as we had planned it, still we believe that the people were stirred because we found the villagers sitting up as late as midnight discussing the Guru Jesu Masih.

The students worked very hard and zealously. The tour although short was a valuable experience for them as they themselves testified. To see these young people work as they did gives us a lot of courage and the confidence that by the grace of God the work of the Lord will go on.

RELIEF NOTES

By Levi Mumaw.

In a recent correspondence with one of our editors there was given a suggestion that since the first of July is Canada's Dominion Day, commemorating the union of the provinces into one group, in which our people enjoy the blessings of God and freedom of worship, and the fourth of July is the day for the United States to celebrate the independence of the country and the religious liberty of all of her people, that the week beginning with June 28 and continuing until July 5, be made a week of prayer for the oppressed and suffering brethren in Russia. The suggestion was brought to the attention of one of our Church Conferences and a resolution was passed giving consent to the appointment of this week as a special prayer week. The time has not been sufficient for other conferences to take this action but the suggestion is here passed along and a general plea is being made that Christians everywhere remember those who are oppressed and are suffering in Russia as well as to remember the struggling ones who have been permitted to find other places of abode and who are still needing our sympathy and help.

In connection with this special week of prayer the burden of the suggestion made by brother was that as the Children of Israel were under sentence of death and the people were asked to pray that deliverance should come to them from the Lord, so may we pray for a deliverance to come from the Lord. We should not pray for judgment to come on the Government, nor should we pray that these poor suffering ones should rise up in rebellion against their country; but we should pray that they may hold fast to their faith and be true to their God, and to wait with patience the Lord's time and means of salvation.

In behalf of those who have escaped these sufferings and have been able to reach other lands, we should not forget their struggles in the establishment of their new homes. We dare not forget those who have not yet been privileged to reach their new destination. Recent reports from Germany indicate that the larger part of the refugees who have been detained there may soon be privileged to sail for Brazil and Paraguay. According to the report, 214 are listed to go to Brazil and 58 or 59 to Paraguay. Those going to Brazil are being supported by special credits, the Holland immigration organization, etc. Permission had been granted by the Mennonite Central Committee to those who could not pass the medical examinations required by the Brazilian Government, to go to Paraguay on their account. A part of this expense is met by special grants from the German Red Cross and another part by special credits by the steamship lines and the German Government. There will be a certain portion, however, that must be met by direct assistance in cash, the details of which have not all been worked out.

In assuming this obligation it was a choice of allowing these unfortunate ones to remain in Germany indefinitely at the expense of our relief organizations or to accept the further responsibility of assisting them to Paraguay. The latter course was taken and we trust the necessary funds will be available as they are needed. We invite each relief organization to have a part in this effort.

No permanent relief is yet in sight for those at Harbin, China. Funds are available for temporary relief, but no definite solution for their emigration has yet been reached. Efforts along this line are being continued and we hope to be able to report more favorably in the Lord's own appointed time.

The following contributions have been received for the hospital in Paraguay since our last report:

Henry Dirks, New York, N. Y.	$5.00
Henry Wiens, New York, N. Y.	5.00
Mrs. A. Wiens, New York, N. Y.	5.00
Jacob Neibuhr, New York, N. Y.	10.00
Herman Neibuhr, New York, N. Y.	10.00
Frank Janzen, New York, N. Y.	10.00
By Waldamar G. Everet, Leacock, Pa., from Russian Mennonites in Lancaster Co., Pa.	58.50
Amount previously reported	205.50
Total to date	$304.00

A cable from Bro. G. G. Hiebert dated June 16 from Asuncion, Paraguay, indicates that their estimate for the needs of the colony for the next three months is four thousand dollars for the purchase of food supplies which they need to supplement what they have raised. He included in the cable, "Health satisfactory," which will be appreciated news to the many friends of the colonists in this country. While the sum asked for is a considerable amount, it is encouraging to note the difference of this request as compared with the $6,000.00 and more per month required during the earlier period of the work. The colonists are not only working to become self-supporting but to be able to also return the amounts sent to them by way of support and equipment after a period of two or more years from the time they have reached the colony. We dare not neglect them at this time.

Scottdale, Pa., June 17, 1931.

SOUGHT AND FOUND

By H. J. Brown

Mrs. Lin is the wife of a respectable citizen of the city of K'ai Chow. From early days she was religious as her other Chinese sisters; but later she became a zealous devotee of the gods. The family was very poor, but notwithstanding that, many a dollar was spent for incense. She walked long distances to temples and places of worship. Shih-ba-li-gu-duei Temple is six miles out of town, but often she would go over there to worship. Hsuen Hsien Mountain is thirty miles away. Annually a great religious fair takes place on that hill, because the grandmother temple is there. Notwithstanding that women had and even now have a greatly inferior position to that of men, the grandmother on the father's side is most honorable. The word, "nainai" carries weight, and while there are many "nainai" temples of small size throughout the country, here on the Hsuen Hsien Mountain there stands a very large one, dedicated to this goddess. Besides many other blessings that she may bestow, she will take pity on childless parents and give them their desire. In order to make the matter more appealing and more assuring to the eye, the clever priests in concoction with greedy merchants have porcelain dolls in natural baby-size at hand for those that meet the requirements in sacrifice, so that they can even while anticipating the real baby to come, carry off one of these as an early assurance that in due time the other will appear.

To this place Mrs. Lin also made her annual pilgrimage. When she lacked money for this long and expensive trip, although she already walked both ways, she pawned her winter clothes and got along with her scanty summerwear, for the trip had to be made, the incense burned and the prostrating performed. Howbeit with a heavy heart full of sorrow and with the same unbearable burden of sin she returned. Nothing could take away this mortifying conscience of sin and its inevitable curse. As man sees it, it just so happened one day, that while she was returning from the temple, she passed through the San Chieh Miao street, and some people told her, that there was a Gospel hall on that street with a meeting just being held. Somehow she ventured to go in. The ladies there found a seat for her. This day for the first time in her life she heard the Gospel message. After the meeting the wife of the evangelist took her by the hand and with kind and sympathetic words made a lasting contact, which later grew into real friendship. She always wanted to hear more of the Gospel, and she craved for the realization of the salvation in Christ Jesus; but she dared not let her husband know of the new religious contact that she had formed, for she had reason to fear that he would strongly oppose it. So she attended the meetings secretly. This went on undisturbed for some time, during which time she experienced the grace of God in her heart.

The big burden rolled away, and in came sweet peace and great joy.

One day her husband picked up a bunch of tracts, which she had brought home. They were ordinary colored paper gospel tracts. One glance at them convinced him of her doings. In a fury he raged at her for worshiping foreign gods. He grabbed the tracts, tore them in a thousand pieces and cursed her with the awfulest words and phrases of the Chinese language. In order to avoid being beaten up, she ran into the back-yard and then into the neighbor's yard. As customary the neighbors all came running in interceding, and thus through their mediation the matter was temporarily lain by. But the issue itself was far from being settled. The promises that the neighbors made for her she surely couldn't carry out. She now lived in daily fear, for the least thing might bring a re-occurrence or something even far worse. The explosive was there, and a little spark carelessly dropped might at any time bring a terrible explosion. Then too, her husband began to watch her rather closely, so that she could hardly find a way of attending meetings any more. However, the message had taken root in her heart, and an occasional visit to the Gospel hall with the friendly calls of the evangelist's wife nourished the seed sown, and thus her faith grew and became stronger day by day. A secret believer she was, and that she could remain; but she longed for more. She wanted to follow her Master in the open, and enjoy the liberty and fellowship of the Christians. Then too, how she wished that her husband would come to Christ and be saved. Often in the hour of the quiet night she would lie on her bed crying bitter tears, so that the pillow would be all wet before she could fall asleep. During the day she tried with double faithfulness to win her husband. She tried her very best to serve him, and thus win his confidence; then again many hours of the night were spent in prayer for him. The first days and weeks were the most trying ones. Later, although he had nothing left for the new religion, his earthly needs were so much better taken care of, that he couldn't force himself to take more stringent measures. As the days and months went by this living Epistle always before him exerted such an influence, that he finally could not find words or strength to oppose it. At first he overlooked her attending the meetings and later he openly allowed her to do so. That surely was a great victory won through the grace of Christ. Several years later she applied for baptism, and after having received careful instruction this was granted. The question, however, arose, "What will her husband say to this?" When the evangelist approached him on this matter, he consented not to hinder her from being thus received into the church. For her this was the greatest day in her life. Her cup was surely running over. The joy seemed to have no bounds. Oh, that her husband would only realize what it meant to be saved!

One Sunday, when she had hurriedly washed the dishes, and was just getting ready to go to church, her husband turned up around the corner with the words, "I guess I will go along with you to church." That morning while the two walked together, to church, everything seemed to her like a dream, it was simply too good to be true. And thus it continued. Acquaintances were rapidly made and new friendships formed. It didn't take so long until the last signs of idolatry in the home disappeared. Somehow his former hardened heart could not stand the soft and gentle contacts for any length of time. Finally he has definitely accepted Christ as his personal Savior. Twice he has already been attending the catechism class. Most likely he, too, will soon be baptized and received into the church as a sinner saved by grace.

CORRESPONDENCE

West Zion Church, Moundridge, Kans.—A reception was given by the West Zion Church on Friday evening, June 11th, in honor of Missionaries Rev. and Mrs. P. A. Penner, who have just returned from India. A short program of welcome was given with Rev. P. K. Regier as leader. Rev. Regier read the 121st Psalm and offered prayer, the Men's Chorus then sang a number and words of welcome were extended by Mr. E. E. Lehmberg and Mr. F. D. W. Meyer, deacons of the church; the young people were represented by Gladys Regier, a Junior, in a welcome song, and Miss Ruth Schmidt, an intermediate in a musical reading entitled, "Home." Responses were then given by Mrs. Penner and Rev. P. A. Penner. The Men's Chorus sang the closing number, after which the congregation and guests of honor gathered on the lawn for a social hour and refreshments. All were happy to meet and greet the Penners before they left to spend the summer in Mountain Lake, Minn.

Rev. and Mrs. Penner and daughter Mariam, and Rev. Mrs. F. J. Isaac and son Donald, left for the north Friday morning, June 12th.

The West Zion Church, Moundridge, Kans., on Pentecost, received into its membership, ten young people by the Holy Rite of Baptism; the following Sunday, a large number attended the Communion Services and partook of the Lord's Supper.

Elbing, Kansas.—Dear Editor and Readers of the Mennonite: Since it has been some time since any report has been sent from this church I will endeavor to do so at this time.

If I am not mistaken, the only pastor who has visited our church on a Sunday and preached at the forenoon service since my last writing was, Rev. Jacob Dirks of Whitewater. Using Mark 1:21-34, Bro. Dirks pointed out the many ways in which we can also do good on the Sabbath day by following the example of Jesus at Capernaum.

On Pentecost Sunday, three young people pledged their allegiance to their Savior Jesus Christ through baptism. Our prayer is that they may ever remain faithful to Him and be a blessing in the church.

Because the birthday of our pastor happened to be on a Sunday, this year, namely May 31, our church availed itself of the opportunity to commemorate the occasion in some manner and staged a surprise program which was given after the regular preaching service. After the benediction the congregation remained seated for the program, consisting of one number by each department of activity within the church. The first number was the song "When there's love at home" by the Vacation Bible School pupils. This was followed with a talk by the superintendent of the Sunday school. Next the president of the C. E. responded with the poem, "There is a work for you and a work for me." The choir of the church also was represented by the men's quartette who sang, "I Want My Life to Tell for Jesus." Lastly the Sewing Society also contributed by inviting the whole congregation to a dinner in the basement of the church. It is often the case with contemplated surprises that the news leak out somehow before the time but in this instance Brother Dyck stated in his response that the effort had succeeded in as much that he had had no premonition of any kind concerning it.

Last Sunday, our church commemorated the death of Christ by observing the Lord's Supper.

Louis A. Janzen,

Zion Mennonite Church.

THE CONGO INLAND MISSION

The Congo Inland Mission is a cooperating Mennonite Mission supported largely by the Central Mennonite Conference. We are indebted to the Secretary, Rev. A. M. Eash, for the following data:

The Congo Inland Mission reports as follows for the year 1930:

Territory in Congo Belge about 200 by 400 miles in size with approximately 400,000 people.

Work carried on in four stations with a fifth one being opened.

A total of 24 missionaries employed with an average of six on furlough.

Concessions totaling 709 acres of ground with 234 acres under cultivation for missionaries and native children.

17 permanent buildings of either brick or stone valued at $13,400.00; 52 temporary mud buildings with grass roofs valued at $8,050.00; furnishings, goods, tools and automobiles valued at $7,600.00.

800 baptized Christians at end of year, a gain of 138 during the year; 675 converts enrolled in catechism classes; 510 children living on the mission stations supported and educated by the mission.

1,970 the average Sunday morning station church attendance; 900 the average Sunday school attendance; 137 outstations in charge of native teachers and student teachers; 6,675 approximate average outstation attendance; 108 natives in training classes for teaching; 10 ordained native Christians (2 asst. pastors), (8 deacons).

Total cost of operating the Congo Inland Mission for one year, including all missionary salaries, field expenses and home administration expenses, $31,022.39. Native contributions made during the year (francs), 12,067.60, (about $350 in American money).

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The Work

by the
Young People's Committee of the General Conference

Mennonite Young People's Society

A UNITED MENNONITE YOUTH THROUGH CHRIST

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC
Sunday, July 5.

What Is Christian Patriotism? Matt. 6:33; Ps. 122:1-9.

There is considerable conflict in the minds of men as to the true meaning of patriotism. There is however no conflict between being a member of the Kingdom of God and any other nation who tries to serve God and the citizens of that nation.

The Christian emphasis is increasingly being placed on service, justice and righteousness. Thus we say the greatest nation is that nation which does most for her citizens, which is most concerned not in making things but in producing a high average of Christian men and women. That nation is most patriotic which has the highest sense of justice and righteousness, they have what has been called the new patriotism which Jesus taught. The struggle has been long and is slow in its advance which would defend a nation not by force but by being so just that no nation cares to harm us, they will increasingly desire to follow us. War has too long been a welter of blood and hatred. Dare we lead the way into this new patriotism which Jesus taught in His Kingdom teachings?

Our other Scripture portion is found in the one hundred and twenty second Psalm where the Psalmist finds great joy in the worship service: "I was glad when they said unto me, let us go into the house of the Lord." A community can always be judged by the place of the church in the community and by the church-going habit of her citizens. There is a deal of carelessness in this habit in many communities. Some would make believe that the church is an institution of the past, that we have outgrown that habit, that this is a modern day and modern people are free and enjoy their liberties. Yet how foolish is all such excuse-making. Call the roll of nations once great and lie buried practically unknown and you will find they went to their destiny because of carelessness and dissolute habits.

Yes, much attention must be given to attendance at divine services in the house of the Lord if we as a nation and a people want to advance in national safety and progress. It is of great interest to note the difference in the upkeep and general appearance of a non-church-going community and a typical Mennonite farming community where fathers and mothers go with their children to the house of God with great regularity. Let those of us who have this Mennonite heritage not drift away from this great bulwark of character.

Madness of Preparedness.

A bloodless and yet real war is being waged today as to whether we as a nation shall advance in the Jesus way of life or whether it shall continue to be by means of force. The latter is being advanced by militarists, some politicians and a host of shallow-minded would-be patriots. The former plan is being advanced by poets, ministers who have caught the vision, together with all prophets of righteousness. Each group must depend on the sentiment which they can create. The preponderance of public sentiment will determine whether we will have to face that next war which is likely to wipe out all traces of civilization or whether we are on the threshhold of a new age when men will reason together and settle their difficulties around the peace table in the spirit of Him whom they follow and Whose they profess to be.

How foolish is the mad circle of preparedness by war. This is based on the idea that the nation which has the largest navies, whose coasts are lined heaviest by guns and armies, that nation is safest. If Germany builds two battleships, England declares she must have four. If Germany then thinks she must have six to meet England then England straightway plans to build ten. Thus soon results a mania of fear and the least provocation will be grasped at to use those instrumentalities for warfare. On the other hand look at Canada and the United States. We have over two thousand miles of boundary line and not a single fort nor battlegun. We need none for we are friends, we trust each other, we have too many things in common to fight one another.

So we as Americans of this new patriotism crave for our nation a fear of any wrong which we might do to any other nation, we want to be their friends. We desire most to lead in this great experiment of friendship, let us fight the evils within our country, evils like vice, graft, adulterating of foodstuffs, liquor, these are our worst enemies. We believe that if a great nation like ours will try this type of preparedness the other nations would be only too happy to follow in our train. The world is sick and tired of war. An increasing number of leaders who have formerly blessed war, vow they will never again do so, irrespective of what kind of a war, be it either defensive or offensive. They believe all war is un-Christlike and uncalled for in a time like this and they will suffer any kind of persecution if necessary but they will not help or bless war. If this large group will have the courage of their convictions when war threatens it may all make a difference.

False Patriotism.

Every community has some loud-mouthed, flag-waving, intolerant would-be patriots. They are usually to be found in pool halls and other lounging places. Their business seems to be loafing and spitting tobacco juice and show their great patriotism by trying to kill poets and prophets with their gossip and at times becoming so courageous as to go out and paint names on a church and even sometimes becoming so industrious as to paint a whole side of a church with yellow paint, and all of this in the dead of night. This type of individuals is however rarely seen in church, if they are, they usually prove to be troublemakers. This group cannot be counted on in carrying through a big constructive community project. Neither can this group be found when the community chest needs replenishment. They are like suckers and parasites. No, we cannot count on them to build the Jesus program of living. They help only in making us more determined that God is still in His heaven and that He is our Invincible Leader.

PATRIOTISM

It ain't in throwin' your cap in the air
And shoutin' your candidate's praise;
It ain't in arguin' all day long
Until you are red in the face.
It's to vote as you pray
On election day—
That's patriotism.

It ain't in swellin' a torchlight parade
And settin' off rockets and flare;
It ain't in yellin' applause each time
Your candidate speaks on the square.
It's to do your best work
And not play the shirk—
That's patriotism.

It ain't in votin' the ticket straight,
However its platform may read;
It ain't in makin' a god of a man
Just because he's appointed to lead.
It's livin', forsooth,
At the dictates of truth—
That's patriotism.

It ain't in singin' the national air,
Or salutin' "Old Glory" each morn;
It ain't in bombast and boastful acclaim,
And blowin' the national horn.
It's treatin' folks right,
Be they black, yellow or white;
It's baring your heart to God's sunlight—
That's patriotism.

—C. E. Quarterly.

THE INVINCIBLE LEADER

The setting of this story as told in "Peace Crusaders" is imaginary but the principal events are true. The outline of this story was first told in "Letters to the Boston Courier" and then retold in "Christian Non-resistance" and in "The Arm of God." This story carries a real lesson for just such a time like this and we quote it in full:

"Tell me a story about when you were a great soldier. Tell me about one of the battles you won," said a little boy to his grandfather. The old man had been a colonel in the Austrian army for many years and could recount fierce tales of conquest by his troops. But today he shook his head as he took the boy upon his knee.

"I will tell you, instead" he said, "of the greatest battle I ever lost, which was won by braver men than mine." The little boy was astonished, for he thought that his grandfather's soldiers were the bravest in the world. So he listened eagerly.

"I was commanded," the old colonel began, to march against a little town in the Tyrol and lay siege to it. We had been meeting stubborn resistance in that part of the country but we felt that we should win because all of the advantages were on our side. My confidence however was arrested by a remark from a prisoner we had taken. 'You will never take that town,' he said, 'for they have an Invincible Leader.'

"'What does that fellow mean?' I inquired of one of my staff. 'And who is this leader of whom he speaks?' Nobody seemed able to answer my question, and so in case there should be some truth in the report I doubled preparations.

"As we descended through the pass in the Alps, I saw with surprise that the cattle were still grazing in the valley and that women and children—yes, and even men—were working. Either they are not expecting us, or this is a trap to catch us, I thought to myself. As we drew nearer the town we passed people on the road. They smiled and greeted us with a friendly word, and then went on their way. So friendly was their attitude toward us and so different from the usual reception given us that my soldiers forgot they were under discipline and returned the greeting.

"Finally we reached the town and clattered up the cobble-paved streets—colors flying, horns sounding a challenge, arms in readiness. The forge of the blacksmith shop was glowing, and the smith left it to stand in the door with a number of others to watch us pass. Suddenly he waved to one of my soldiers and I heard him exclaim, 'I knew that fellow when we were boys together at Innsbruck.'

"Women came to the windows or doorways with little babies in their arms. Some of them looked startled and held the babies closer, then went quietly on with their household tasks without panic or confusion. As for the boys—little fellows like you my son," the old man cuddled the boy in his arms, "they made us feel as though we were taking part in a glorious parade for their special enjoyment. They swarmed after us, whooping with delight and asking innumerable questions about the weapons we carried. Apparently they had never seen guns and swords before.

"It was impossible to keep strict discipline, and I began to feel rather foolish. My soldiers answered the questions of the children, and I saw one old warrior throw a kiss to a little golden-haired tot on a doorstep. 'Just the size of my Lisa,' he muttered.

"Still no sign of an ambush. We rode straight to the open square on which faced the town hall. Here, if anywhere, resistance was to be expected. This is what we found. The door of the beautiful old building was wide open. Pigeons flew up from the grass around the fountain as we approached. No cannon or barricade was in sight, and my regiment, as it poured into the square, looked out of place. Just as I had reached the hall and my guard was drawn up at attention, an old white-haired man, who by his insignia I surmised to be the mayor, stepped forth, followed by ten men in simple peasants' costume. They were all dignified and unabashed by the force before them—the most terrible soldiers of the great army of Austria.

"And what did this old man say, in the face of your guns and cannon?" asked the little boy breathlessly. He walked down the steps, straight to my horse's side and with hand extended, cried, "Welcome brother!" One of my aides made a gesture as if to strike him down with his sword, but I saw by the face of the old mayor that this was no trick on his part. "Where are your soldiers?" I demanded. "Soldiers? Why, don't you know we have none?" he replied in wonderment, as though I had said, "where are your giants?" or "where are your dwarfs?"

"But we have come to take the town."

"Well, no one will stop you."

"Are there none here to fight?" At this question the old man's face lit up with a rare smile that I will always remember. Often afterwards, when engaged in bloody warfare, I would suddenly see that man's smile—and somehow I came to hate my business. His words were simply: "No, there is no one here to fight. We have chosen Christ for our Leader and He taught men another way."

"What did you do then, grandfather?" asked the little boy eagerly. "Do you know son," the old soldier answered, "there seemed nothing left for us to do but to ride away, leaving the town unmolested. It was impossible to take it. If I had ordered my soldiers to fire on those smiling men, women and children, I knew they would not have obeyed me. Even military discipline has its limits. Could I command the grisly soldier to shoot down the child who reminded him of his Lisa? I reported to headquarters that the town had offered unassailable resistance, although this admission injured my military reputation. But I was right. We had literally been conquered by these simple folk who followed implicitly the leadership of Jesus Christ."

HOW TO USE THE BIBLE

When in sorrow, read John 14.

When men fail you, read Psalm 27.

When you have sinned, read Psalm 51.

When you worry, read Matt. 6:19-34.

Before church service, read Psalm 84.

When you are in danger, read Psalm 91.

When you have the blues, read Psalm 34.

When God seems far away, read Psalm 139.

When you are discouraged, read Isaiah 40.

If you want to be fruitful, read John 15.

When doubts come upon you, try John 7:17.

When you are lonely or fearful, read Psalm 23.

When you forget your blessings, read Psalm 103.

For Jesus' idea of a Christian, read Matt. 5.

For James' idea of religion, read Jas. 1:19-27.

When your faith needs stirring, read Hebrews 11.

When you feel down and out, read Rom. 8:31:39.

When you want courage for your task, read Joshua 1.

When the world seems bigger than God, read Psalm 90.

When you want rest and peace, read Matt. 11:25-30.

When you want Christian assurance, read Rom. 8:1-30.

For Paul's secret of happiness, read Col. 3:12-17.

When you leave home for labor or travel, read Psalm 121.

When you grow bitter or critical, read I Corinthians 13.

When your prayers grow narrow or selfish, read Psalm 67.

For Paul's idea of Christianity, read 2 Cor. 5:15-19.

For Paul's rules on how to get along with men, read Romans 12.

When you think of investments and returns, Read Mark 10:17-31.

For a great invitation and a great opportunity, read Isaiah 55.

For Jesus's idea of prayer, read Luke 11:1-13; Matt. 6:5-15.

For the prophet's picture of worship that counts, read Isa. 58:1-12.

For the prophet's idea of religion, read Isa. 1:10-18; Mic. 6:6-8.

WHAT TO READ

If you have the blues, read the twenty-seventh Psalm.

If your pocket-book is empty, read the thirty-seventh Psalm.

If people seem unkind, read the fifteenth chapter of John.

If you are discouraged about your work, read the seventy-sixth Psalm.

If you are all out of sorts, read the twelfth chapter of Hebrews.

If you are losing confidence in men, read the thirteenth chapter of First Corinthians.

If you cannot have your own way in everything, keep silent and read the third chapter of James.—B. Y. P. U. Magazine.

WHAT DID YOU DO?

Did you give him a lift? He's a brother of man,
And bearing about all the burden he can.
Did you give him a smile? He was downcast and blue,
And the smile would have helped him to battle it through.
Did you give him your hand? He was stepping downhill,
And the world, so I fancied, was using him ill.
Did you give him a word? Did you show him the road,
Or did you just let him go on with his load?
—James W. Foley.

THE S. S. LESSON

July 5.

The Gift of the Holy Spirit. Acts 1:6-9; 2:1-8.

Golden Text:—Ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem and in Judea and in Samaria, and unto the uttermost parts of the earth. Acts 1:8.

The last earthly meeting of the disciples with Jesus was at the time when he led them out and ascended to Heaven. To now they did not understand the meaning of the kingdom over which Jesus was to rule as king. They still thought of an earthly kingdom when He should break the power of Rome and establish a kingdom in which they were to have principal parts. Their idea of a kingdom of Israel was one that involved the earthly Israel. It was not till Pentecost that they fully realized the meaning of the kingdom.

Jesus revealed certain things to them that they must regard. First, the times and seasons were with God and were not to be revealed until it suited His wise purpose. Second, they were to wait until the Holy Ghost would appear. Thirdly, they were then to become witnesses in Jerusalem, in Samaria and to the uttermost parts of the earth. The revelation of an ascended Savior was a preparation for their realization that the King Jesus had taken His departure for a time to be the advocate of His people at the Father's right hand. There is always comfort and strength in the knowledge that we have a living Savior and that He is in heaven interceding for us. It is also a source of mighty inspiration to us to know that He shall return in His own good time to call His own to Him though it is not for us now to know the times and seasons.

The day of Pentecost was the fiftieth day after the Passover, and was the feast of first fruits. It has been said, and truly so, that Pentecost was the first fruit of the church. It certainly was the first ingathering of the fruits of the sowing of the church. As a time of harvest is a time of rejoicing so the Christian church began its world mission with the greatest of joy, namely, the joy of bringing souls that had been converted into the presence of the Lord of Harvest.

Hitherto worship centered in the Temple. Here was the great place of sacrifice and worship, but, on the day of Pentecost they met in a "house." A new order of things was coming into existence. With Pentecost God was to be worshipped, not alone in a temple, but, wherever the devout soul went out after Him. Not only were priests to officiate at a consecrated altar, but, all sorts and conditions of men were to hear Him and serve Him in spirit and in truth.

The company that gathered in this house waiting for the revelation of the Holy Spirit was not large or important as the world counts importance, yet, there were considerably more than the original twelve. They were those, who while not selected to be the leading spirits in the new movement, were nevertheless persons who lived close to Jesus and who devoutly loved Him. They met because their common interests were centered in Jesus, they prayed because they were bound together in Him and that meant a fellowship of prayer. They had been taught of Jesus and knew how He wanted them to pray. In our time, or any other time, where there is a gathering together of those who have a common love for Jesus and pray as He would have them pray there is also to be realized the extraordinary power of His Spirit. One hundred ordinary folks not particularly noted for any distinguishing quality were nevertheless endowed with a power that made all other earthly distinction fade into insignificance. The power that that came from that gathering and continues to manifest itself through all the ages is the power of God unto salvation the like of which can not be compared to anything else.

The onlookers were many and from many corners of the earth. They represent the whole world of people for whom the Gospel message is ready and to whom the call comes to repent, believe and submit their lives to Jesus. The witnessing of these many sojourners in Jerusalem was soon to be carried to the countries from which they came and thus a way was to be prepared for the coming of the Apostles and their helpers which should shortly occur. Thus, it is believed that the church of Rome, whom Paul did not know at the time of his writing the Epistle to them, came into being through the testimony of those visitors to Jerusalem who witnessed the mighty power of the Holy Spirit on the day of Pentecost.

They heard the sound as of a"rushing wind." The voice and power of the wind was what

Jesus used to illustrate the Spirit's presence to Nicodemus. Though invisible one could hear it and see the result of its power though not seeing the wind itself. So through the Spirit, which we do not see, we note the power of God and realize His presence. The symbol of fire was not new in the revelation of God to His people. It was seen by His people in the wilderness, through it God answered the prayer of Elijah. Fire is power. It burns, purifies, illumines, and energizes. It symbolizes the zeal of the Christian and the power of the Gospel.

The cloven tongues indicated the power of the word to be preached by the believers to the end of the earth. Many things may be done by the Christian to make this a better place in which to live but if men's souls are to be saved that salvation must come through the preaching of the word. Pentecost was the end of the Jewish dispensation and marked the beginning of the new under which we live when the Spirit is the directing power and the assurance of the presence and blessing of God.

DEATHS

Richert—Wilbert Richert was born on October 24, 1909, at Greensburg, Kansas. His age remains 21 years, seven months and eleven days.

In the year 1931 he was converted and on confession of his faith he was baptized by Rev. Henry Schmidt and united with the Friedenstal church on March 22, 1931, at Tampa, Kan.

The cause of death was acute appendicitis.

With joy and praise to God he parted from this earth. His last song being Holy, holy, holy, Lord God Almighty!

He leaves to mourn his early death the beloved parents, two brothers, three sisters and many other relatives and friends.

His beloved brother Chester has passed before 13 years ago, in the year of 1917, on the tenth day of May.

Krehbiel—Menno P. Krehbiel, son of Philip H. and Elizabeth Krehbiel, was born at Moundridge, Kansas, October 23, 1908. He died at the Halstead Hospital, Halstead, Kan., on June 4, 1931, at the age of 22 years, 7 months and 11 days. His death resulted from an accident which befell him while he was at his work at the Moundridge Ice Plant. In some manner he fell and was struck by some moving machinery in such a way that his skull was severely fractured. He was rushed to the hospital where he regained consciousness to some extent and for a while gave some hope of recovery. However, he passed away in less than a day after the accident.

He was a member of the First Mennonite Church of Christian at Moundridge, Kansas, being baptized there on May 31, 1925. He was preparing himself for mechanical engineering, having spent one year at Bethel College and two and a half years at the Kansas State Agricultural College.

His early departure is mourned by his parents, one sister and two brothers and many other relatives. A large circle of friends, who held him in high esteem, mourn with the bereaved family.

Voth—Mrs. Anna Voth, nee Stucky, was born in Russia on May 13, 1871. When three years old she with many others came to this country. Her parents settled near Moundridge, Kansas.

She was baptized on the 6th of April, 1885 and united with the First Mennonite Church of Christian, Moundridge, Kansas. Here she remained an active member till death.

On November 14, 1897 she was married to Henry F. Voth. Three sons were born to them, one of which died in early infancy.

Since last fall she was failing in health. She was patient in suffering and put her trust in Christ, therefore, did not fear to die. The end came on June 8, 1931, at her home in Moundridge, Kan. Her age was 60 years and 25 days.

Her departure is mourned by her husband, two sons, four sisters and two brothers and many other relatives together with many friends.

Funeral services were conducted from the First Mennonite Church of Christian with the pastor, P. P. Wedel, in charge, assisted by Rev. John C. Goering.

Hackenberg—Mrs. W. E. Hackenberg, born Amanda Elizabeth Hunsberger, daughter of Christian and Elizabeth Hunsberger, was born June 13, 1858, in Wadsworth, Ohio, where she spent her childhood days. She received her early education in Wadsworth, Ohio, also attending the General Conference College located in Wadsworth at that time. In 1880 she, with her parents, came to Halstead, Kansas, where they settled on a farm south of Halstead.

Here she attended the Halstead Seminary for some time. She was baptized in 1883 and received into the Halstead Mennonite Church, whose faithful member she was at the time of her death. She always showed a great interest in the good of the community. She taught school for some time; was very active in Sunday school work; was a charter member of the Senior Mission Society. Her leadership in this phase of church work bore its fruits. In her earlier days she organized a girls' mission society, in the church sang in the choir.

Missions was her chief interest and work. Thus she is known by those who grew up with her.

Oct. 1, 1899 she was married to W. E. Hackenberg with whom she shared the peaceful quiet life on the farm just south of Halstead.

She enjoyed fairly good health till during the night of May 22, when she accidentally fell from a stairway at her home leaving her unconscious and causing her death later in the day. Her age was 72 years, 11 months and 9 days.

She leaves to mourn her sudden departure her bereaved husband, W. E. Hackenberg, one brother, Pharris Hunsberger, of Reedley, Calif., as well as a host of friends and acquaintances.

Voth.—Rev. H. R. Voth was born in South Russia on April 15, 1855. In 1874 he came to this country with many other Mennonites. His parents made their home in Marion county, Kansas. Having acquired some knowledge of the English language before he came here, he filled a position as clerk in a store in Newton during the first winter. The next year he taught one of the first Mennonite schools in Kansas. In 1876 he was accepted by the Mission board of the General Conference as the first missionary candidate of the newly immigrated Mennonites and studied about two years and a half in the then only Mennonite school in Wadsworth, Ohio, whereupon the board sent him to the Theological Seminary of the Evangelical Synod of North America at Marthasville, Mo., where he spent two years. After taking a short medical course in St. Louis, Mo., he was sent to Darlington, Ind. Terr., where the General Conference had begun its first mission work among the Cheyennes and Arapahoes, through its first missionary, Rev. S. S. Haury, who soon started the second mission station at Cantonment leaving Mr. Voth in charge of Darlington with his first wife, who was matron of the mission and boarding school. It was a hard blow to him and the station when she died in 1889. After two years his second child followed her mother into the great beyond.

In 1892 the board granted Mr. Voth a six months' leave of absence which he used to make a trip to his old home in Russia. Here he had many opportunities to work for the mission cause in many churches in many places. On his return trip he visited Constantinople, Athens, making longer stops in Egypt, Palestine, Italy and Switzerland. Upon his return to the United States, Bro. Voth was sent with his new helpmate, Miss Martha Moser, of Dalton, Ohio, to Arizona to open up a new mission field among the Hopi Indians. After nine years, filled with hard work and many sacrifices, Sister Voth was called home to her reward. Bro. Voth's health being again impaired and having four children to care for, resigned his work, staying, however, another year to initiate his successor into his work.

He then made his home in Newton, Kansas, until 1914, doing itinerary work mostly for the Western District Conference. During two brief periods, he also was asked by the Field Museum of Chicago to do some ethnological work pertaining to the Hopi Indians for that institution. In 1906 he was married to Miss Katie Hirschler, of Perry, Okla. From 1914 to 1923 Mr. Voth served as pastor of the congregation at Goltry, Okla., and then four years at Gotebo, Okla. Mr. Voth modestly claimed the rare distinction of having worked under different boards and committees almost uninterruptedly for over fifty years.

During his stay in Oklahoma from 1914 to 1927, Bro. Voth was one of the promoters of the Oklahoma Bible School and the chairman of the first school committee. He also took a leading part in the school from the Oklahoma Convention after which it was called the Oklahoma Bible Academy. In the Western District Conference and the General Conference Bro. Voth also served in various boards and committees. Among others in the so-called Memorial Committee, whose duty it was to devise means and a plan for a memorial building in commemoration of the 50th anniversary of the Mennonite immigration from Russia and other countries. From 1924 to 1930 he was president of the Mennonite Historical Society in which capacity he worked with untiring zeal in collecting, classifying and labeling the valuable material now in the hands of that society.

In the summer of 1927 Mr. Voth with his family moved again to Newton, Kansas. For one year he served as pastor at Lehigh in the absence of their regular pastor. He was often called to fill the pulpits of the various churches to preach that gospel of the Lord Jesus Christ who had become his personal Savior and had magnified Himself in his life.

His age was 76 years, 1 month and 17 days. He was father of two children of his first marriage, one of which died as noted above. To his second union three children were born. To his third marriage were born four daughters and four sons of which one preceded him in death. In his late years Bro. Voth has been comparatively well and strong. On a recent itinerary to Oklahoma he became ill but was able to complete his work and come home last Monday apparently well. Tuesday evening, about 4:30, he was found dead by one of his children in his yard. A sudden heart failure apparently ended his eventful life. He often spoke of his visit to Canada last summer, of the many friends he had met and the great need of the new immigrants. His ardent desire was to bring many to accept Christ as their personal Savior.

His family deeply grieve the loss of the beloved father and husband.

Pallbearers: D. A. Schmidt, Jacob J. Unruh, H. P. Balzer, John J. Unruh, P. J. Unruh, D. S. Unruh. Last two were his pupils in Gruenfeld.—Mennonite Weekly Review.

JOTTINGS

Dr. J. E. Hartzler, former president of Witmarsum Seminary, will shortly sail for Beirut, Syria, where he will be the visiting professor of Religion and Ethics. He will begin his work in Syria October 1.

Bro. C. A. Lehman, of Chicago, a son of the former business manager of the Mennonite Book Concern, has been invited to direct the singing at two state Christian Endeavor conventions and at the International C. E. Convention to be held in San Francisco, Calif., July 11 to 16. The state conventions he will direct are Illinois and New York.

During the absence of Rev. W. S. Gottshall, the services of the West Swamp, Pa., church were under the direction of the pastor of a neighboring colored pastor, Rev. J. D. W. Ford at an afternoon meeting. Members of Rev. Ford's congregation furnished the music. The evening service was in charge of Rev. William Revelle.

JOTTINGS

Professor Jacob Quiring, of Bluffton, and his family are now residing in New York City, where he is doing special work. The address is Apt. 67-44, Morningside Drive.

Recent visitors who preached in Bethany church, Freeman, S. D., were Rev. Duerksen from North Dakota, Rev. John Esau from Mt. Lake, Minn., Rev. A. Warkentin and Rev. P. S. Goertz.

A noteworthy contribution to the treasury of our Relief Board for the benefit of the Mennonite refugees in Harbin was a gift of $40.00 from the Christians of our mission stations in India.

The Summer School of Bluffton College opened with an attendance of 58 students. It is expected that the number will be increased considerably with later arrivals. Profs. Berkey, Howe, Bauman, Epp, Troyer and Hirschler are the instructors.

The Daily Vacation Bible School to be held in the First Church, Philadelphia, Pa., will continue from June 29 to July 24. Daily Vacation Bible Schools have been conducted in the First church for a number of years.

Rev. P. H. Richert, secretary of the Foreign Mission Board, attended a Worker's Conference several weeks ago at Cantonement, Okla., and conducted the Bible Studies on that occasion. Later he attended a prayer meeting of the Indians at Longdale.

The Men's Brotherhood of the Upland, Calif., church seeking a field for expression found opportunity for doing so by beautifying the church grounds. The improvement included curb approaches, a hedge of mountain cherries along the property line and a lane of stately trees in the center of the parking grounds.

The Messenger, the little paper published by our missionaries among the Indians of Oklahoma, says that the white man who operates a threshing machine near Canton says he wants an Indian crew again this summer, as they do better work and cause less trouble than white men. They do not quarrel, nor curse, nor drink. By keeping up such a good record they set a good example to their white neighbors. Many of them seem anxious to obtain work.

The Ministerial Conference of the Eastern District Conference will be held in the Zionsville, Pa., church, June 22. The program arranged will be of a missionary character. Rev. J. W. Kliewer, chairman of the Foreign Mission Board of the General Conference, and Rev. Norman Cressman, a returned missionary of the M. B. C., church will be the main speakers. Arrangements are being bade to have Dr. Kliewer hold several missionary meetings in the district before his return to Kansas.

A Summer Bible School is being conducted in Freeman College for the benefit of children. The instructors are Charles Schrag and D. S. Wipf.

There was a baptismal service in the Berne, Ind., church on June 14. In the evening Rev. G. T. Soldner, formerly pastor of the Souderton, Pa., church, preached. He has accepted a call to the Goshen, Indiana, church and will take up his work there next month.

The Ministerial Conference of the Eastern District Conference met at Zionsville, Pa., June 22. It considered the missionary interests. Addresses were made by Dr. J. W. Kliewer of Bethel College and Rev. Norman Cressman, a returned missionary of the M. B. church.

Four thousand people attended the Mennonite Song Festival held in the Eden church, Moundridge, Kan. About 500 persons representing 30 churches participated. The crowd was accommodated in the church and in a large tent, although many could not find seating in either the church or the tent and had to make themselves comfortable in automobiles. The singers alternated between the church and the tent.

The travel record for parents attending the 59th annual Commencement at the University of Kansas last night goes to the Rev. and Mrs. P. A. Penner, missionaries at Champa, India. Their daughter, Mariam, received her master's degree in French. Next fall she becomes head of the French department at Bethel college, Newton, from which she received her A. B. degree two years ago.

Sunday, May 31, was a red letter day for Mr. Benj. Buller, one of the oldest members of the Medford, Okla., church. After the church services 44 children, grandchildren and great-grandchildren came home to spend the afternoon with the aged brother. This was the first time in 16 years that the whole family was able to meet on one occasion. In the evening a large company of friends assembled to join the celebration under the lead of Rev. John Lichti.

The Fourth Annual Retreat of the Eastern District Conference will be held this year at the camp at Green Lane, Pa. There will be two courses of study. The Course A will include (1) The Evangelistic Movement of the Sixteenth Century. Dr. E. E. S. Johnson will be the instructor. (2) A Study of the Epistle to the Ephesians under Rev. D. J. Unruh. (3) Foreign Missions—Their Present Day Outlook. Mrs. Norman Cressman. (4) Christianity's Challenge to Young People Today—Dr. J. W. Kliewer.

The features of the Retreat will be: A get together meeting; Recreational Program on Saturday afternoon; Sunset Meeting, Saturday evening; Illustrated Lecture; Campfire Program; Sunday School session; Individual Conferences and a Farewell Meeting.

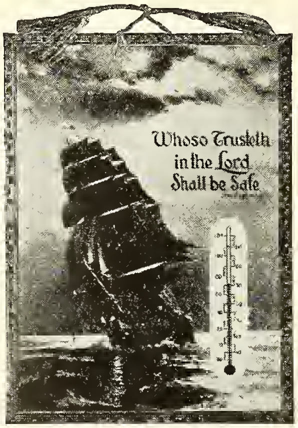
Scripture-text **GLAS-KRAFT** Wall Mottoes

An entirely new and different type of religious sentiment wall motto

The finish and workmanship is excellent on this popular line of home mottoes. The thermometers are guaranteed accurate. Each motto has glass protection, a sturdy frame, a tasseled silk cord and neat gift box. (An ideal gift or reward.)

All things work together for good to them that love God

No. 683W—A beautiful scenic view with four inch thermometer. Mission style wood frame, size 6x8 inches. **Price $1.00 postpaid.**


Whoso Trusteth in the Lord Shall be Safe

No. 686—"A Ship at Sea" Marvelous colors. Three inch thermometer. Comforting text. Silvery frame, size 6x8. **Price 95c postpaid.**

Not my will but thine be done

Glas-Kraft No. 795—Size 7x9 **Price $1.10 postpaid.**

God is our refuge and strength

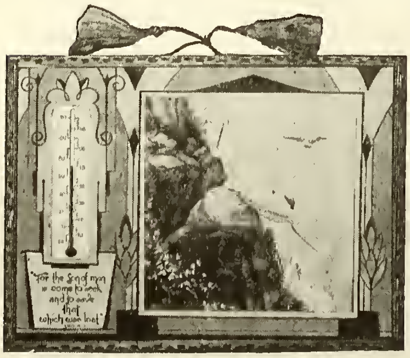
No. 792—"The Lone Wolf" A strong text and an ever popular picture. Blue enameled frame, size 7x9. **Price 95c postpaid.**

I will come again and receive you

No. 406, "Ascension" Comforting text Brown frame. Size 4x6. **Price 60c postpaid.**

The Lord is my Shepherd I shall not want

No. 790—"Shepherd Scene" This restful picture and text set amidst a richness of color. Blue frame, size 7x9 inches. **Price 95c postaid.**


For the Son of man is come to seek and to save that which was lost

No. 682—"The Lost Sheep" The text, Luke 19:10, surely fits the picture. Colorful background. Red frame, size 6x8. **Price 95c postaid.**

Remember thy Creator in the days of thy youth

No. 573—"The Boy Christ" The text, Eccl. 12:1, makes it fine for children. Size 5x7. **Price 85c postpaid.**

He careth for you

No. 684W—"The Good Shepherd" This text and picture in the wood "Mission Style" frame is excellent. Three inch thermometer. Size 6x8. **Price $1.00 postpaid.**

Send money with your order direct to THE Mennonite Book Concern, Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI BERNE, INDIANA, JULY 9, 1931 No. 27

EDITORIAL

Several weeks ago The Editorial Council of the Religious Press met in Washington, D. C., and in the few minutes opportunity the Council had for meeting with the President, Mr. Hoover, he paid tribute to the potency of the religious press for righteousness. It was, indeed gratifying that the Chief Executive of the United States should voice an appreciation of the work and influence of the religious press, especially in the light of the facts that religious papers are of small circulation and are handicapped by limited finances. Few, if any, denominational papers pay for themselves or yield a profit that might be used for improving them and extending their usefulness, yet, their worth to the denomination is such that they must carry on at any cost. They not only foster denominational interests, but, also, represent the sentiments and opinions of those of our nation who are for decency, righteousness and order. The information the denominational paper brings to its readers provides them with an intelligent understanding of their own church and the church in general. It is the aim of the church paper to keep all of its readers in the closest possible brotherly touch, no matter how widely they may be scattered and how different their other interests may be. No family in the church should be without the official organ of its communion. The pity of it is that there remain so many families into whose circle the church paper does not come. A sense of loyalty to the church and a feeling of the need of being informed concerning all of its activities should prompt every member of every congregation to become a reader of the church paper.

We live in an age of thrills the latest of which is that two men have encircled the globe in a little more than a week. The fliers who accomplished this were received with the usual enthusiasm that New York, and the whole country for that matter, gives to those who distinguish themselves by outstanding spectacular feats. Already we hear of preparations being made on the part of others to attempt to break the record for circumnavigating the globe by air. Sometimes one wonders whether the limit of rapid travel has been reached and whether the time is not near when adventurous souls will have to try stunts other than breaking speed records in order to attract public attention. There may be no immediate practical results coming from such a stunt as getting around the world faster than any one ever did before, but, it does demonstrate the length to which human endurance may go and the possibilities of future transportation. Some things are apparent from the flight, one of which is that it is still exceedingly dangerous to make such an attempt in such a flimsy machine. The time may sometime come when the passing from Continent to Continent through air, instead of over the ocean, will be the normal means of travel. This will make the whole world smaller and will compel the nations to understand one another better and treat one another as closer neighbors. As an instrument for rapid transportation the airship has proved itself of great worth, but one shudders at the future possibilities of its use in times of war. In air travel civilization has reached a climax of achievement. If a war should come, which we devoutly hope and pray it will not, the advance in air transportation instead of proving a blessing, may mean the blotting out of our civilization.

They tell of a man who started to build his barn but failed to put a roof over it. When asked why he did not finish the barn he replied, "It's clear today and the barn don't need a roof" or else he said, "It's raining now and I can't work in the rain." Of course this is only a story, but, it illustrates the kind of an attitude some of us have toward the things it is our plain duty to do. We exercise no forethought and, when actual distress or inconvenience comes upon us because of our neglect, there remains nothing for us to do but just drift along. There are thousands of people in our country just now who are in dire financial difficulties. To most of us the financial situation is no fault of our own. It was certain to come after the whole world had passed through ten years of crazy war that smashed and smashed until there was little left to smash. Flush times came with the salvaging of the war wreck for a time, but, such a time was an abnormal one incident to the war. People just could not see that there must be a day of reckoning and lived to the limit of their incomes. Now that the rainy day is here, there is a painful waiting for the promised good times just around the corner, but, to many of us, that day of good times is very distant. Indeed, it is doubtful if many of us will live long enough to again get to the place around the corner where money is as plentiful and opportunity for earning it as it once was. Experience is a good teacher but always an expensive one.

THE SCHOOL PROBLEM IN OUR CHINA MISSION

The readers of "The Mennonite" are aware of the fact that Brother John Thiessen, on his way back to India, traveled by way of China and visited our General Conference Mission there. The write-up of his impressions has been running in a number of issues of the "Mennonite Weekly Review."

In the installment appearing in the April 15, 1931, issue of that periodical Brother Thiessen discusses the Educational problem of the China Mission in a significant manner. He writes balanced and sanely on this most vital question. What is more, he presents the Christian Chinese point of view on the issue. His position is in line with the best missionary thinkers in China and America. Furthermore, it is in harmony with the action taken on this very question by our Foreign Mission Board at its last session (See "The Mennonite", March 5, 1931, Board Report, Resolution No. 16).

The very life of the future of our China Mission is bound up in the attitude taken on this problem by those in authority. Supporters of the China Work and others interested in it, will find some light on the issues involved in this question in Brother Thiessen's timely statement of it. The installment dealing with this matter follows below.

Very respectfully,
Ed. G. Kaufman.

OUR VISIT TO CHINA

By John Thiessen

I certainly was very much interested in the missionaries' attitude toward the school problem; but I was very much more interested in the attitude of the Chinese brethren toward this vexing situation. Some of the greatest and most unforgettable hours spent in China were spent talking over some problems of the Christian church in China with our Chinese brethren. Of course I had to speak through an interpreter and that always makes conversation clumsy. And a few of the brethren also had difficulty in expressing their thoughts briefly. Hence, the gathering of concise ideas was a little hard. But in a word, the Chinese Christian brethren are agreed that without Christian schools for the children, the future of the Christian church in China looks dark. I asked them whether they did not think that the government could educate and then the Christian church could depend on ingatherings into the church through such methods as revival meetings. One brother answered curtly, and the others seemingly gave assent to his reply, saying: "How can you expect conversion through revival meetings if there is no foundation laid in the youthful heart which will serve as a basis for conversion?" that reply almost made me perspire. But I inquired how they could possibly expect to have a Christian school in the face of the requirement of registration by government, which implies: No religious teaching. (I might say here parenthetically that even though the government rule is that schools must be registered and registration implies that religion is forbidden, the enforcement of that law depends on the local official. Now if the local official is friendly to the mission or the Christian church, he will not force registration upon the given school. That is the reason why so many mission schools are still in operation.) The brethren frankly expressed their conviction in answer to my question, and said that even if registration be forced upon the school, the Christian school ought not close, because the character of the Christian teacher, even though he could not teach religion, would by example and precept introduce the children to Christ. And further, even though such a school and teacher could not teach religion, the children's hearts would at least not be poisoned with atheism during their receptive age, as they so often are in the present government schools.

Among many other questions I asked them the question of my heart, viz., whether they did not trust the regenerating power of the Holy Spirit, so that youth could stay under the present government school influence, and then later as adults be brought to Christ. The answers to this question were not so clear as the others, but in essence their answers implied that they would not question the power of the Holy Spirit, but they were wondering about the actual practical working out of that point. Whether they thought of the Catholic maxim, "Give us the child until ten and you can have him back, he will then be a Catholic," I do not know. But afterwards I bethought myself on this very matter as to the Chinese brethren's misgivings, and I said to myself: We talk about and heartily believe in the regenerating power of the Holy Spirit. Yet with respect to our own children, in how far do we actually act upon that belief? Surely, from babyhood on we try by all possible ways and means to get our little ones acquainted with Christ. Then when they first start to go to grade school we literally yearn and pray for a teacher for our little ones who will influence them toward Christ. This desire is deep with Christian parents as long as their children are in grade school and high school. Then when the time comes that they shall go to college it is not enough for us that we direct them to a Christian college; but we are very anxious that that college to which our child goes shall stand for that particular shade or hue of theology which we as parents hold so dear. Don't we trust the regenerating power of the Holy Spirit? Are we acting upon it with respect to our own children? Or do we give that great principle lip service and then go ahead and see to the "training" of our own children in the Christian way from their childhood up? At any rate, China sees that we are doing or try to do with our own children, and she has a perfect right to ask: "Why do you expect or even demand something of us and our children (China's children), which you yourselves do not act upon?

It seems to me the whole problem of educational work in connection with missions would not cause so much questioning if in every school a Christian teacher with a strong Christian character could be put; one who lives a consistent Christlike life in his home (and Oriental children know the home life of their teacher), in the school and in the neighborhood. If such teacher can be procured, I would vote in favor of mission schools, even though the government would not permit him to teach religion (of course, it would be all the better if he could also teach religion). I believe most missionaries in China would feel the same way about it. Such a Christlike character would influence the children toward Christ. Character is caught. Certainly, the people in the neighborhood and the children as they grow up would ask the question: By what power does the teacher live as he lives? And the teacher could then make reply—give testimony for Christ; without violating any kind of school rule made by the government. Such teachers would solve the present problem. Thank God, we have some such teachers in China and in India.

In view of the anti-foreign feeling in China; which naturally has also taken somewhat of a hold upon our Christians, I asked Rev. Janging (pastor of our church in Tamingfu) the following questions: In case that in the future our American churches would send only one of the two, either missionaries or funds to carry on the evangelistic and school and medical work in China, which of the two he and and his brethren would desire to be sent. Without the least hesitation he replied: "Send us personality first and foremost. Persons are worth more than funds." Then he also added that the church in China would be very much crippled if the American churches would not help with funds to carry on the needed work of evangelization in its various phases of preaching, teaching, and healing; because the Chinese brethren are as yet too poor and too few to finance the work entirely alone, as it needs to be done to build up the Kingdom of God. But that he was so sure that personality was worth more than money is certainly a sign of spiritual health. I asked him several more questions which he answered most intelligently

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb..............................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance....................................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

and he asked me a number of confidential questions which showed me that the Chinese church does some independent thinking.

In the light of these few problems which I have mentioned here, and many more that I have not mentioned; there is real reason why we should remember our work and workers in China in our prayers. The young church in China (and the missionaries with it) goes through a time of severe testing. And the upheavals of the time threaten to throw it from one extreme to another. By God's grace, a time of steady and confident progress will soon come again. The church in China and China as a whole has a real future ahead. Let us lend a helping hand and a prayerful sympathetic heart toward the shaping of that future of one of the greatest nations in the world.

AN IMPRESSIVE MINISTERIAL MEETING

Rarely do the place, speaker and the message so blend that in thinking of them one is not noted above the other. This however was true of the first ministerial meeting of the 1931-32 Conference, Monday, June 22. Not only were these factors indisolvibly united in one but in a twofold portion; for instead of having one such demonstration of perfect fusion of speaker, place, and message, it was realized in two instances.

The place of meeting was the Upper Milford Meeting House, Zionsville, Pa. With Germantown, Skippack, (not at present a member of our conference) this place has shared the historic interest of Mennonite events for nearly two centuries. The congregation was organized early in the eighteenth century. Its first meeting house was built in 1740. It is beautifully situated in the hills of Lehigh county, foothills of the Blue Ridge Mountains, and at this time of the year affords one of the most picturesque scenes of rustic beauty that one could wish to behold! Its seclusion from the main highway and proximate distance from a railroad where trains are only occasionally seen and whose whistles infrequently send their melancholy echoes through the surrounding hillsides, gives its setting a primodal quietude, so rare and yet so welcome in these days of terrific traffic. Nor was the fact that the gathering was on the first day of summer a deterring factor; this lent a soft enchantment to the already bountiful quietness.

The speakers, as before implied, were two. One a stranger in our midst, denominationally speaking; the other most familiar, widely known, and well beloved in our General Conference. The first was Rev. Norman Cressman, missionary of the Mennonite Brethren in Christ denomination, on furlough from his field in Indo-China; the second none other than Dr. J. W. Kliewer, president of Bethel College, Newton, Kans., and President of the Foreign Mission Board of the General Conference. Both these brethren having taken, by storm, the hearts of the young people attending the Retreat, at Green Lane, June 19-21, continued their conquest of their ministers and their elders.

The messages brought by them were characteristically true to the temperament of the speakers. Rev. Cressman spoke on the theme: "What the Missionary Expects from the Church." He drew not only forceful but at times absurd and pitiful pictures of the indifferent and inefficient way in which missionary work is carried on at home. In summary his message was: (1) The Missionary expects the whole church to be MISSIONARY; (2) The Missionary expects the whole church to PRAY for missions; (3) The Missionary expects the church to DEPEND ON GOD to carry out the Missionary program; (4) The Missionary expects the church to share in the GLORY of the work; (5) The Missionary expects the church to SHOW AN INTEREST (one way is writing) in the Missionary.

Dr. Kliewer spoke on the theme: "What the Church owes to the Missionary." His marshalling of some very simple but pertinent and irrefutible arguments had the effect of a battering ram. They were driven home with consummated deliberation and forethought and will remain indelibly implanted in the mind of the listener. Outstanding of these were: (1) The General Conference owes its existence to the missionary program; (2) All giving to Christian causes is influenced and tempered by the Missionary Spirit; (3) The spiritual growth of the congregation is developed in proportion to its missionary zeal. The audience at this service was augmented by

These two men again spoke in the evening. The audience at this meeting was augmented by the presence of a number of the members of the Upper Milford and Allentown congregations. The messages were of a more general nature. Mr. Cressman related a number of humorous incidents of missionary life—with the obvious remark that they were not as humorous in experience as they were in tale! Dr. Kliewer devoted most of his message to the answering of the charge, frequently made by half-hearted missionary supporters, that missionaries lived like lords. He defended the use of servants because of the cheapness of labor and also because the prime motive of the missionary was to do spiritual work. He narrated a number of these lordly incidents—some of them being personal experiences that he shared on his visit to the mission field ten years ago, and showed the unfairness of such criticism; how that the glamor of the unknown lends to its narration a false glory. The most sordid facts can be made to glow with the beauty and color of a gorgeous sunset when related and visualized by a vivid imagination!

Others participated in the program and in making the day an eventful one. Rev. D. J. Unruh, Lansdale, and Rev. A. S. Rosenberger, Quakertown, conducted the devotional exercises at the respective services. The splendid performance of the duties of host by Rev. Nyce and his congregation, the extra musical numbers, the fine dinner, even the two large vases of Madonna Lilies in all of their purity and fragrance, should have some commentary mention. But as stated in the beginning of this article, these were so indisolvibly united that the mere depicting of all of these parts would tend to weaken and destroy the effect of the whole. And the WHOLE is what we wish to preserve!

Freeman H. Swartz.

REPORT OF THE OHIO-INDIANA C. E. CONFERENCE HELD AT THE EBENEZER CHURCH, BLUFFTON, OHIO JUNE 10-11.

Conference theme: The Cross Triumphant.

Wednesday Evening.

The Cross—Its Significance.
Song Service.
Worship Service, Ebenezer C. E.
Topic—What the Cross Meant to Christ, Grace C. E.

The Cross made Him Redeemer of mankind. Christ's sinless earthly life earned for Him the right to be at the Right Hand of God. He then suffered death not for His sake but for ours. The Cross meant that Christ had to leave His home in Glory and come as a sacrifice to men. The entire human race would be lost if it were not for the Cross of Christ. The Cross meant that Christ had to humble Himself. First He was despised. Later He was exalted. The Cross of Christ gave us a distinction of Christianity.

Music, Bluffton C. E.
Topic—What it means to the World, Wadsworth C. E.

The Cross can not mean the same to the world as it does to the Christian. The Cross formerly meant disgrace and dishonor. Crucifixion was the most cruel death then known. To the world it may mean five different things.

(a) A particular kind of religion.
(b) Death—Flander's field—the burial place of World War soldiers.—Cross along road signifying accidental death.
(c) Peace.
(d) Christ even to some non-Christians. It is up to the church to give the world the true meaning of the Cross.
(e) A distinction of the Christian religion from other Religions.

Music, New Stark C. E.
Topic—Its Meaning to the Christian Church—Dalton C. E.

Christ chose the Cross for our sake. To the church it means that the Word was fulfilled and thereby giving the Christian a hope for the future.

Thursday Morning.

The Cross—Its Place in Everyday Life.
Song Service.

Worship Service, St. John's C. E.

Topic—To the Student and Teacher, St. John's C. E.

The difference between schools of Christian and non-Christian influence was pointed out. The Christian student and teacher has a deeper interest and a bigger goal.

Song—Near the Cross.

Topic—To the Working Man, Berne C. E.

The Cross to the working man means sacrifice, service and satisfaction. Christ sacrificed His life for us, He came to minister and to be of service and not to be ministered unto. God sacrificed His Son for His satisfaction. Jesus was satisfied with His work on the Cross. We must develop sacrifice through Jesus Christ then we can be of service to mankind. Sacrifice and service for God gives us satisfaction.

Music, Wadsworth C. E.

Topic—In the Home, Ebenezer C. E.

The Cross is any adversity that comes over our pathway. The home is the most important academy. We should learn to bear our cross in the home and we will bear it in the church and state.

Thursday Afternoon.

The Cross—Its Challenge to Youth.

Song Service.

Worship Service, Berne C. E.

Music, Wadsworth C. E.

Business Session.

The following officers were elected:

Pres. Herbert Hilty, St. John's.
Vice Pres. Mildred Tschantz, Dalton.
Sec.-Treas. Leona Stahly, Nappanee.
Chairman of Prog. Com. Francis Amstutz, Ebenezer.

The place of the next conference was left up to the executive committee, and the executive committee together with the local church at which it is to be held shall decide on the date.

Music, Grace C. E.

Address—"A Modern Crusade with Christ." Rev. Fred Riley, Lima, Ohio.

The Conference thoughts might be summed up in the following words: Life, Sacrifice, Service, Satisfaction, Redemption, Appreciation and Victory. Are we bearing our cross willingly? Is it forced upon us? Christ went to the cross willingly. People see in us the egoism rather than the cross. "Any failure in my life puts a question mark to my love for Jesus Christ."

Thursday Evening.

The program consisted of a devotional song service to which the various societies contributed.

Secretary.

WOMAN'S WORK

Pandora, Ohio, June 8, 1931.

Dear Readers:

Our Missionary Society of the St. John's church sends greetings to readers and other societies.

We have enjoyed another year of mission work which we feel the Lord has blessed. At our last meeting we had reorganization for the coming year. Our new officers take up their duties at the next meeting. We are working as we did other previous years—only with not so large a list of clothing to sew. The missionaries are teaching the foreigners to do their own sewing.

They tell us through the News & Notes how they have been successful to teach both girls and boys to sew their own clothing from native materials which lasts from three to five times longer than that American made. We are happy with them that they have been able to accomplish so much. We will be glad to furnish money instead of clothing. The station that we have been working for is Janjgir, India. We did considerable home mission work the past year. The past winter we had the privilege to help three Russian refugee families that came here from the West. We supplied them with clothing, food and many other things that were needed to start them in their new home. We also paid the hospital bills for the mothers and their new babies. They seemed very appreciative and grateful—they are people that have gone through much hardship.

There are four missionary societies in this community—Bluffton, Ebenezer, Grace and St. John's—each of these societies had a share in helping these unfortunate people.

Although our society is not so large we feel that with prayerful hearts, willing hands and the gifts that we are able to give we have a little share in this great cause of Missions. Our Society meets the first Thursday of each month at which time we always have the Missionary News and Notes, a program and an offering. When we have sewing or quilting we usually have an all day sewing.

With all good wishes to all societies and workers in this cause.

Mrs Sam Locher,
Cor. Sec.

CORRESPONDENCE

First Mennonite Church, Bluffton, Ohio. — The work of our Church and Sunday School has been going on very nicely. However, a noticeable change is in evidence since College closed. Most of the students have gone to their homes while many of the faculty members are taking work in the various Universities. The Church and Sunday School always misses during the summer months the enthusiasm and inspiration that students and faculty bring with them. Already we are looking forward to the return of our friends next fall. This sudden let-up of attendance on the part of the College family is no license for lethargy on the part of the resident members.

In fact, various special programs have been offered with good effect. Children's Day on the evening of June 7; Father's Day on June 21, and our annual Sunday School picnic on June 28 all help to revive our spirits and work together for the upbuilding of the kingdom.

The College Commencement address delivered by Dr. A. W. Beaven of the Colgate-Rochester Divinity School, Rochester, N. Y., was perhaps one of the finest ever delivered at Bluffton College. It was a real challenge not only to the graduates but to all of us to rededicate our lives in helpful service to mankind.

Many friends and parents of the graduates were here to enjoy the Commencement festivities and the Sunday services at the Church and Sunday School.

It is a pleasure to have the missionaries, Mr. and Mrs. S. Floyd Pannabecker in our midst for the summer. Rev. Pannabecker brought us the message in our church service on June 14.

On June 7, Dr. E. G. Kaufman preached as it was his farewell message. We wish him God's speed in his new field of labor. On August 15th, Rev. A. E. Kreider will assume the pastorate of the church.

With all of these activities, the Church and Sunday School at this place have a sufficiently varied program to keep us interested in the program of God's kingdom.

Butterfield, Minn., June 26, 1931.—Three months have passed since we gave a report of our congregation in our church affairs. We are indeed very thankful to our Father in heaven for all the blessings we receive from Him. We have been able to have Sunday morning services every Sunday, and to hear the word of God.

The second Sunday in May we had the opportunity to partake of the Lord's Supper, which took place in the evening hour, Rev. J. J. Balzer of Mt. Lake, officiating.

The latter part of April we had Mr. and Mrs. Jacob Rupp from Pillager with us a week and on Sunday after S. S. Mr. Rupp gave us all an encouraging talk.

On Decoration day we laid to rest the infant girl of Mr. and Mrs. J. W. Hubin, from Sanborn, she being thirteen months old, was sick only a short time. Rev. P. J. Friesen spoke in the German language and Rev L. H. Linscheid in English. A mixed quartet sang a few appropriate hymns.

A Ladies' Chorus of twenty-five voices, instructed by Mrs. O. E. Hagen, rendered songs in all churches on Pentecost Sunday, the members being from all churches.

Rev. and Mrs. L. H. Linscheid and family attended the conference in Dakota, three weeks ago, Rev. Linscheid being a delegate from our congregation.

On Sunday, June 21st, we had the privilege to listen to Rev. P. F. Goertz, from Newton, Kansas, Bethel College, he spoke in the American language. He showed us so plain the two paths there are, either we are on the narrow or the wide path.

We are indeed glad to state that we have a summer Bible School for our growing generation. John Rahn, Erma and Ella Linscheid, are the teachers, there are about fifty children enrolled.

The weather here is very hot at present, but the Lord so far has provided us with sufficient rain. We give Him all honor and glory.

Mrs. Gust Miller, Corr.

Barto, Pa., June 24, 1931.—On Wednesday evening, the members of the Young Ladies' Class of the Hereford Mennonite Church, Bally, Pa., transformed the Sunday School room into a banquet hall when they entertained their mothers by having the first Mother-Daughter Banquet. Each girl brought either her mother, sister, or other close friend as her guest. The girls handed each of their guests a hand embroidered towel as a gift.

The menu for the evening consisted of meat loaf, potato salad, deviled eggs, pickles, olives, tomatoes, strawberries, ice cream and angel food cake. It was served cold and the digestion was aided by spirited singing of old and familiar songs during the eating of the meal.

After the meal was over a program was presented which Jennie Bauman, a member of the class, opened with a violin solo. Mrs. E. E. S. Johnson, one of the guests present, sang the song "I Have a Sweetheart and Mother is her Name." Three of the girls put on a stunt known as the "Talk Feast," where all three spoke at the same time. Then, some of the members put on a baby parade and prizes were awarded for the healthiest baby and cutest baby present. The program closed with an old fashioned school room scene where classes in spelling and grammar were depicted. Of course, they included the usual Friday afternoon program which consisted of songs and recitations for directors and visitors.

The class had as their guest speaker for the evening, Mrs. Geo. G. Greenawalt of Boyertown. Mrs. Greenawalt is a mother herself and also is president of the Child Welfare Association. She gave a challenging message to both mothers and daughters present.

Lame Deer, Montana, June 19, 1931—You may have heard direct from Brother Habegger, if not, this will tell you that he and Sister Habegger have been led through deep waters.

On April 19th, Sister Habegger was confined here at the hospital and they were rejoiced by the arrival of a new baby boy. The mother however did not recover as usually; had to keep abed for some six weeks, because of what the Dr. calls "milkleg."

She had hardly been home when three of the children became seriously sick and had to be brought to the hospital here. As they could not be left entirely to the care of a special nurse, Bro. Habegger stayed here. They were recovering slowly when news came that the baby was very sick! Next day mother and baby were brought to the hospital, where in spite of all physician's and nurse's care the child died, Saturday, June 13th. Father and mother rushed home to Busby, with their little one, leaving the three others at the hospital.

On Sunday, June 14, the funeral service was held in Busby, but the burial was postponed until Monday evening, because Bro. Habegger expected his father to arrive on that day. However it was one of his sisters who came. The Govt. employees at Busby did all they could to be of help to the afflicted family.

The other sick children were brought back home where they are now nursed back to health. The strain was heavy on both the parents and they certainly will be grateful for the prayers of our churches and mission friends.

The Indians have unfortunately again been allowed to hold their sun-dance, and of course spend their time away from homes and farms for several weeks. Next winter the Government will have to feed them again. Not only the Christians, but some of the better Indians deplore the fact that such doings are allowed to the moral and economic detriment of the tribe.

Where it can be spectacular the pope and Roman clergy denounce indecent dances, movies, etc., but here the Romish priests raise not their voices against the doings of the Indians, like the sundance, which implies immoral rites. We are left alone to protest and the Indians resent it.

While there is now a new, expensive Govt. hospital here, there are over 100 Indian doctors for 1400 people, and the "medicine men" are the leaders of the sundance, which is a regular recruiting "school" for winning young Indians to the old ways!

As I wrote in a former letter, translation work was greatly retarded ever since last fall and this spring I could do very little of it, because of other duties. And now in the heat of the summer mental work is not the same as during cold weather.

Yours faithfully,

Rodolphe Petter.

The tissue of the life to be
We weave with colors all our own,
And in the field of destiny
We reap as we have sown.
—Whittier.

D. D. EITZEN,
Pres.
MARIAM PENNER
Vice Pres.
EMMA RUTH
Sec.-Treas.
C. D. PENNER
A. R. KEISER
MARY BORNEMAN

The YPS Work
by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

July 12, 1931

How Far Can We Follow Jesus? John 11:14-16.

When Chas. M. Sheldon was a young man he wrote that very popular book, "In His Steps". That book has had and continues to have a great influence on many men, for it has been translated into many different languages. Just recently this same author wrote a companion book entitled, "He Is Here". His first book aimed to give direction to life and the later book shows the source of power. Jesus is present today just as really as He was nineteen hundred years ago. Jesus Christ is working today, like a certain evangelist says, "Jesus Christ is putting the 'kibosh' on the devil."

The inspiration of the topic for this evening came from that first book, "In His Steps". We do need to ask our best selves, our Bibles and our friends, "What would Jesus do?" if He were met with my problem of life? What would be the effect if we would honestly try to apply Christ's teachings and examples to the Church, Politics, Business, Social Life, Peace and War, Prohibition, Inter-race Problems? These queries might be topics which might be handed out one week ahead of time and answered in the meeting. What really would happen if the world would follow Jesus? Suppose the trial be only for a day or a week, the effects would be so wonderful we simply would not care to resume the old pagan way of living.

Following Near or Afar

When word came to Jesus that Lazarus was dead, Jesus made it known that He would go to Bethany and straightway Thomas replied, "Let us also go that we may die with him." The disciples feared the enemy if they would go up but they thought they were ready to meet the worst, they had the courage to follow Jesus irrespective of the end. When a man actually faces danger, he often forgets his eager and courageous professions. When Jesus was taken in Gethsemane we find that the impetuous Peter followed "afar off" and even actually denied knowing his Lord. Some Christians follow Christ so far off that they appear to be nothing more than high privates in the slackers corps.

The Afar Off Classes

Peter is the patron saint of the first group of this type, and has had followers through all of these centuries. Peter followed afar off because of fear. He lacked the courage of his convictions when following cost something. Then there are those who are not willing to sacrifice the thrill they derive from their "pet sins". A sin like that can keep a man bound and forever be the veil keeping him from becoming the man he might be. The third class consists of those who trust in themselves and perhaps their possessions until the day comes when they run up against one of those unsurmountable barriers which cannot be crossed by human effort, there are some things money cannot buy, when the bleak and wintry days of January assail us we need something more than a May-day religion and faith in our own accomplishments. No man can live fully and nobly without trusting in the sacrificial atonement, the example and power of Jesus Christ.

Will We Follow Jesus?

It is not enough to hail Jesus as a good man, but we **may** believe that He was and continues to be the Divine Son of God, sent by God to show us His love and He was willing to carry that love to its completion by paying with His life on Calvary.

Neither is it sufficient to take only the creedal doctrines on the one hand or the social teachings on the other hand, the Gospel of Jesus Christ seeks to use and to save every interest, phase and activity of the one who would follow this great Master, the Man of Galilee, the Christ.

Song of a Heathen

"If Jesus Christ is a man—
And only a man—I say
That of all mankind, I cleave to Him
And to Him will I cleave alway.

"If Jesus Christ is a god,
And the only God—I swear
I will follow Him through heaven and hell,
The earth, the sea and the air."
—Richard Watson Gilder.

The Last Mile of the Way

"If I walk in the pathway of duty,
If I work till the close of the day,
I shall see the great King in His beauty,
When I've gone the last mile of the way.

"If for Christ I proclaim the glad story,
If I seek for His sheep gone astray,
I am sure He will show me His glory,
When I've gone the last mile of the way.

"When I've gone the last mile of the way,
I will rest at the close of the day,
And I know there are joys that await me,
When I've gone the last step of the way."

CHRISTIAN ENDEAVOR TOPIC

July 19, 1931

What Are Some Great Doctrines of Christianity? I Jn. 1:8-10; 4:15-16.

In some quarters the church has turned so far away from doctrine that much of our present church membership is untaught as to the Christian beliefs that matter. So it is very fitting that tonight we should study some of them so that we may be the better informed of the "faith that is in us." Doctrine simply means teaching, it is the teaching as it comes from the text-book of the Christian. When D. L Moody died, there was found in the flyleaf of his Bible the following description and exposition of the Bible. The author thereof is unknown, but its message is of great worth.

THE BIBLE

"This Book contains the word of God, the state of man, the way of salvation, the doom of sinners and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are truth, and its decisions are immutable. Read it to be wise, believe it to be safe, and practise it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here paradise is restored, heaven opened, and the gates of hell disclosed. Christ is its great object, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened at the judgment, and be remembered forever. It involves the highest responsibility, will reward the greatest labor, and condemns all who trifle with its sacred contents."

Doctrines That Make a Difference

We have in our present-day world many religions, people differ in respect to temperament and intellect, some are active, others are mystical and contemplative, but by actual experience it has been found that Christianity works, it changes men and produces the highest type of character. Hence let us hurriedly glance at some of the beliefs that matter. Every growing Christian should know something about these fundamentals of Christian faith.

1. Jesus Christ.

"Who say ye that I am?" That is a perennial question. Before He can help us we must give Him His rightful place. After Peter confessed Him to be the Christ then Jesus changed the name of Simon to Peter, meaning a rock. Jesus can help us to live the higher life, to live our best selves, He teaches us about God a Father and the divinity which existed in Him and the ways in which He helps those today who put their wills into His.

2. Evil and the Cross.

"All men have sinned and fall short of the glory of God." Something had to be done to release man of that awful guilt and burden, he could not unload by any works nor by asceticism but where there is sin somebody must suffer for that sin. That is no new truth in the home where the child commits a wrong, the parent suffers and is willing to suffer because of an almost divine love for the child. God and Jesus are like that consequently Jesus took the suffering in the form of the cross. But through the medium of the cross comes moral and spiritual freedom for whosoever will penitently turn to the Christ who died on Calvary's cross.

3. God.

The Jews of the Old Testament times quite early caught the vision that "In the beginning God" and that this same God continues to be the creator and sustainer. He has not left this world to run itself, no more than a ship will find port without the guidance of the pilot and captain. The physical laws are not the opposition party but God rules the world by means of orderly laws. That makes God bigger to us.

4. Man and the World.

Man perennially desires to know the answer to the age-old questions: Who Am I? For what purpose am I here? Whither am I bound? What does Jesus expect of us, that matters mightily. We are discovering increasingly that if the world is honestly studied by modern science and is then interpreted by Christian faith we will have a world of real worth.

5. The Church.

The Church is spoken of as "the bride of Christ." Her function is to give unity and companionship to all followers of Christ. She ought to be an active agency to spread the Gospel as well as a means of witnessing for Christ in the community through the medium of the Holy Spirit. Jesus did not carry His cross in secret neither should we be Christian outside of the Church.

6. The Bible.

This is the handbook of the Christian. All of these doctrines are found in the Bible, if they are not there then they are of little or no value. We need to know not what men say but what God says through the Book of all books. "Study the Scriptures for in them ye think ye have eternal life and they testify of Me."

7. Immortality.

Men have always believed more or less in a life hereafter, but not until Jesus came have we gained any definite knowledge about it. "I am the Resurrection and the life, whosoever believeth on me though he were dead yet shall he live." It matters as to whether we think we will have an existence for three score and ten and then forever die or whether we may forever live a sanctified victorious life throughout all eternity. Yes, these and some other beliefs which we do not have space to here mention do matter. Let us be well grounded like the oak in the middle of a large field, and we, too, like the oak will be able to endure the stormwinds when they come.

CALIFORNIA RETREAT IMPRESSIONS

By Lelia Galle

The California Retreat held at Lake Sequoia June 6-11 was a success in many ways. There were about 40 in regular attendance, with representatives from Los Angeles, Paso Robles, Upland and Reedley. The group was composed largely of college age young people which probably accounts for the congenial spirit that prevailed in study and in play.

The first few days there was considerable rain, but this did not hinder the progress of the program. The group found shelter in a small room that was furnished with a stove. The last three days California sunshine reigned again, and the disagreeable weather was forgotten.

The courses offered proved to be very popular and helpful. The subjects given and the instructors who presented them were as follows: Bible Study—Rev. P. W. Penner; Home Builders—Mr. and Mrs. L. J. Horsch; Early Christian Heroes—Mr. J. A. Strain; Acquainting Youth With Christ—Emma Ruth; India As We Know It—Rev. and Mrs. P. W. Penner; Open Forum—Mr. C. F. Mueller.

On account of weather conditions only the last two Vespers services could be held on the lake shore. These two, however, proved to be among the outstanding events of the conference.

The mornings were devoted to class work and study, while the afternoons were given over to recreation. Sports of all kinds were enjoyed—boating, swimming, hiking and ball playing. One afternoon a trip was taken to the Big Trees in General Grant Park. On another afternoon the group went to Pinehurst to visit a silver fox farm and Clark's Exhibit of wild animals.

The crowning event of the whole Retreat was the campfire meeting on the last evening. Testimonies of the love and saving power of the Saviour were given, and definite decisions to follow Christ more closely were made as the group sat around the campfire. Surely if ever we felt the presence of God, it was then. At the close of this part of the service we enjoyed the fellowship of Communion with Rev. J. M. Regier and Rev. P. W. Penner presiding. Then all joined in a candle lighting service, forming a procession, which led from the campfire, out among the pines, to the tents. How happy everyone was! The very atmosphere was full of joy.

Throughout the Retreat such a spirit existed in the camp, which can only be felt and not described. So indeed the Retreat was a success in that it brought us closer to God and closer to each other.

WELCOME

Coming to the International Convention at San Francisco? Christian Endeavorers all over the world are looking forward with eagerness to July 11 to 16, and no doubt many of our eastern Mennonite churches are sending delegates to the convention. The Mennonite church of Upland wishes to welcome you to California and hopes you will arrange to stop at Upland on your return trip and visit our societies.

Dorothy Ruth.
Pres. of Upland C. E.

COLLEGE DRINKING 'WAY BACK WHEN

Today we have reached the conclusion through the statements of college presidents that there is less drinking in college today with nearly a million students than there was in the saloon era with less than 300,000 students.

Twenty years ago a football victory meant a drunken revel; the police force was up all night; the lock-up was crowded with drunken, riotous students. A memorandum of seventeen years ago has beent left with us from the researches of R. T. Crane, a Chicago manufacturer, who went into the matter of student drinking and declared that fifteen per cent of the American boys at college were ruined for life by drinking habits learned at college. President Patton, trying to remove the curse of drinking from Princeton, was met by gibes and jeers. Students' orgies, known as "beer busts", were so destructive of morals and scholarship at the University of California seventeen years ago that the situation culminated in a public scandal. At the height of a state-wide storm of indignation, David Starr Jordan, president of Stanford University, told in a public address how he had quelled a similar situation in his own university. Students threatened to "strike" unless they could drink; and a demonstration by drunken students, three hundred in number, turned in an all-night riot. President Jordan then took the situation in hand, fired the drinking ringleaders and as a result of strong administration the students settled down to the business of the university and one consequence was an immediate rise in the scholarship standard.

Since Prohibition the colleges have stiffened their courses and raised their standards so that the drinking students of the old days could not remain. But suppose, with the new freedom and the lack of parental control, the college campuses today were again ringed about with saloons; suppose the clubs and fraternities again had their own bars and we had reestablished the liquor business. We would have a national orgy defying description.—From "American Youth Under Prohibition," published by the W. C. T. U.

A DANGEROUS PATH

"That isn't stealing," said the boy who took a handful of peanuts off a stand in front of a store. "They'll never miss them."

Perhaps the storekeeper never would miss the stolen peanuts. But suppose that the peanuts were missed—would that change in the least what the boy did? No. He took the peanuts without paying for them, and that was stealing. Then, too, that small misdeed would make it all the easier for him to commit other mischief. The boy who looks lightly on stealing—even though it may be a small matter at the time—is treading a dangerous path.—Youth's Christian Companion.

THE S. S. LESSON

July 19

The Social Service of the Early Church.

Acts 4:32-35; 6:1-4; 2 Cor. 9:1-7.

Golden Text: He himself said, It is more blessed to give than to receive. Acts 20:35.

Social Service is a very much abused term in our day and is made to cover many things that have little or nothing to do with the spreading of the Gospel and the edification of the saints. That kind of social service that aims to make the church a club house for the convenience of the members, or that exerts itself largely in the interest of those who want amusement, or, who prefer other things to downright Christlike living is inviting abuse that defeats the whole purpose of the Gospel. On the other hand there is nothing so much in continued need of emphasis as the fact that we are the children of one Father. Because of that we owe to one another the duty of brotherhood. We are the keepers of our brethren and the example of Christ's life and ministry points out to us that the concern of our needy brethren should be continually upon our consciences. The fact that He went about doing good should always be an inspiration to us to be going about doing good to our fellows wherever it is possible for us to do so. And, if we are alert to our responsibilities, we will always find ways and means for helping some one who is in need of our help.

Service is always the Christlike thing to do. Remember how our Lord said that He came not to be ministered unto but to minister. Our service to our fellow men consists in giving attention to their bodily mental and spiritual needs. As there is physical hunger for the underfed so there is also a mental and spiritual hunger for those whose minds and souls are undernourished. The threefold service we are under obligation to render to our fellows less fortunately situated than ourselves are education for the mind, food and care for the body and the Bread of Life for the soul. The Bible gives us examples of all three. Jesus grew in wisdom in stature and in favor with God and man. The patriarchs taught their children and the generations following them. Jesus and the Apostles often showed their love by curing the bodies of men and every Christian has imposed upon himself the duty of bringing the Bread of Life to those who are without a saving knowledge of the Lord Jesus Christ.

The pictures of the early church, which are presented in our lesson, show us some of the ways in which they practised their religion. They shared with one another all that they had, recognizing that what they had was entrusted to them as stewards. It was a happy arrangement because there were neither very poor or rich among them and none were in need. Those who had larger possessions let them go for the benefit of all. This was a showing of real brotherhood. While the temporal needs of all were thus cared for greater opportunity was given for the preaching of the Gospel. Communism of the primitive church differed from communism of today as it is understood in that the spirit back of it was the spirit of Christ and not the spirit of greed, selfishness and envy. It was a communism of the heart and not of political scheming.

As time went on we note that there was a division of activities. The Apostles were concerned with spiritual things while the seven were occupied in caring for material necessities. Both were important but the work of the Apostles was of most importance. Any system of social service that does not care for the needs of the soul of men is useless in the establishing of the kingdom of God. We note, too, that as time went on that there was an advance on the work. Stephen began as one of the seven, but he advanced to become an outstanding witness for Christ to those who did not acknowledge Him, sealing his testimony with his blood. There were qualifications required of the Seven that are needed for all who do real service for the Lord. They were to be men of honest report, full of the Holy Ghost and wisdom. Reputation, piety and ability are essential qualities for all effective work for God.

The last section of the lesson is from a part of one of Paul's letters to a church very close to his heart. They of the Corinthian Church were urged to make adequate preparations for the collection and, for their benefit, the example of the Macedonia Christians was held before them. Paul points out that large giving brings large blessings and that one giving should be a matter of careful and deliberate thought under the guidance of God. One should give freely and not grudgingly and not as though one was compelled to give. The gift that is given because one must give fails to bring the joy that comes from giving because it is a privilege.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR JUNE, 1931

Ernest G. Claassen, Whitewater, Kan., $25; Int.-Perm. Trust Fund, $137.16; Bethesda Ch., Marion, S. D., $16; Grace Ch., Pandora, Ohio, $39.34; H. D. Voth, Escondido, Calif., $20; Mr. and Mrs. L. M. Ledig, Upland, Calif., $100; First Ch., Mt. Lake, Minn., $31; S. S. First Ch., Beatrice, Nebr, $171.81; Bergthal Ch., Corn, Okla., $6; Miss. Workers, West Zion Ch., Moundridge, Kan., $100; Rent—Fonda Prop., $15; Henry F. Dick, Munich, N. D., $23.34; Aletta and Mattie Krehbiel, Clarence Center, N. Y., $40; Salome Loganbill Legacy (Bethel Ch., Fortuna, Mo.), $2,000; S. S. Bethel Ch., Dolton, S. D., $48; First Ch., Geary, Okla., $11.61; Hebron Ch., Buhler, Kan., $16.45; Menn. Ch., Burrton, Kan., $4.75; Eicher S. S. near Noble, Ia., $63; Salems Ch., Freeman, S. D., $200; Grace Hill Ch., Whitewater, Kan., $30.10; F. J. Isaac, Newton, Kan., $5; Sew. Soc., Salem Ch., Dalton, Ohio, $20; S. S. Class, Salem Ch., Dalton, Ohio, $14; Menn. Ch., Buhler, Kan., $12; Menn. Ch., Goessel, Kan., $23; Alexanderwohl Ch., Goessel, Kan., $98.43; J. C. Eymann, Sr., Los Angeles, Calif., $10; Jr. Dept. S. S. First Ch. Reedley, Calif., $15; S. S. Class 53, First Ch., Berne, Ind., $33.80; Menn. Ch., Deer Creek, Okla., $6.61; Y. P. Soc., Quakertown, Pa., $15; Bergthal Ch., Gretna, Man., $33.57; Hoffnungsau Ch., Inman, Kan., $25.08; Sichar Ch., Cordell, Okla., $17.67; St. John Ch., Bluffton, Ohio, $85; S. S. New Hopedale Ch., Meno, Okla., $40.89; Interest, $75; G. J. Voth, Inola, Okla., $40; Menn. Ch., Halstead, Kan., $55.14; S. H., Newton, Kan., $50; Emmanuel Ch., Pratum, Ore., $25.22; Friend, Beatrice, Nebr., $10; S. S. Johannestal Ch., Hillsboro, Kan., $23.16; Bethesda Ch., Henderson, Nebr., $58.50; S. S. Brudertal Ch., Hillsboro, Kan., $43.63; First Ch., Upland, Calif., $88.97; No. Dist. Conf., Salem Zion Ch., Marion, S. D., $198.64; S. S. First Ch., Wadsworth, O., $9.21; S. S. First Christian Ch., Moundridge, Kan., $29.80; Bethel College Ch., Newton, Kan., $30.33; Inter. Miss. Band, Berne, Ind., $30; New Hopedale Ch., Meno, Okla., $17.23; First Ch., Berne, Ind., $413.68; Friend, Butterfield, Minn., $90; Menn. Ch., Hanston, Kan., $14.12; Bernhard Remple Legacy, Mt. Lake, Minn., $4,140.67; P. M., Marion, S. D., $2,000; Ex. Com. Miss. Soc. (Mrs. J. G. Regier, Treas.), $292.11; Total, $11,289.02.

Balance in Bank June 1, 1931		$ 117.72
Gifts for General Fund	$10617.06	
Gifts for Orphans, etc.	346.80	
Gifts for Sundries	98.00	
Interest & Rent	227.16	11289.02
Balance and Total Receipts		$11406.74
Money Borrowed During Month		10500.00
		$21906.74
Paid on Orders During Month	$ 5275.16	
Paid on Debt During Month	16500.00	21775.16
Balance in Bank July 1, 1931		$ 131.58

(On July 1, 1931 the Board has a debt of $5,000.00.)

Respectfully submitted,

J. G. Regier, Treas.

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR JUNE, 1931

Foreign Missions, General Treas.:

Mission Soc., Inman, Kan., $14; Sew. Soc., Berne, Ind., $100; Bethany Sew. Soc., Freeman, S. D., $50; Bethel Mission Sew. Soc., Mt. Lake, Minn., $50.

Home Missions:

Bethel Mission Sew. Soc., Mt. Lake, Minn., Gen'l Treas., $15; Bethany Sew. Soc., Freeman, S. D., do., $25; Do. Girls' Home, Canada, $20; Sew. Soc., Berne, Ind., Girls' Home, Winnipeg, Can., $50.

"News and Notes", Postage, etc.:

Gnadenberg Sew. Soc., Whitewater, Kan., $1; Tabea Sew. Soc., Tampa, Kan., $2.20; Sew. Soc., First Ch., Beatrice, Nebr., $6.05; Sisters, Imanuels Ch., Los Angeles, Calif., $1.20; Northeast Alexanderwohl Sew. Soc., Goessel, Kan., $2; Ladies Aid Soc., Donnellson, Iowa, $4.50; Mission Soc., Imanuels Ch., Los Angeles, Calif., $1; Menn. Mission Circle, New Hopedale Ch., Meno, Okla., $1.80; Sew. Soc., New Hamburg, Ont., Can., $.80; West Zion Sew. Soc., Moundridge, Kan., $2; First Menn. Mission Soc., Aberdeen, Ida., $5; Bethesda Sew. Soc., Marion, S. D., $6.70; Garden Township Sew. Soc., Moundridge, Kan., $3.50.

In Place of Sewed Clothing:

Mary Martha Circle, Lehigh, Kan., Champa St. India, $5; Sew. Soc., Saskatoon, Sask., Korba St., India, $5; Sew. Soc., Gretna, Man., do., $5; Northeast Alexanderwohl Sew. Soc., Goessel, Kan., do., $10; Mennoville Miss. Soc., El Reno, Okla., Basna St., India, $2.50; Miss. Soc., Imanuels Ch., Los Angeles, Calif., do., $10; West Zion Sew. Soc., Moundridge, Kan., Ashland St., Mont., $25; Grace Ladies Miss. Soc., Pandora, Ohio, Lame Deer St., Mont., $25; Gnadenberg Sew. Soc., Whitewater, Kan., do., $10.

Miscellaneous.

Jr. Miss. Sew. Soc., Henderson, Nebr., Hazel McAllister Work, Mexico, $5; Mission Soc., Inman, Kan., Harbin Refugees, $15; Mrs. Anna Toews, Alta Loma, Calif., do., $10; Tabitha Sew. Soc., 2nd Ch., Beatrice, Nebr., Freight on goods to India, $3.45; Ladies Aid Soc., Donnellson, Ia., Biblewoman, China, $5; Bethesda Sew. Soc., Marion, S. D., Evangelist, China, $80; Do. Lepers, India, $10; Sew. Soc., Pretty Prairie, Kan., Marie J. Regier, China, for accordion, $50; Bethel Mission Sew. Soc., Mt. Lake, Minn., Stereopticon, China, $25; Do., Rev. A. Habeggers, Montana, $10; Menn. Mission Circle, New Hopedale Ch., Meno, Okla., India, Christmas, $15; Bethany Sew. Soc., Freeman, S. D., Lame Deer, Mont., Christmas, $25; Northeast Alexanderwohl Sew. Soc., Goessel, Kan., Okla., Christmas, $5; Total $717.70.

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

JOTTINGS

Last week the Choral Society of the Berne, Ind., church gave a successful presentation of Haydn's "Creation" to a large and appreciative audience. Many visitors attended the concert.

Rev. N. B. Grubb, pastor emeritus of the First church, Philadelphia, occupied the pulpit on July 5, that being the date nearest to his 81st birthday. His theme was "A Quiet Valley Walk."

At a recent meeting of the Amish conference of Ontario, Canada, a resolution was passed forbidding the members from having radios in their homes. As the Amish rules forbid the use of musical instruments of all kinds the radio was classed with musical instruments.

The sympathy of the editor and readers of The Mennonite is extended to our missionaries, Rev. and Mrs. Habegger of Lame Deer, Mont. Their infant son, Bernard Samuel, died of pneumonia at the hospital at Lame Deer.

While the pastor of the Normal, Ill., church, Rev. E. Troyer, was absent conducting a revival service at Congerville, Miss Kornelia Unrau of the Mennonite Sanitarium, Bloomington, gave a splendid address at one of the evening services.

Rev. and Mrs. P. A. Penner, our pioneer missionaries to India, now on furlough, spent some time in Newton, Kan., and at Beatrice, Neb. From there they journeyed to Mt. Lake, Minn., which is Brother Penner's home town. Missionary Isaac and family accompanied him to Mt. Lake.

Following the renovation of the Boyertown, Pa., church quite an elaborate redidication service was held July 5. Addresses were made by neighboring pastors and special music was furnished by friends of the congregation. Rev. E. S. Shelly serves as pastor of the Boyertown congregation.

During his stay in the East, Dr. J. W. Kliewer, chairman of the Foreign Mission Board, arranged to address several groups from various churches in the interest of the Mission work after the Retreat at Green Lane where he is one of the instructors. On the 25th he spoke in the Germantown, Pa., churches, where were gathered members from all the Philadelphia churches.

Services at the Home for the Aged at Frederick, Pa., are conducted by members of the various churches taking turns Sunday afternoons. These services are informal and are designed to bring messages of cheer and encouragement to the home guests. A recent meeting was conducted by members of the Second church, Philadelphia. About forty persons made the trip of 30 miles by auto and were delighted with the Home and its surroundings and grateful for the perfect weather that added all the more to the enjoyment of the day. The services consisted of music and addresses by the pastor, Rev. S. M. Grubb, and George Whitesell.

The Christian Endeavor Society of the Dalton, O., church, with the pastor, Rev. Austin Keiser, visited the C. E. Society of the Wadsworth, Ohio, church several weeks ago.

After a service of 28 years as Superintendent of the Sunday School of the Second church, Philadelphia, Bro. John Bergey retired. The School presented Bro. Bergey with a beautiful Bible, splendidly engrossed, as a token of its appreciation of the unselfish service rendered by Bro. Bergey during all these years.

Mrs. Nettie Moser Martin, a graduate of Bluffton College, who has served as missionary under the Presbyterian Board in Brazil for fifteen years, recently returned to the United States to recover from an operation and died at the home of her sister, Mrs. G. A. Lehman, at Rochester, N. Y. She was buried from her home in Bluffton, Ohio.

The Swamp, Pa., charge, consisting of the West Swamp, Quakertown and Flatland churches, made an arrangement by which union services are held in one of three churches alternately during the summer instead of in each of the places. During the absence of the pastor, Rev. A. S. Rosenberger, Rev. E. S. Shelly conducted services. Regular services in all the churches will be resumed in September.

Two major Protestant denominations have taken actions within the last week enjoining upon thousands of churches throughout the United States the observance of "Men and Missions Sunday", November 15, 1931. Upon this day will be celebrated the twenty-fifth anniversary of the founding of the Laymen's Missionary Movement and the 125th anniversary of the famous "Haystack Prayer Meeting", at Williams College, which is generally looked upon as the beginning of American Protestant interest in missions.

Dr. J. W. Kliewer, of Bethel College, Newton, Kan., who was one of the instructors at the Young People's Retreat held in Green Lane, Pa., arranged for several group meetings of the people of the Eastern Conference for the purpose of bringing missionary messages to the gatherings. As chairman of the Foreign Mission Board he was able to bring considerable first-hand information concerning the work. The last meeting before he left for home was held by Dr. Kliewer in the Germantown, Philadelphia, church.

My Greeting and Gift Register

A popular novelty for gift and prize purposes;

My New Years
Easter
Birthday
Christmas
My Greeting and Gift Register

A Loose-Leaf Greeting Card and Gift Register that will prove its popularity! Different, well made with a firm, sturdy binding and comes beautifully boxed.

A loose leaf album for keeping a record of gifts and greetings sent and received, with pages on which to mount greetings which are to be preserved.

The book is 7 x 9 inches in size with single piece cover concealed back. Screw post loose leaf expansion. Contains printed index leaves for **New Year's, Valentine's Day, Easter, Mother's Day, Thanksgiving, Christmas, Anniversaries, Birthdays,** and **Directory** for names and address. There are 40 leaves (80 pages) of heavy gray album paper. Attractively bound in marble design cloth with gilt title stamped on front.

Price $1.50 Postpaid

HELP TRANSFORM AMERICA

With a Copy of the Gospel of John in Every Home.

As never before America and the World need this great Gospel of God's love. Transformed lives mean transformed homes. Transformed homes mean a transformed nation.

Help distribute the Gospel of John in every home in America. This will obtain a peace more enduring than that secured by treaties or legislation.

Taking part in this great work is the privilege of every earnest Christian. Send today for sample copy enclosing two 2c stamps or order a quantity for resale or distribution.

HORTON EDITION OF JOHN

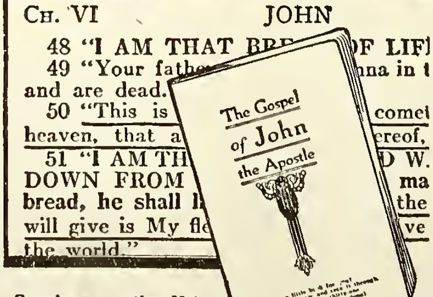
Arranged by Rev. T. C. Horton, Chairman of the "Gospel of John in Every Home" Campaign.

16 pages of unique and precious helps including words and music of the great hymn, "What a Friend We Have in Jesus." Complete text of the Gospel of John with expository subheads through the text. Helps include an analysis of five essential doctrines, God's plan for saving folks, and "A Royal Resolution for Every Real Believer."

Unheard-of Low Prices—3,000,000 Sold

100 copies $1.90 (add 30c for postage and packing); **1000 copies $16.50** (add postage for two cartons of 38 pounds each from Chicago; ask your postmaster).

Be sure to send money with your order.



Ch. VI JOHN

48 "I AM THAT BRE OF LIF
49 "Your fath nna in t
and are dead.
50 "This is comet
heaven, that a ereof,
51 "I AM TH D W.
DOWN FROM ma
bread, he shall l the
will give is My fle ve
the world."

The Gospel of John the Apostle

Sample page section. Note the *underscored sentences*, the phrases in CAPITAL LETTERS; also the key verses in bold type for the comfort of believers and the conversion of sinners.

Red bristol cover, 80 pages, clearly printed, good paper. Size3⅜x5⅜. Roundcorners.

Mail Coupon today

I want to participate. Please send me .... copies of the famous Horton edition of the Gospel of John. I enclose check or money order for $..............

☐ Check for sample copy. Enclose two 2c stamps.

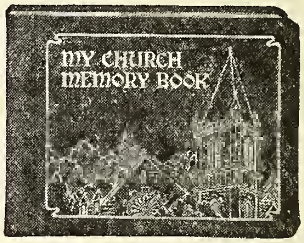
Name..

Address...

Postoffice..

My Church Memory Book

A Gift or Reward That Will Be Used and Appreciated



Maroon artificial leather binding

A charming novelty in Autographic Memory Books for those who are fond of their Church and its activities. Contains the following designs in colors:

- My Church Memory Book
- My Sunday School Superintendent
- My Sunday School Teacher
- Visiting Speakers at My Church
- My Church Summer Activities
- My Pastor
- My Sunday School Class
- My Young People's Society
- Friends from Far and Near
- Autographs

There is ample space for autographs on each page containing a design and in addition there are 100 pages of good bond paper in assorted tints on which to write autographs, memory verses, or to record church events of interest. Size, 4¾ x 6¼ inches.

The album is sturdily bound for long usage in three attractive bindings, stamped in gold:

CLOTH, Blue Linen,
50 cents

ARTIFICIAL LEATHER
Maroon Damask Grain
$1.00

GENUINE LEATHER
Bronze Fleece Grain
$1.50

Order from MENNONITE BOOK CONCERN, Berne, Ind.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI BERNE, INDIANA, JULY 16, 1931 No. 28

EDITORIAL

The response of the several nations to the suggestion of our President, Mr. Hoover, that the payment of war debts be suspended for one year is encouraging. We take it to mean that there is a genuine desire to relieve the tense financial situation that has become so world wide. Papers tell us that the move has already had a sympathetic influence upon the stock market and that the promised era of better times is advancing at a more rapid pace. Though most of us are not specially intersted in stocks. Well! Anything that brings a little encouragement. However, the arrangement is but a temporary one and, if things are to have a real boost, there must be something more than just shoving off the day of reckoning. We will find that the year will roll around quickly enough and after that the same stern obligation to pay will be looking the nations in the face. Let us hope that the debt holiday will be only one of a number of other and more potent influences that will be gotten to work to make this old world a more comfortable place in which to live. For one thing the silly waste of the means of the nations in the support of large military establishments should be abolished as soon as possible. The military caste, that hopes for glory, honor and power at the cost of blood should be disbanded and set to putting brains and energies to something more useful than stirring up suspicions and hatreds that lead only to another war, or perhaps many more wars. If once disbanding of armies becomes popular and, if ships of war are to be left to rot at their moorings, there is going to be a better chance for those of the coming generation to enjoy the blessings of God under their own vines and fig trees.

In an out of the way place of an old Meeting House in Pennsylvania there turned up a copy of the Sauer Bible. It has long been discarded and a more modern one took its place on the pulpit, but, even that German Bible had not been used for years since that language is a thing of the past there, except for a small class of old women in the Sunday School who still feel that they can get more out of the lesson when it is taught to them in German, even though they themselves do not read German. The story of the abandoned Bible has been repeated in many other churches, first in Pennsylvania and later in many other places. The time is not so far distant when there will seldom be need for German Bibles in most of our churches. The wonder of it is that the language has survived so long. Before the time of public schools large blocks of the population in Pennsylvania were German and their church schools were conducted entirely in the German tongue. Now it is more than 80 years since English schools were established by the state. The Pennsylvania German people have stuck to their dialect though it has meant nothing to them as an instrument of German culture. Any church if it has a reason for its existence, must hold to a teaching that is applicable to people without the limitation of a single language. Holding to one tongue has been a handicap upon our people to the extent that they have not made much of an impression upon any except those born in their own circles and have lost many who might have been useful members had the linguistic bars been let down earlier.

The Bible about which we are interested in this article was the product of the Sauer printing house in Germantown. It was the first Bible printed in a European language in America and strangely enough it was printed at a time when it was against the law to print a Bible in English in America. The reason for this peculiar situation was that American Colonies were subjected to the law of England that permitted no one to print a Bible except by the

King's license and those who held such privileges were in England and guarded the right jealously as a monopoly that brought them considerable gain from their American sales. Sauer Bibles are becoming rare and are much sought after by book collectors. The particular one which we are discussing was the one from which, no doubt, John Oberholtzer, Abraham Hunsicker, Christian Clemer, Samuel Moyer, Andrew Shelly and many others whose names are recorded in the annals of the Eastern Conference selected the texts from which they preached in one of the oldest Mennonite Meeting Houses in America. For sentimental reasons the book should be carefully preserved and, since it is in excellent state of preservation, it represents the best work in paper making, printing and binding of colonial times. The physical make-up of the volume has lessons to teach future generations. Of course the content of the Book is the dearest treasure not only of this country and age but of the whole world for all time.

While glancing over a number of Bulletins, or printed notices used by many of our churches for keeping the membership informed concerning the work of the local congregation and the church at large, we noticed that one Bulletin, that of the First Church, Philadelphia, is now in the 30th year of its publication. This is quite an age for such a little sheet, but, then it has proved its worth to the membership of the church it represents in such a way that it is doubtful whether any of them would be willing to dispense with it. The value of Printer's Ink as a means of assisting in the work of the Lord cannot be too highly estimated. Advertising pays, they say, but, in the Lord's business there is need of edification, information and preservation. All of these things are met in a measure by the live church that understands the importance of keeping in touch with its membership through the printed page. In the same way it is important that the Church Paper should be appreciated. No Mennonite family should be without the information that the denominational paper endeavors to present. Pastors and workers in the progress of the church can find no better way for helping the progress of the church than to make themselves responsible for seeing that the church papers get into the homes of the members.

WHAT A POSTAGE STAMP COULD DO

One two-cent stamp a week! If every church member in the General Conference would contribute one two-cent stamp a week for Home Missions, the task of the Board at their recent meeting in Portland, would not have been so painful. Two cents a week from each member, and the Board would not have been compelled to ask our faithful, in many cases already underpaid workers, whether they would agree to a reduction of salary. Some of these workers have incurred debts when going to school, preparing themselves to enter into missionary work. These debts shall now be paid out of their meager salaries. Others have growing children whose needs increase.

Two cents a week would not permit us to build that much needed Girls' Home for Saskatoon for which the General Conference allowed $10,000 to be collected (because of the hard times we are grateful that we could start a work in rented quarters), nor to pay the $1000 promised Hutchinson, for their enlarged church, nor an extension of our work among the needy immigrants in Canada, nor to pay our debt of $7,500, but our loyal workers could have been spared the experience of yielding to the request of having their low salaries reduced still further. The reduction to which our workers submitted amounts to from 50 to 200 such stamps weekly.

Two cents a week would do much in forestalling worries in the minds of our workers,—and worries disqualify persons from rendering the most effective service. Can we not contribute, even during these trying times of depression, at least a two-cent stamp weekly for Home Missions?

J. M. Regier.

THE CROSS IN CHRISTIAN MISSIONS

In the first chapter of Paul's letter to the Roman Church, we have a picture of the Gentile world: "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.—Changed the glory of the uncorruptible God, into an image made like corruptible man, and to birds, and fourfooted beasts and creeping things—God also gave them up to uncleaness through the lusts of their hearts, to dishonor their bodies between themselves; who changed the truth of God into a lie, and worshipped and served the creature more than the creator." Thus reading on to the end of the chapter the picture of the heathen world, in fact of any nation whose Lord is not the true God. A picture of that rebellious son who went into the far country, that prodigal son.

We speak of the Indian and all other Gentile people and we often describe their lives as wicked and unclean. The Indian we see as he is with the naked eye—not as the white man outside of Jesus Christ, hiding very much under the thin coat of whitewash of civilization. Is the white man what he seems on the surface? I have not found him to be that.

The Bible teaches us that man is lost because he is a sinner. That he sins because he is a sinner, not that he is a sinner because he sins. The first three chapters of Romans we find both Jew and Gentile guilty before God—under the wages of sin—lost. That men are not saved by doing nor by law. That men are saved by grace and not by works.

The Indian as one of the Gentile people or nations has been crowded unto small Reservations by white men. As one old Indian once said: "They have crowded us unto small places, soon we will have to fly up into the air." On these Reservations we find the Indian at the end of the trail as far as the white man has brought him with his civilization without the cross. Where the white man with his influence, drinking, cursing, hypocrisy and diseases has brought him. The white man in place of stooping to pick him up and bring him to God, the true God, by the way of the cross, has helped him in his downward path — for the Indian was on the downward path, in darkness, doubt and fear. As the old Indian with his burden of old Indian medicine and religion on his back, coming to the cross, laying down this heavy burden, goes away rejoicing so Paul the moralist and formalist also laid down his burden at the cross and went away rejoicing and became a useful instrument in God's hands. Even so many a Gentile has done and become a wonderful instrument in God's hands.

Thank God for the cross. To me it means, as revealed in the Bible, the way back to God. To me it means justification, sanctification and glorification. To me it means freedom from the guilt, the power and finally the presence of sin. It means the past taken care of, the present provided for and the future assured. The Gentile has been seeking for all that the cross means. Their religion is a religion of fear and doubt. Of sacrificing and torture and torment. The Indian did not lack the spirit of sacrifice, self-denial and suffering. If doing could have brought the Indian back to God, they would thus have found their way back. But they did not nor can any one else. They sank deeper and deeper into sin and darkness. The Gentile has been groping long enough in darkness, doubt and fear. He needs light, life, a new power to pass from death unto life. The cross is this power.

On my last visit to our field in Montana, the Indians lamented much about the injustice of the white men. I told them that it was no use crying over spilt milk. Crying thus would not bring the milk back into the bucket. Take God into your life, look to Calvary and by faith in the Christ on the cross, pass from death unto life; and then your life hid with Christ in God, climb above the white men's influence to a noble Christlike life.

Henry Roe Cloud said: "You white men may be able to get along with only education, without the Christ, but we Indians can not—We need Christ that we may break away from all our old life." That is also the trouble today in our own country, too many men have only education and not Christ. Too many educated evil men. We could civilize the Indian, putting on an outward polish—but underneath? The idea of religious evolution does not hold true in the history of the Gentile. The cross is not an afterthought but a forethought.

The cross is absolutely necessary for men's justification, sanctification and glorification. It is necessary for us that by it we are saved from the guilt the power and the presence of sin. The cross means death, but also life. Life now and life in the hereafter. The fundamental truth centered around the cross can never be destroyed, thank God. Might as well try to destroy God, as the foolish Communists are trying to do in Russia.

The enemies of the Cross today are very busy trying to get men's eyes away from the cross, the atonement by the shed blood of Jesus Christ. He knows well that he can not destroy the cross. Getting their eyes away from the cross, man is lost—will in eternity continue under the wages of sin—separation from God.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb................................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance....................................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

But in spite of all the enemies of the cross, it still stands as the only remedy from the guilt, the power and the final presence of sin. The only way back to God. Again wish to say, that for this the Gentile has been seeking and is seeking today.

The Gospel of Jesus Christ is still the power of God unto Salvation to all that believe. We can not think of the cross without the Lamb of God upon it. All through the Old Testament and the New Testament, we see this the central theme. The Lamb slain from the beginning of the world.—Not an afterthought but a forethought. No victory in life without the cross. No resurrection now from the dead in sin to the life in the newness of the Holy Spirit, but by the way of the cross. No Easter possible for any person, only by the way of the cross. Risen with Christ is not possible unless crucified with Him.

Death our best friend. Laying aside of the old man with all his works is not possible unless he came by the way of the cross. Then he may lay aside the old man and put on the new man created after God.—This putting on is on the inside not hanging him on the outside. Crucified with Christ, risen with Him to newness of life, walking with Him here in the power of that new life, the Holy Spirit, means freedom from the bondage of sin—sanctification. Then when we die physically also to be made free from this old body and to be with Him and finally to be clothed with that house from heaven and saved from the presence of sin. Now crucified with Christ, risen to newness of life, we only receive the earnest of our inheritance, the Holy Spirit pouring out into our hearts the Love of God. As Paul in Rom. 5:5: "Hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given us." We have within us the earnest of our inheritance. We know that we have passed from death unto life because of that earnest, first payment, pledge of our inheritance. The life we now live, we live by faith in Him who loved us and gave Himself for us. First identified with Him in death, then also in life, even here. In His heart, bosom for safety, hid with Christ in God; in His hands for service, usefulness which is present now; at His feet, worshipping Him and drinking in food for our soul. In His bosom now means we feel as He feels—so closely identified with Him that we suffer with Him and rejoice with Him. Then when He, our life shall appear we shall appear with Him in Glory—future and eternal.

The earnest of our inheritance and all the blessed life here now is on the other side of the cross. The gift of the Holy Spirit not until Christ crucified, risen and ascended. The Fruits of the Holy Spirit not until on the other side of the cross. The abundant life not until crucified and risen with Him. Not sealed with the earnest of that promise, which is the earnest of our inheritance, until the redemption of the purchased possession unto the praise of His Glory. The Gentile cannot show forth the newness of life until he comes by the way of the cross.

Thus the new order of things in this life and the life to come is on the other side of the cross. By believing in the crucified Christ, the Lamb of God slain from the foundation of the world, we pass from death unto life, and then follows that newness of life. That growing up unto Him in all things.

The cross has not lost its power; the Gospel of Jesus Christ has not lost its power. God is still the same; the cross is still the same; the Gospel is the same. The trouble is with the ministry, failing to hold up the cross, to preach the Gospel of the cross, trying to find some other method—speaking of new emphasis, thus failing to put the emphasis where it belongs. I pity the minister, feel sorry for him who resorts to any other method, they all are hopeless. Men will remain under wages of sin—death, separation from God.

Not changing the surrounding among Gentiles will change the Gentile or make out of him a child of God. The Indian must first be born again. Must first pass from death unto life. That which is born of the flesh is flesh. We know what the works of the flesh are both among Gentiles; yes also those in civilized world outside of Christ.

No one can grow physically until he is born; neither can any one grow spiritually until he is born from above, of God. Birth is the time from which life begins. Not "do" and then become. This will not work among Indians. Must "become" first and "do" will follow. New birth is on the other side of the cross. If the cross had not been the New Birth would not have been possible. I still believe in the supernatural, miraculous power of the cross. Because of the Lamb of God who died on that cross for us. That by one look of faith in the heart, we pass from death unto life. I believe in the supernatural, miracuolus New Birth:

First—because the Bible teaches it; Second—because I was born that way.

Third—because I have seen Indians born that way; Fourth, because I have not found or heard of any other method or remedy from sin, its guilt, power and the assurance of being saved from its presence.

Fifth—because I have seen the evidences in the lives of those thus born again. We have been born again by His abundant mercy unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved for us in heaven. While here we have the pledge, that first payment of that inheritance, that walk in the Holy Spirit, that fellowship with Him that newness of life. Thus the Gentile receives life by faith in Christ Jesus on the cross and then he may grow up in Him in all things. Life is obtained through the New Birth and that abundant life is by growth, because of that life within.

True reform is from within outward. The modern trend of today is that of the Pharisee and Scribes method: "Making clean the platter on the outside, but the inward part is full of raving and wickedness."

Too much of that kind of work is often done in the Mission field, yes and at home. "Whitewashing" will not stand the test of the weather. Let us remember that whitewashing does not justify men before God. We are not saved by doing; not by works. We work from salvation out and not towards salvation.

Salvation from the guilt, the power and the final presence of sin is on the other side of the cross.

Well may it now be possible even in parts of the heathen world that a Gentile deck himself with the fruits of the cross-Christianity. Well may Ghandi now adopt the teachings of Christianity, or as some speak of him that he has "the spirit of Christ." Would this have been possible about 1000 years ago before ever the Message of the cross came to India? He has done as many do at home, decking themselves with the "feathers" of Christianity without paying the cost or price, without the cross. Thinking if they accept the teachings of Christ they shall be saved. Forgetting that we are not saved by His life or His teachings, we are saved by the atoning death of Jesus Christ. His atoning death upon that cross where He took the wages of sin upon Himself and thus made it possible that we by faith in that atoning death, could again come back to God, could receive that first payment of Glory or our inheritance; could be sealed with that Holy Spirit of promise. Unless Ghandi accepts Jesus Christ as His Saviour, he is still under the wages of sin which is death, separation from God.

Also at home many do not preach the real meaning of the cross, merely whitewashing. Thus people remain dead in trespass and sin. Under the wages of sin. How long can a human race dead in trespass and sin, exist?

Will it not plunge the whole human race again into darkness, if this continue very long?

The church or denominations are too busy changing this old world when it means to change the hearts of men. The mission of the church is to preach the Gospel of Jesus Christ—upholding the cross. For there is the remedy for the guilt of sin, power of sin and the presence of sin. But we must first come to the cross for justification, salvation from the guilt of sin. Unless we come for that first sanctification and glorification is not ours.

Faith cometh by the hearing of God's word. The Holy Spirit will use this message and bring men and women to realize their need of salvation—to realize what is wrong.

Also will we then by faith look to the only way of salvation. The Lamb of God upon the cross that taketh away the sins of the world, and thus pass from death unto life. The Indians, and I believe all heathen people realize that there was something wrong; something between them and God, happiness and life. They have proven this by their efforts through sacrifice and torture trying to remove this something that they knew was between them and the great God. Hearing the Word of God, and thus would realize what was wrong; then by that faith that then comes from God would look to Calvary and pass from death unto life, brought back to the true God. Then being sealed with that Holy Spirit of promise, the earnest of their inheritance as children, the Love of God shed into their hearts by the Holy Spirit thus living out that life or faith by love to God and men. Hid with Christ in God. Crucified with Him, risen with Him, their affections set on things above and not on things on earth. A growing up in Him in all things. In His heart for safety and in His hands for service, usefulness. The future all clear and bright before them. All this by the way of the cross.

Jesus Christ has come as Saviour, He will come as Judge. God has spoken through Him in salvation, some day He will speak through Him in Judgment. Are we true to the charge left to us, to go out and preach Him crucified, risen and ascended? Yes, sitting at the right hand of God interceding for us? Are we true to the message of the cross? The only way back to God out from under the wages of sin. The only way to Justification, freedom from the guilt of sin; Sanctification, freedom from the power of sin; glorification the only way to be finally saved from the presence of sin.

The only difference between Cain and Abel was the "Lamb of God."

The only difference between the Pharisee and the Publican was the "Lamb of God."

The difference between much of teaching and preaching of today and that of Paul's is the "Lamb of God." Is the "Cross."

To me the cross in all Mission work means justification, sanctification and glorification. Freedom from the guilt, the power and the presence of sin. Dead unto sin and alive unto God. Living out that salvation in our every-day life. That seal seen in our every-day life.

Past, all under the Blood, present, taken care of or provided for and the future assured, what more could we wish for? It has been said: "We believe the truth in the Bible, why stop there?" Is there anything else that any man could wish for than for what the cross stands for? A man tried to improve the Ten Commandments, but he found that he could not do this and was thus convinced that the Bible was not written by men, that man was not the author of the cross.

Let us be true to the message of the cross. Let us hold it up high first in our lives, and then in our preaching in words.

THE GENERAL CONFERENCE MENNONITE MISSION OF CHINA STATISTICAL REPORT, DEC. 31, 1930

I. Evangelistic Work:

Number of preaching places, 22; number of partly independent congregations, 11; number of wholly independent congregations, 1; number of deaths, 6; marriages, 7; removals, 8; baptisms, 89 and 2 by letter; total church membership, 849; inquirers, 697 at close of year; number of Sunday schools, 14; pupils, 1445; Chinese contribution for running expenses, $956.60M; besides, $183.03 Mex.; Mission evangelistic budget, $16,250 Mex.; workers employed, mission and church, male, 84; female, 35; number of fully ordained pastors, none.

II. Educational Work:

County-seat school: boys, 6; girls, 7; co-educational, 2; Bible schools: workers, 1; laymen, 4; children, none; mass educational schools: adults, 5; children, none; pupils in: lower pri., 480; higher pri., 51; Bible, 81; mass, 40; graduates, lower pri., 31; higher pri., 15; Bible, none; mass, none; mission educational budget, $7214 Mex.

III. Medical Work:

Number of hospitals, 1; dispensaries, 2; foreign doctors, 1; Chinese doctors, none; foreign nurses, 2; Chinese nurses, 2; inpatients, 209; outpatients, 3,400; deaths, 6 in hospital; minor operations, 42; major operations, 17; nurse training schools, 1; pupils, 9; graduates, none; medical budget, $4,500 Mex.

Taming: 3 missionary homes, value $9,000; 1 church building, value $7,000; 1 school building, value $1,100; 7 acres mission land, value $700; Chinese property donated for church use, at various places, value $750.

Nanlo: General buildings, value $1,500; Chinese property donated for church use, chapel, value $70.

Tsing feng: Chinese property donated for church use, chapel, value $70.

Kai Chou: 5 missionary homes, value $17,000; 2 church buildings, value $9,000; 2 school buildings, value $15,000; 1 medical building, value $7,500; general buildings, value $2,000; 17

acres mission land, value $7,000; Chinese property donated for church use, chapel, value $200; K. C. parsonage, value $70.

Tungming: 1 church building, value $1,000; 2 school buildings, value $1,200; general buildings, value $600; 5 acres mission land, value $500.

Ch'ang yuan: 1 church building, value $1,200; 2 school buildings, value $700; general buildings, value $650; 2 acres mission land, value $200.

— Wang Miao: general buildings, value $250.

Total: 8 missionary homes, value $26,000; 5 church buildings, value $18,200; 7 school buildings, value $18,000; 1 medical building, value $7,500; general buildings, value $5,000; 31 acres mission land, value $8,400; Chinese property donated for church use, value $1,230.

THOMAS, OKLAHOMA

Rev. Kliewer, Thomas, reports:

Our work with the Indians at the two stations went on about as usual. There were many encouraging features, but also some very discouraging ones. The attendance and interest among the Cheyennes was quite good. A few of the peyote people seldom come to church, but are always friendly when we come to visit them. The Bible studies with a number of the young people were continued till summer, when it became very difficult to get a class together, partly because of the field work, but especially because of the much visiting among the Indians. Later in fall nearly all the Indians were kept busy with cotton picking. At present we are again trying to start one or two Bible study classes. Dan Tallsun did very well in leading the services during the Sundays while we were with the Arapahos. He gained the respect of the Indians and his interest in the work seemed to be growing. But alas, the day after Christmas he was led astray by some of his old friends (or rather enemies) and got drunk and into an awful fight. What a severe blow such sad experiences are for our weak and small Indian churches! So at least for the present we are left without a native helper again and can have services only every other Sunday. Of many of the Arapaho Christians also it must be said: "They are lovers of pleasure rather than lovers of God." In spite of the good native helper among them, the Arapahos do not respond to the gospel as they should. Gambling, drinking, dancing and immorality are too prevalent among them.

The only hope for all the Indians is the Lord Jesus and His Word and Spirit. May we be faithful in presenting Him to them.

Yours in His service,
H. J. and C. Kliewer.

CORRESPONDENCE

Friedensberg Church, Avon, S. Dak., June 30, 1931.—Dear Readers:—Another quarter has passed on and we are so much nearer eternity. Where will it be spent? Oh, the blessed hope to know we'll be with our risen Lord, may many accept Him in these last days and be watching and ready for the returning of our Lord.

Easter Sunday afternoon, we enjoyed the fellowship and sweet peace and presence of our Lord when we celebrated the Lord's Supper.

Our pastor, Rev. D. A. Schultz, has a nice group of young folks in the catechetical class at the present time.

April 26, Rev. Simpson of the Methodist Church in Avon, brought us a very inspiring message of the Lord.

May 3rd, one of the Sisters of our church, Mrs. Earl Hoffman, who was formerly Miss Alvina Ratzlaff, rendered a very beautiful solo at the close of Sunday School, the title was, "He Will Meet Me at the Portal." It was sung very impressively and many hearts were touched. Mr. and Mrs. Hoffman were here for a short visit, their home is on a farm near Marion, Kansas. Mrs. Hoffman was a student at Bethel College, Newton, Kansas, for two years.

On the afternoon of May 3rd, the Gideon Singers of Yankton, S. Dak., were with us. The program was very good. The singers were middle aged people. A collection was taken for the cause of putting Bibles into hotels, etc. Many are acquainted with the work of this society. In the evening slides were shown of the Bible by one of our brothers of the church. May 10th, in the evening, we were to have a Mothers' Day program, but it rained quite a bit and so it was postponed until the next Sunday, May 17th. Mrs. Otto Jensen, wife of the American Sunday School Union Missionary of Yankton, gave the address on this program, which was very good.

The following Sunday, we had the pleasure of having the Y. W. and Y. M. C. A. of Freeman College, give a program in our church. Charles Schrag and Rev. P. R. Schroeder were the speakers of the evening. Many songs and music, also a musical reading, gave us a deep and wonderful program. Oh that there were more Christian Schools.

May 31st, a former Brother and Sister of our church, Rev. and Mrs. Harry Dirks, who at present are at Postville, Iowa, serving three churches under the United Brethren denomination, gave us messages two Lord's Days.

June 1st, our Daily Vacation Bible School began, for a period of four weeks. Henry S. Evert of Mountain Lake, Minn., was the teacher, Mrs. Evert also helped in this great and good work. 28 pupils were enrolled, some were children outside of our church, and some of our church children did not partake of this golden opportunity. Oh that parents would realize the greatness of a school like this and send or take the children. Many of us older ones wish we could have attended a school like this when we were children. How it would help us in our service for Him.

We cannot tell or know if we will always be able to have schools of this nature, so I think everyone who can should take advantage of them while we can have them.

Two of the Sisters of our church, the Misses Amanda and Bertha Dahlenburg have been teaching Daily Vacation Bible School under the American Sunday School Union. These schools are two weeks in length, 10 days and school only from nine till twelve. Two teachers to a school, one teacher for primary children and the other for Juniors.

The above teachers have each taught two terms, four weeks, each having another girl with them.

Dear young people who love the Lord and want to do some home missionary work, here is a very good place, the need is so great. Volunteers are needed. Get in touch with the American Sunday School missionary in your state and he will be so glad to place you in the work. If you can teach one term, (two weeks) it would help so much and it is real and blessed missionary work. I could write more of this work but my letter will be too long, so will stop on this subject.

On Wednesday, June 10, we enjoyed having Rev. Gottschall with us.

The following Sunday, Rev. Warkentine and Rev. Goertz, of Newton, Kansas, Professors of Bethel College were with us. Also Rev. J. A. Schmidt of Mason City, Ia., who stopped here to visit his sister Mrs. Henry A. Boese, over Sunday, while on his way to the Black Hills with his family on their vacation. Rev. Schmidt is a Christian and Missionary Alliance Pastor. The above pastors brought messages both morning and evening, which we all enjoyed.

June 21, Rev. John Esau, the blind evangelist, began a series of revival meetings until the evening of June 30. Nine young people have made the decision for Christ, for which we praise God. May they remain faithful. We are thankful to God that He permitted Mrs. Esau and this dear blind and yet seeing servant of His to bring such wonderful messages.

On Thursday evening, June 25th, the Bible School gave its program, which was very good and enjoyed by all. Much praise is due the teachers for the many good things the pupils learned.

Again I must report that it is very dry here. The last real good rain we had was on Mothers' Day. We have had small showers since, but not many either, so it is very dry and now the hot winds from the south have been blowing for a week. If the dear Lord sends us a good rain soon our corn will be alright, otherwise it will soon dry up. The small grain is very poor, farmers are beginning to cut it. It is also very short. The grasshoppers also are quite bad, and our gardens have supplied us with hardly anything yet. The frost took all our fruit, it also looks as though we won't get any potatoes. So we are anxiously looking and praying for rain, so we might yet get corn and garden vegetables before all dries up, but it is all in His hand and oh that we might learn what God would have us to do in these times, for He indeed can do great things.

Later: Last night or rather early this morning we were blessed with a wonderful rain and it looks as though we might get more.

Words fail to express our thankfulness to the Great Giver for His great goodness to us in sending this lovely rain to us. May He be praised by all for without the blessing of God upon the land we would soon perish.

We are looking forward to our annual Sunday School picnic on the 4th of July.

I shall write more about it in my next letter.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST

Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

July 26

Overcoming the Obstacles of Christianity.

Matt. 5:13-16.

Jesus says, "Ye are the salt of the earth," and "Ye are the light of the world." On another occasion Jesus said, "Ye are my friends . . . I have chosen you." A great deal of character and renewed effort is born in the confidence which is placed in us by some trusted friend. When Jesus calls His followers salt, we remember the function of salt is to purify, to preserve, to sweeten, so from that we can quite well conclude that He expects us to purify and sweeten this old world. And when Jesus tells us we are to be the light of the world, evidently He expects us to have moral exemplary power to bring light and brightness where there now is darkness and sin. That is a big program for us, but where much is expected, a great deal is liable to happen especially when the One expecting great things also promises the necessary power.

This is a very timely topic, coming at a time when there is prevalent in many quarters a spirit of defeatism, when many writers and speakers are claiming that religion and Christianity are weak, churches are losing their power. In times like that individual Christians too are weak, they have lost their drive, they seem to have but little motive power. So let us look anew at Matt. 5:14 and listen to Jesus as He talks to us, telling us, "Ye are the light of the world, a city that is set on a hill cannot be hid." Nothing can conquer the Christians excepting his thinking that he is defeated, that the world is too much for him, that the Christ has forsaken the world and withdrawn His power.

We might without any difficulty enumerate many obstacles to Christianity. Perhaps someone is thinking of persecutions as one outstanding obstacle, but as we look over the pages of history we find that the periods when the church suffered persecution she was most virile and wide-awake. "The blood of the martyrs has always been the seed of the church." Then we might mention the evils of the world in their order, but we will not find the worst obstacle in this list.

"No compromise with evil shall be our battle-cry,
For God and right must conquer, and sin and
wrong must die;
Unflinching we are standing, uncompromisingly
Beneath the flag of holiness forever we will be."

No, the enemy is to be found in our own ranks, the enemy is a traitor, for the enemy is not without but within. Too often we are traitors to the cause of Jesus Christ. The man who is ashamed of his church and tries to keep his membership a secret and places his lamp under a bushel, he will not put the enemy to rout but is his greatest ally, for he weakens the forces of the home-base. A Christian should shed abroad his influence wherever he goes, there ought to be something magnetic about his presence in any group, he should always leave the group with more nobleness of thinking and purer in soul. Light is not to be hid but to be diffused and be the means of driving out darkness. The best method which has yet been discovered to drive out darkness is not with the broomstick but by bringing in the bright cheerful light.

Our churches have too many people on their membership lists who would feel much insulted if their names were taken off the list but at the same time they lift "nary" a pin of the burden nor contribute a single copper to the cause of the Kingdom over a period of years. Much better, a handful of real "light on the candlestick" Christians who are "red-hot" for Jesus Christ than ten times as many hangers-on who will not lift a finger for Christ and the church. Jesus laid His kingdom program with a mere handful of twelve.

No, the greatest enemy of Christ is not the saloon, nor is it crime nor immorality but it is indifference. Jesus Christ has overcome the devil and all of his forces potentially speaking, all we need to do is to go in and possess the land but we are too much cowards like were the Ten Spies who lacked faith to go in and take the good things which were theirs for the taking.

History shows us how that every tool which has been put forward by the forces of evil has been used in turn as a means of righteousness for the Kingdom. Men crowned Jesus with thorns, and today we admire that pose of the Master more than any other, they nailed Him on the cross and today the cross is the emblem of the best and highest in our civilization, we use it for decoration of churches and women use it as an ornament. Men thought surely if they would place Him in the tomb that would be the end but He came forth triumphantly as King of Kings and Lord of Lords. He alone is worthy of our full-fledged loyalty today. We can say with Paul, "For I know and am persuaded that He is able to keep that which I have committed unto Him against that day."

"Darkest nights make stars shine clear:
Faith and hope and love appear
Best in shadows
Lights of crisis flashing far,
Big with moral issues are;
God is reigning.
Right shall triumph over wrong,
Turn earth's requiem into song,
In the breaking morning."
—W. Remfry Hunt.

THE SHIPSHEWANA RETREAT

By this time the various congregations should be arranging for delegations of young people who will attend the Mennonite Young People's Retreat at Shipshewana Lake, Indiana, August 3-13.

Printed matter announcing the full program of the Retreat would have been mailed but we are waiting for a reply from one of the leaders. Nevertheless local plans for attending the Retreat can be completed and young people urged to attend. Many churches are paying a part of the expenses of those who attend. This can be done through the Sunday School, Christian Endeavor, or some other organization.

Rev. P. A. Kliewer, pastor of the Ebenezer church, near Bluffton, Ohio, will conduct the course, "The Teachings of Jesus." He has kindly consented to take the place of Prof. A. E. Kreider, who will be in the Eastern States at the time of the Retreat.

We hope a large number of members of our churches living within driving distance of the Lake will spend Sunday at the Retreat. We are planning and hoping for a great day. Rev. E. Troyer, of Bloomington, Ill., will preach forenoon, afternoon, and evening. The forenoon's program consists of a Sunday School period and sermon by Rev. Troyer. In the afternoon there will be an hour's musical and song service in charge of Rev. Lester Hostetler of Sugarcreek, Ohio. This musical service will be followed by Bro. Troyer's message. In the evening there will be the daily Sunset service on the shore of the Lake. After a short interval the closing service of the day will be held in the tabernacle with Rev. Troyer preaching. Those coming for the day can take their meals at the hotel conducted by the Brethren church that owns and operates the camp site. We should be informed of all who wish to secure their meals at the hotel. Or meals can be brought along and eaten in the grove.

The following poem was sent to the 1930 Retreat by Missionary John Thiessen.

Come ye yourself apart and rest awhile,
Weary, I know it, of the press and throng;
Wipe from your brow the sweat and dust of toil,
And in My quiet strength again be strong.

Come, tell me all that ye have said and done,
Your victories and failures, hopes and fears;
I know how hardly souls are wooed and won,
My choicest wreathes are always wet with tears.

Come ye and rest; the journey is too great,
And ye will faint beside the way and sink;
The bread of life is here for you to eat,
And here for you the wine of love to drink.

Then, fresh from converse with your Lord, return
And work till daylight softens into even
The brief hours are not lost in which ye learn
More of your Master and His rest in heaven.

RETREAT SCHEDULE, GREEN LANE, PA., JUNE 19-21, 1931

Friday Evening, June 19

5:00- 7:00—Registration: All bills are to be paid to Treasurer.

7:15- 8:00—"Get-acquainted-dinner" (Leaders mingling with Retreaters)

8:10- 8:20—Roll Call: Response to be made by Congregational Groups.

8:20- 8:30—Greetings from Chairman of Retreat Committee.

8:30- 8:45—Evening Meditation: Chaplain, Rev. Howard T. Landes

8:45-10:00—"Get-together" Social: Under direction of Mrs. Robt. Ross.

10:00 —Retiring Signal: "Now the Day Is Over".

Saturday Morning, June 20

6:00 —Rising Signal: "May Jesus Christ Be Praised."

6:30- 7:00—Breakfast.

7:05- 7:20—Quiet Hour: Led by Chaplain.

7:30- 8:10—First Period: Course "A"

8:20- 9:00—Second Period: Course "B" (Meet in Auditorium).

9:10- 9:50—Third Period: Course "A".

10:00-10:30—Chapel: (Service to be announced).

10:40-11:20—Fourth Period: Course "B".

11:30-12:10—Fifth Period: Course "A".

12:20-12:50—Luncheon.

Saturday Afternoon

1:00- 2:00—Rest Hour.

2:00- 5:00—Social Period: Under the direction of Mrs. Robert Ross.

2:00—Group games

3:00—Baseball game

4:00—Treasure Hunt: All Retreaters participating.

5:30- 6:15—Dinner.

Saturday Evening

6:30- 7:30—Sunset Service

7:45- 8:45—Illustrated Lecture: "How we Got Our Bible", Rev. S. M. Grubb

9:00-10:00—Camp Fire Service: Under direction of Mr. and Mrs. Ross

10:00 —Retiring Signal

Sunday Morning, June 21

6:00 —Rising Signal

6:30- 7:00—Breakfast

7:05- 7:20—Quiet Hour

7:30- 8:10—Sixth Period: Course "A"

8:20- 9:00—Seventh Period: Course "B"

9:10- 9:50—Eighth Period: Course "A" (final lecture)

10:00-10:30—Chapel Service: "Sunday School Lesson"

10:40-11:20—Ninth Period: Question Box in Course "A"

11:30-12:10—Tenth Period: Course "B" (final lecture)

12:20-12:50—Luncheon

Sunday Afternoon

1:00- 2:00—Rest Hour

2:10- 2:50—Question Box for Course "B"

3:00- 3:40—Farewell Messages

4:00 —Farewell Dinner

NOTES:

Signals:

RETIRING: "Now the Day Is Over"

RISING: "May Jesus Christ Be Praised."

MEALS: "Break Thou the Bread of Life"

QUIET HOUR: "Sweet Hour of Prayer"

CLASS CALLS: "To the Work"

SOCIAL CALLS: "Happy Days Are Here Again"

Regulations:

Cars are to be parked upon arrival and remain so until Sunday afternoon.

No smoking on Camp Grounds.

No one is to leave camp without being excused.

Prompt response to all calls.

Conferences:

Personal conferences with leaders may be had by previous arrangement. Consult Miss Mary Borneman for appointments.

The Green Lane Retreat has become an institution that is filling a need in the Eastern District Conference. The attendance this year is the largest it has ever been, exceeding by more than a score the attendance of last year. There were 87 Retreaters and 6 leaders present. It was a most congenial, united group which entered whole-heartedly into every phase of the carefully planned program. Fourteen churches were represented, several of which had young people present for the first time. There is a growing interest in the Retreat on the part of the older people in the churches. Many Sunday Schools pay half the expenses of their representatives and there are some individuals who are glad to pay the amount necessary to have some deserving young person go who might otherwise be denied the privilege. Retreaters themselves recognize the value of the training received and put forth every effort to attend year after year. There are 9 who have attended four Retreats, 12 have been present at three and 12 at two. This year the camp was practically filled to capacity, and plans are already going forward for next year's meeting. We thank God for the blessings of this year's gathering and trust there may be even greater ones in store for next year.

EASTERN DISTRICT RETREAT

Quiet Hour at the Retreat

There were four Quiet Hour periods at the Retreat, one Friday evening, one at the beginning of each day and a chapel service Saturday morning at ten o'clock. These periods were conducted by Rev. Howard T. Landes, pastor of the Germantown church. On Friday evening he based his remarks on Isaiah 40:31, particularly the phrase, "they shall mount up on wings as eagles." To lead a balanced Christian life we need the two wings of prayer and praise. The natural divisions of prayer are invocation, adoration, confession, thanksgiving and petition. In the matter of praise we need to know when, where and why to praise God. We should praise God for His Holiness, mercies, faithfulness, goodness and salvation. "Praise brings blessing, try it. Each day you will have a glorious day."

The theme for the Chapel service was "Mending Nets". The lesson of the fishermen in Mark 1:19 was applied to our lives. Mending time should come to all of us so we may keep in repair the nets of prayer, faith and love.

Anna Harbein, Bally.

Recreation at the Retreat

The social events of any gathering of young people are among the highlights of the program. The 1931 Retreat was no exception to the rule. Mrs. Robert Ross of Philadelphia proved herself to be an able planner and an excellent leader as the various recreational activities went forward under her direction.

The first affair was a "Get Together" social Friday evening where we learned to know each other. Saturday afternoon was devoted to recreation. Group games were enjoyed after which the men had a baseball game at which a great deal of enthusiasm was aroused both by those participating and by the spectators. After this the Retreaters went on a treasure hunt, the reward being a box of candy. Rev. Cressman, one of the leaders, was the finder of the treasure. The social program was climaxed by a campfire when hot dogs and marshmallows were enjoyed.

Some people might say that the social side was over-emphasized. However, we must remember that Jesus Himself grew not only spiritually, but physically, mentally and socially as well. One cannot live an unbalanced life and be successful. Thinking of the social life of the retreat we do not have only the special social events in mind. A Retreat gives each one a chance to know other young people and this splendid fellowship helps to enrich the life of many.

Paul R. Shelly, Bally.

Heralds of Evangelism Since 1500. Dr. Johnson, Leader

In his usual clear, concise and interesting way, Dr. Johnson introduced the group first to the period of time and its background, then to the various outstanding pioneers or heralds of evangelism from that time almost to the present day. Four divisions were considered from which Protestantism grew. First, Luther, a leader in the movement, who translated New Testament as written by Erasmus, into German, the language of the common people. Second, Schwenkfeld, a nobleman who renounced position and wealth to become a servant of Jesus, and who throughout his whole life lived his religion. Third, Zwingli, and Fourth, the so-called Anabaptists. The influence of all these groups is felt today.

Following these came our own Menno Simons and the Philips brothers who worked with him. Their influence has come down through the years, spreading to England, France and by way of Holland to America where our forefathers turned to find their religious freedom. The great truths upon which these various faiths based their belief were well explained, thus giving us a better understanding as to why so many separate bodies of believers exist today even of kindred faith such as Quakers and Dunkards. Dr. Johnson also pointed out that we have access to a great wealth of information at the Library at Perkiomen School where many of the old and valuable documents pertaining to Christianity are preserved. The very many practical illustrations and examples brought out during the sessions helped to make it so very interesting.

(To be concluded) **John Fretz,** Lansdale.

THE S. S. LESSON

July 26

Christianity Spread by Persecution. Acts 7:58-8:4; II:19-21.

Golden Text: Be thou faithful unto death and I will give thee the crown of life. Rev. 2:10.

The church at Jerusalem for a time prospered with little opposition. The seven chosen to care for the needy ministered to them and among these was Stephen who advanced from serving tables to preaching the Word with vigor and power. In the service of our Lord there is always room for advance and it often happens that the lowly place is but a testing place to prove fitness for higher responsibility. Stephen found his place because he sought it out by aggressively declaring the Gospel among those who had never heard it and who became great opposers to it. One would have thought that when Stephen's efforts came to a close with his violent death there was a decided defeat for the Apostles and the Gospel they proclaimed. Yet, this great calamity was the means of having the seed sown in quarters where it might have never otherwise reached. Remember, Jesus commissioned the disciples to preach in Jerusalem, in Judea, in Samaria and to the ends of the earth, yet they seemed thoroughly content to remain in Jerusalem. They needed the shock of persecution to start them on careers of world evangelism.

An old proverb comes down to us through the ages which says that "The blood of the martyrs is the seed of the church." Every time persecution became general the growth of the church grew to enormous proportions. The trouble with the church today is that it is too easy to be a Christian. There are none persecuted or subjected to torture for the sake of their faith and as a result the faith is not so seriously adhered to.

What made our own Mennonite church what it became was not the great abilities of its leaders but the persecutions that our fathers were willing to endure for the principles for which it stood.

The testimony of Stephen was a fearless witness for Christ based upon what the Scriptures taught about Him. It angered men because they could not withstand him. Men who have no answer to the rebukes of their faithlessness become angry. The one who gets angry in an argument is generally wrong. In his death Stephen exemplified the Gospel he preached. He forgave his enemies and prayed for them with his last breath. All the eloquence in the world does not count like the witness of a consistent life to the religion one professes. One must be willing to both live and die one's religion.

Devout men buried Stephen and wept over him but their duty did not end there. It was their duty to continue the work of witnessing for Christ that Stephen laid down at his death. The workers may go but the work must continue and we always find that God has some one ready to take up and continue the work that death seems to hinder and disturb.

The most unlikely person to have any interest in the work of Stephen was Saul, the fanatical persecutor of the Christians. Yet his whole life as a student of the Scriptures and a zealous worker contributed toward making Saul a successor of Stephen. No doubt at the moment Saul was not thinking anything friendly about Christianity, but God has mysterious ways in selecting his witnesses. The death of Stephen made an imprint on the mind of the youthful Saul every time he participated in the persecution of Christians, Stephen and his noble words and beautiful death must have come before him. It must have led him to ask himself a thousand times, "Can these people be right and I be wrong?" This struggle continued until the final crisis on the road to Damascus when God told Saul how hard it was indeed for him to be kicking against the prickings of his conscience. If the death of Stephen had done nothing more than impress the youthful Saul it would still have been one of the outstanding events recorded of the times of the Apostles.

The scattering abroad of the believers was one of the most disturbing things that could enter their lives, but it gave them newer and better opportunities for spreading abroad the knowledge of their Lord. Times of persecution are times of blessing because they bring out all the earnestness there is in the Christian. Such times purify the church. Only those who are really sincere will abide when the cost is so great. Those who suffer persecution and trials for the cause of Christ have the greatest influence upon the observing world. Men will respect a cause when there are so many who believe in it so strongly that they are willing to undergo torture and suffer death because of it.

The driving of the Christians out of Jerusalem opened the way for making a great world city the center of Christianity. Antioch, one of the mightiest cities of the time gave the disciples opportunity to meet all kinds of people and come into contact with the moving streams of commerce that reached to all quarters of the then known world. It was here that the inspiration for foreign missions came upon them. They had a world outlook and became ready to assume a world responsibility for spreading the Gospel.

MARRIAGE

Schmell-Musselman. On June 17th at his home, by Rev. A. M. Fretz, Walter W. Schmell of near Plumsteadville, and Martha G. Musselman of Silver Dale, Pa.

DEATHS

Miller.—On May 23, 1931, near Passer, Pa., Calvin Warren Miller, child of Erwin Franklin, and Katie Fretz Miller, aged 6 days. Brief services were held at the family home by pastor A. M. Fretz on the 24th. Interment at the Springfield Mennonite cemetery.

Fretz.—On May 23, 1931, near Bedminsterville, at the home of his daughter and son-in-law, Jonas M. Mill, Elias M. Fretz, aged 75 years, 6 months and 5 days. Services on 27th and interment at old Deep Run church by the local preachers, Overholt, Rush and Wismer, assisted by A. M. Fretz.

Moyer—James Allen, son of Florence Geisinger and the late Abraham Moyer, died at his home, 3042 N. 8th St., Philadelphia, age 6 years and 8 months. Services at his home in Philadelphia where Rev. S. M. Grubb officiated. Interment in the family burial plot July 10 at the Saucon Mennonite church, Coopersburg, Pa.

Ruth.—Harry Ruth, the son of Peter and Mary (Baer) Ruth, was born near Summerfield, Ill., Nov. 14, 1881. At the age of four he became subject to attacks from epilepsy from which disease he has suffered a great deal through the remaining period of his life. October 1, 1899, he was received into the Summerfield Mennonite Church by baptism. In August, 1917, he was taken to the Emmaus Hospital at Marthasville, Mo., where he remained till he died. July 1, 1931, he was finally released from his affliction when the Lord called his soul unto Himself. He is survived by his mother, five brothers and one sister. His father and two brothers preceded him in death.

CONTRIBUTIONS

CONTRIBUTIONS EMERGENCY RELIEF BOARD, MONTH OF JUNE, 1931

For Russia.

Beate Paulus, Los Angeles, Cal., $5; Plainview Menn. Church, Dalhart, Tex., $5.26.

For Canada:

Katie Entz estate, Newton, Kan., $12.

General Fund:

W. Friesen, Altona, Man., $2; Zion Church, Elbing, Kan., $50.95; First Menn. Church, Beatrice, Nebr., $333.86; Immanuel Menn. Church, Pratum, Ore., $46.67; Peter P. Schmidt, Newton, Kan., $5; Herman Stauffer, Donnelson, Iowa, $5; Lizzie G. Hiebert, Goessel, Kan., $10; E. R. Miller & Son, Fentress, Va., $100; D. W. Friesen, Altona, Man., $1; First Menn. Church, Aberdeen, Ida., $28.81; West Zion Menn. Church, Moundridge, Kan., $20; West Zion Menn Church, Moundridge, Kan., $10; Bergthal Church, Pawnee Rock, Kan., $20.94; J. L. Amstutz, Apple Creek, Ohio, $10; Christian Church, Moundridge, Kan., $96; First Menn. Church, Upland, Cal., $16.38; Bethesda Sewing Soc., Marion, S. D., $25.50; Northern District Conference Collection, Salem-Zion Church, Freeman, S. D., $99.48; C. W. Claassen, Newton, Kan., $20; First Menn. Church, Mountain Lake, Minn., $20.97.

For Harbin:

Vereinigte Menn. Gemeinde, Essea Co., Ont., $48; Hoffnungsau S. S., Inman, Kan., $37.03; San Marcos Menn. Church, Paso Robles, Cal., $11.50; Herman Stauffer, Donnelson, Iowa, $5; W. P. Rempel, Pasadena, Calif., $15; Janjgir India Christian Church, India, $40; Friedensthal Kinderfest, Tampa, Kan., $11; Peter Miller, Marion, S. D., $10; Bethesda Sew. Soc., $10; Mother & Martha Dyck, Glendale, Calif., $10; Anonymous, Beatrice, Nebr., $40; J. F. Schmutz, Sedgwick, Co., $50.

For Germany:

Henry Froese, Inola, Okla., $8.20.

Kuhlman Mission:

San Marcos Church, Paso Robles, Calif., $20; Elizabeth Unruh, Salem, Ore., $10.

Syrian Orphan Home:

Mennoville Menn. S. S., El Reno, Okla., $3.27.

Paraguay:

Pretty Prairie Sew. Soc., Pretty Prairie, Kan., $5.

Moeln, Germany:

Sister Hillegonda, Newton, Kan., $5; Anonymous, Newton, Kan., $20.

June 1, 1931 Balance and reserve on hand		$2058.96
Received for Russia	$ 10.26	
Received for Canada	12.00	
Received for Gen. Fund	922.56	
Received for Harbin	287.53	
Received for Germany	8.20	
Received for Kuhlman Mission	30.00	
Received for Syrian Orphan Home	3.27	
Received for Paraguay	5.00	
Received for Moeln, Germany	25.00	1303.82
Total		$3362.78
Paid out during month		$ 401.18
July 1st balance and reserve		$2961.60

Gratefully acknowledged,

C. F. Claassen, Treas.

JOTTINGS

The building occupied by the Mennonite Book Concern at Berne, Ind., has recently been renovated and improved. The new front adds greatly to the appearance of the structure.

Prof. Gustav Enns of Goshen College, Goshen, Ind., was the guest of Rev. C. H. Suckau and preached the morning sermon in the Berne, Ind., church last Sunday morning.

The C. E. Society of Bethel church, Newton, Kan., held a special missionary meeting in honor of Rev. and Mrs. P. A. Penner and Rev. and Mrs. Isaac, returned missionaries, who were the guests of the evening.

The Daily Vacation School of the Immanuel Mennonite church of Los Angeles opened its sessions with an enrollment of 112 for the first week. The Sunday School Picnic held in South Park on June 22 was attended by 300 people.

The Sunday School Union of the Eastern District Conference will be entertained by the Sunday School of the Germantown, Pa., church on September 26. A splendid program is being prepared and a large attendance is expected.

The gathering of the Fretz family of Pennsylvania is always an interesting reunion, it being one of the oldest in the state that has an unbroken record of such gatherings. This year, August 8th is announced as the date.

A joint rally of the S. S. Union and Young People's Union is scheduled for July 19 at the Mechanic's Grove, Pa., church in the afternoon. Mechanic's Grove is three miles from Quarryville in one of the interesting localities of the famous Lancaster County.

Rev. A. S. Rosenberger, of Quakertown, Pa., was a vacation visitor to his former charge, St, John's at Pandora, Ohio, last week, remaining over Sunday to preach in his old pulpit. He and his family also visited Berne, Ind., the home town of Mrs. Rosenberger.

Owen O. Schimmel, one of the original members of the First Mennonite church of Philadelphia, who died two weeks ago, in his will devised one-fourth of his estate to missions of the General Conference and another fourth to the Mennonite Home for the Aged, at Frederick, Pa. For many years Mr. Schimmel lived in New York where he united with the M. E. church, then, later, again located in Philadelphia where he died at the age of 89 years.

The Bethel and First Mennonite churches of Mt. Lake, Minn., observed their annual missionary festival the last Sunday of June. Services were held in both churches and the addresses were in both German and English. Among the speakers were Professors Warkentin and Goertz, both of Bethel College, Newton, Kan. Prof. Goertz also was a visitor to Butterfield, Minn., where he gave an address in the Sunday School.

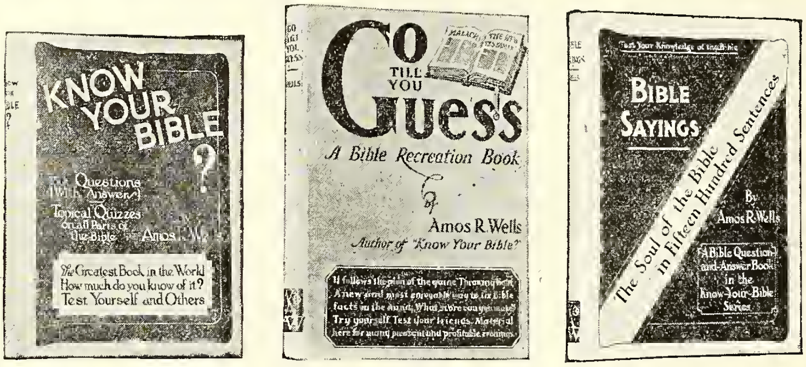
Plans are already being made for the meeting of the Orphan Society conducted by the sisters of the Eastern District in Grace church, Lansdale, Pa. This Ladies' organization holds an annual meeting and, as its name indicates, makes the care of orphans its special task.

Rev. A. M. Fretz announces in the Home and Church, the bulletin of the Deep Run, Perkasie and Springfield Mennonite churches that a class for catechetical instruction will be organized in the Deep Run church July 19 and 26.

The active Young People's Society of the East Swamp, Pa., church held an Anniversary Program last Sunday evening. Rev. Gottshall, the pastor of the East Swamp church, having been away from home for six weeks, attending the meeting of the Home Mission Board of which he is a member and secretary, at Portland, Ore., returned home last week and again preached to his regular congregation.

The Menno Simons Mennonite Church, located on Fourth Street Boyertown held rededicatory services on Sunday afternoon, July 5th, at 2:30 p. m. The auditorium was newly papered and pews and other fixtures repainted. The church was filled for the occasion. The service was in charge of the pastor Rev. E. S. Shelly of Pennsburg and pastors of the neighboring churches in Boyertown and vicinity and other Mennonite Brethren, delivered short addresses and brought greetings from their congregations. There were also several numbers of special music on the program. An interesting program was presented as follows: hymn, audience; devotional exercises, Rev. E. S. Shelly; Anthem, Intermediate Choir, Hereford Mennonite church, Bally; selection, mixed quartet, Evangelical Congregational church, Boyertown; address, Rev. H. A. Althouse, pastor, Swamp-Amity Reformed charge; duet, Ebenezer Methodist Episcopal church; address, Rev. G. G. Greenawalt, pastor, Good Shepherd Reformed church, Boyertown; address, Dr. E. E. S. Johnson, pastor, Hereford Mennonite church, Bally; address, Rev. Robert C. Nimon, pastor, Methodist Episcopal church, Boyertown; Offertory, Dora Snyder, Boyertown; address, Rev. Freeman H. Swartz, pastor Eden Mennonite church, Schwenksville, Secretary, Eastern District Conference of Mennonites; address, Rev. H. W. Kriebel, pastor, Evangelical Congregational church, Boyertown; anthem, Intermediate Choir, Hereford Mennonite church, Bally; address, Rev. George W. Fritch, pastor, Sassamansville-Gilbertsville Lutheran charge; address, William Rivell of Lansdale; Closing hymn; benediction.

Test Your Knowledge


KNOW YOUR BIBLE?
Questions With Answers
Topical Quizzes on all Parts of the Bible
Amos R. Wells
The Greatest Book in the World How much do you know of it? Test Yourself and Others
GO TILL YOU GUESS
A Bible Recreation Book
by Amos R. Wells
Author of "Know Your Bible?"
BIBLE SAYINGS
The Soul of the Bible in Fifteen Hundred Sentences
By Amos R. Wells
A Bible Question-and-Answer Book in the Know-Your-Bible Series

Bible Question-and-Answer Books

Know-Your-Bible Series

By Amos R. Wells

Know Your Bible?

The question and answer method applied to Bible facts.

1500 Questions with answers in last pages and 21 Topical Quizzes on all parts of the Bible.

Go Till You Guess

It follows the plan of the game "Throwing Light." A new and most enjoyable way to fix Bible facts in the mind.

400 Sections each dealing with a separate Bible fact or event.

1000 Bible References are given with the answers in the back.

Bible Sayings

This book brings together the greatest and best-known of the sayings of the Bible.

The Soul of the Bible is in these 1500 sentences. Answers and Bible references in the back part of the book.

Enlightening—Main facts covered throughout the whole Bible.

Educational—as study books they lead to searching the Scriptures.

Entertaining—for individual use and easily adaptable for social gatherings.

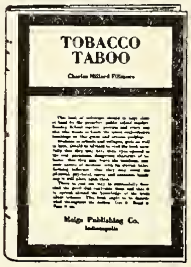
Durably bound in cloth, size 6 x 7½, each 128 pages.

Price $1.00 each postpaid.

TOBACCO TABOO

By Charles M. Fillmore

The rapid growth of tobacco using, in recent years, particularly among women and children, has made it one of the acute, vital problems of the day. Mr. Fillmore has devoted ten years to an extensive and intensive study of the question from every possible angle.


TOBACCO TABOO
Charles Millard Fillmore
Meigs Publishing Co.
Indianapolis

"It shows evidence of careful preparation and accurate statement."

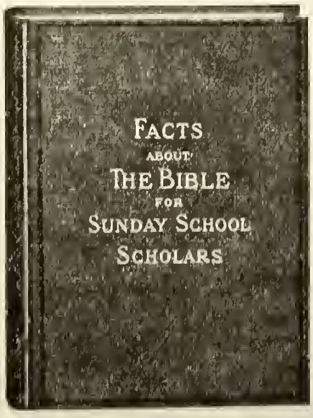
"It is compact, and the material is so arranged as to evoke one easily to turn to any phase of the subject."

"A refreshingly new book on the subject that faces all modern attitudes and problems related to the subject."

"A valuable compilation of expressed attitudes of various current organizations of note is found in the book."

"A fine spiritual tone is woven throughout without leaving the book at all sentimental."

Price $1.50, per copy.


FACTS ABOUT THE BIBLE FOR SUNDAY SCHOOL SCHOLARS

Facts About the Bible

For Sunday School Scholars

By William Smith **Size 8¼" x 6"**

Containing a Dictionary of the Bible; Its Antiquities, Biography, Geography and Natural History. By the Distinguished Author

Comprising Four Thousand Questions and Answers on the Old and New Testaments, with Important Additions by Eminent Commentators, Travelers and Scholars.

Practical Instructions for Learning Sunday School Lessons; Golden Texts and Hymns for Children and Youth, etc. The whole designed for the Instruction of the Young in the Home and Young People's Societies, and to Promote a Greater Love and Veneration for the Holy Scriptures.

Containing 400 pages. Illustrated with many Full-Page Phototype and 200 Line Engravings and Maps in Colors.

Bound in Black Linen Cloth..........$1.00

Send money with your order direct to THE Mennonite Book Concern, Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI BERNE, INDIANA, JULY 23, 1931 No. 29

EDITORIAL

We recently saw a popular young minister, who lives not so far from us, depart for the Citizen's Military Training Camp. He wore the uniform of an officer. No doubt he believes it the patriotic thing for young men of the United States to suspect other nations of having designs on us and to get ready to shoot if there happened to be a slight justification of such suspicion. Probably he would hardly be ready to show patience with the Christian who has a consience, especially if that conscience says: Thou shalt not kill." As a preacher of the Gospel of Jesus Christ he would probably attempt to explain away the idea that the Christ of the New Testament is the Prince of Peace, and, as for "turning the other cheek also" and continuing to pray for enemies, he might say this is right when you do not want to go for him eye for eye and tooth for tooth. Simple souls like ourselves may wonder by what process of exegesis a minister of the Gospel, or any other Christian for that matter, may find justification for girding on the sword and getting ready for the killing.

The vacation Military Training School is a brazen bit of irony on the part of the nation that has subscribed to the Kellogg Treaty, as well as a sham on the part of those Christians who would find pleasure in a vacation spent in preparing to kill fellow men.

There comes the story from the dim past of how that the game of chess was first played in the Orient where it originated. The board was a large level place laid out in squares like the modern checker board. In the safest place on the board there were high seats upon which sat the king and queen, the king opposing another king and queen on the other side. The places on the board were filled with living men who moved as their kings commanded. When a man was lost to the opposer his head was chopped off and this continued until finally there were no more men to be moved by the loser. Whether this story is fact or colored tradition we do not know, but, we do know that there are many present games of chess in which the lives of men are gambled away by other powerful men who may safely give orders that result in the destruction of other men who have nothing to do but die for them. War is but such a game that may assume world wide proportions where multitudes of lives hang on the orders of a few and even one man. In the meanwhile "Generals die in bed."

The recent findings of the Wickersham Commission on the justice of the celebrated Mooney case which resulted in the life imprisonment of Mooney and Billings, upon their conviction of having participated in the bombing of the Preparedness Day Parade in San Francisco, in 1916, brings to notice this statement, "Our oppellate procedure in criminal cases is shaped by a conception of enforcing the rules of the game rather than by one of reviewing the case." In the Mooney-Billings case it happens that new evidence and confessions of false testimony enter, but that the laws of California are so constituted that the case cannot be opened again and these men, now in the 15th year of their imprisonment, cannot in any wise be given the benefit of a doubt, so that if an error has been committed, the mistake may be corrected as nearly as it is possible to correct such an error. In other words, innocent men may be left to rot in prison so long as the procedure of the courts is not disturbed. Justice may save its face by taking refuge behind the letter of the law, but wrong committed in the name of the law must just continue. We are not in a position to know whether these men deserve their punishment or not, but, there is a possibility that they are unjustly convicted and in humanity's name everything possible should be done to clear up a situation where there is no absolute certainty that convicted individuals are guilty of the crimes for which they suffer. When law becomes a game where the life of a man hangs on the rules of the game rather than on the innocence of guilt of the wrong he is convicted of having done, there is something in the law that calls for a speedy revision.

A CHRISTIAN ATTITUDE TOWARD PATRIOTISM

It was neither a cynic, nor an antipatriot, but a patriot of the old school, a deep and intense Tory, who gave to the world the famous saying, "Patriotism is the last refuge of a scoundrel." Dr. Samuel Johnson, intense in his judgments and in his expression of them, was roused to wrath as he saw a great and noble thing being made the cloak for meanness, rascality, and selfishness. And true patriots ought to be similarly aroused today.

There are people who resent the quotation of Dr. Johnson's famous saying as if it were an attack on patriotism. Of course it is just the opposite. Scoundrels always try to take refuge in something good, and it was the goodness of patriotism and the betrayal of a good thing by men of evil character and evil purpose that led to Dr. Johnson's outburst.

The world has not changed completely since Dr. Johnson's time. Within our own generation we have seen the strange spectacle of the highest manifestation of patriotism, in the willingness of men and women to sacrifice everything for their country, set side by side with the most abject and terrible degradation of patriotism as the resort and refuge of scoundrels, whose scoundrelism has been not less because it was often manifest in high places of wealth and power. During the days of the War there were ministers who looked every Sunday into the eyes of mothers, whose sons were out in the mud of France and Flanders risking their lives in pain and suffering, many of them actually giving their lives, while in the same pews sat men who were building up enormous fortunes through war contracts at abnormally high prices, fattening upon the peril and distress of their fellow men and upon their country in its hour of need, and prating glibly of patriotism the meanwhile. Only one who has seen these things happening in his own immediate environment can sense their reality and their tragic and challenging contrast. We have witnessed in the name of patriotism the highest form of human action and devotion, and we have seen under its cloak greed, and cynicism, and selfishness, in their most terrible, if complacently respectable, forms.

It is against this background that one asks today the question, What is a Christian attitude toward patriotism? But first of all one must ask, What is patriotism in its true and essential meaning? The obvious reply is that it is love of one's country and devotion to one's country. But what is one's country? Is it the laws and institutions which may not express the true spirit of the people and may not have deep regard for their human rights? We think of Washington as a patriot in revolution. We think of men like Louis Kossuth, and other exiles, as patriots even in their very exclusion from their native land. Why? Because in their hearts there is was a sort of inner country, an ideal land of which their actual country was a symbol. True patriotism cannot be divorced from that ideal.

It is in the divorcing of patriotism from that ideal, and not in the glorifying of true patriotism, that we get such watchwords as, "My country, right or wrong." It is true that a few years ago a correspondet in our pages suggested that there was a popular misunderstanding of that famous saying, that instead of meaning a man was ready to uphold his country whether the country might be right or wrong, the truer and deeper meaning was as if a man might say of his wayward son, "my son, right or wrong" —that is, "even though he be in the wrong, even though he go far down the way of evil, he is still my son, I still love him and I am still responsible for him." We doubt whether Decatur used the famous saying with any such meaning, but it is a legitimate interpretation for our own time and one that is rather wise and striking. The man who would renounce his country because of its evils is hardly a true patriot any more than the man who would defend his country's wrongdoing. We certainly could not think of Jesus as supremely devoted to his fellow men if he abandoned them because of their sins, but neither could we think of him as ignoring or defending their sin.

The Christian attitude toward patriotism ought to take into account the defects of one's country, and there ought to be in the Christian patriot that largeness of love and sympathy that leads a man to consecrate himself to his country in the task of making it a better place for human life and a truer symbol of the ideal land.

It is only when we regard partiotism on its inner side that we can get definitions and attitudes that are in accord with the deepest facts. There are those today in our midst who would make patriotism here in our country a very narrow and purely national virtue. Patriotism for these means a devotion to this land to the exclusion of all dictates of love and justice in relation to other lands and peoples. In this conception anything is right that seems to make for the welfare of our country no matter how un-Christian it may be.

But that sort of patriotism is not sound American patriotism, as a little reflection and analysis will clearly show. It is out of sympathy, not only with the principles of our government and Constitution and the elemental ideals of democracy upon which these are based, but it is also out of sympathy with the simple facts and forces that have founded this republic as we see them in their spiritual and historic setting.

In the conception of a narrowly national patriotism, it might be supposed that the one in whom it was most justified would be the one who had deepest roots in America, whose ancestry had been here from the beginning. But here one comes at once to the startling fact, if one has never properly considered it, that these original ancestors left their lands and their native homes to come to these shores. In the narrow sense they, the very founders, were not "patriots" at all. They had a higher notion of patriotism than of something that is merely formal and territorial. And it was a higher notion. The Pilgrims were no less patriots when they left England to seek in Holland the sort of liberty that their native land had denied them. Nor were they any less patriots because they left Holland to seek to form here in this land a commonwealth in harmony with what they felt to be the deepest and truest principles that ought to have characerized their government in the homeland.

The study of patriotism even from the standjoint of our American history leads us into something far larger than "spread-eagleism" and into something far deeper than militaristic obligation. It is a judgment, not only upon our national lack of Christianity but upon our national lack of patriotism, that a Christian scholar, like Professor Macinttosh of Yale, seeking citizenship in this country with a deep understanding of its principles and a manifest readiness to accord loyalty to its institutions, should have his right to citizenship denied because of his expression of a Christian conscience that would withhold him from participation in a war that he believed to be unjust. It is not through the flouting of such conscientious convictions, but through the building of such convictions into the life of a nation that people are made great, and that patriotism develops its richest and noblest meanings. It is men of that mold and disposition who in the great crisis of nations have been the prophets of progress and the saviors of their country. It is not in a complaint and putty-like citizenship, ready to be swayed and dominated by bosses and politicians, or even by statesmen, whose decisions and policies may ultimately prove to be wrong, that true patriotism is revealed and nations are made great.

The Christian attitude toward partiotism has its rise in conscientious conviction in the individual. A man cannot be a Christian without being conscientious. He cannot be a Christian without having convictions, and the more sincere and thoroughgoing are his conscientious principles and his convictions, the more impossible it is for him to yield these things even in the face of necessity. In these matters of conscientious convictions and principle, men are bound to vary, as in other things. Some men will feel that loyalty to these convictions forbids all use of violence and force. They are bound to take the view that Jesus took in going to the Cross. Other men, equally conscientious, see life as moving toward such a goal through imperfect conditions. They do not regard the use of force as something that can be completely abandoned in a world that has not been brought to the recognition of higher motives. Such men feel it consistent to display the same conscientious devotion in resisting an aggressor or invader that they would display in refraining from an aggressive attitude toward others. The discrepancy between these two types is something that no amount of discussion will compose. But patriotism may include them both and may value as

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb..............................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance..................................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

the highest thing in them the conscience that dictates their line of action. The supreme danger to a country is not that its citizens should have too much conscience, but that they should have too little.—The Congregationalist.

THE SEVENTH ANNUAL MENNONITE YOUNG PEOPLES RETREAT

August 3-13, 1931
Shipshewana Lake, Shipshewana, Indiana

For the seventh successive year the Young People's Retreat calls our young folks.

We believe we have a worthwhile Retreat program arranged. We believe it will do them a tremendous amount of good to be there. We also believe there are young folks in every congregation who will come if the matter is properly presented, and if when necessary, some financial help will be given. This is being done in some churches, through the various organizations.

The Retreat cannot afford to send a representative into every church and still we know that unless someone will encourage young people the ones who should go will not get there.

Printed material including a poster has been sent out. Please place this poster on display and when speaking to young folks hand them a printed folder. It explains everything about the Retreat. Please use them.

In past years we have not had enough Retreaters in attendance. Surely from all our Mennonite churches served by this Retreat we should have 100 enrollments. We need that many to make the Retreat interesting and inspiring and if we have that many registering we can pay all our bills. Our main expense item is the board, room and traveling expenses of our leaders. They receive nothing for their services.

Again we ask you to arrange for one auto load to represent your church at this seventh annual Retreat.

The Retreat Committee,
Wilmer S. Shelly, Chairman.

C. E. UNION CONVENTION

The thirty-sixth annual convention of the C. E. Union of the Eastern District Conference Mennonites was held on Memorial Day, Saturday, May 30, 1931, at the Grace Mennonite Church, Lansdale, Pa.

A short song service, followed by a minute of quiet hour opened the convention.

The devotional service was in charge of Rev. Daniel Unruh, pastor of the Grace Mennonite Church, Lansdale, Pa. His text was found in II Timothy the third chapter and part of the fourth chapter.

The convention theme, Service, found in Romans 12:1, was then discussed by the president, Robert Ross. Endeavor must mean service to God. A call was made for bigger and better service. Serving should be a little better and work a little harder.

The business session was then had. The minutes were read and approved. Reports of the officers and committees were read. Old and new business was transacted.

Simultaneous conferences were held in the various parts of the church. They were as follows: Lookout, discussed by Horace C. DuBois; Prayer Meeting, Ernest Barrett; Missionary, Wilhelmenia Kuyf and Social, Edith Weist Ross. Each conference had a period of thirty minutes for discussion.

After we convened in the church, Norman Becthel spoke on, "What does the C. E. Society have a right to expect from the Church.

Rev. Nyce then spoke on the topic, What does the Church have a right to expect from the C. E.

The benediction was pronounced by Rev. Fretz.

The afternoon session was opened, at two o'clock, with a song service and prayer. The church was crowded in spite of the intense heat.

A missionary play, "The Color Line," was very well presented by the Senior and Intermediate Societies of the First Church, Phila.

After the offering the nominating committee reported as follows:

President, Eleanor Temple; Vive-President, Robert Ross; Recording Secretary, May Markley; Corresponding Secretary, Mabel Ebert; Mission Secretary, Esther Backensto; Treasurer, James Gerhart; Junior Superintendent, Elizabeth Meyers; Intermediatte Superintendent, Mrs. R. J. Yoder.

The Resolution Committee presented the following:

Resolved:

1. That we express our gratitude to our Heavenly Father for the blessings and fellowship enjoyed in this convention, and that we do this by rising and singing the Doxology.

2. That we commend the retiring executive committee for their progressive work during the year, especially for promoting the four rallies.

3. That we emphasize the possibilities and blessing of Christian service and that we encourage our young people to become thoroughly grounded in the Word of God.

4. In view of the present labor, economic, and social conditions, that a definite study be made by each individual society with a view of determining a definite program for the best use of leisure time.

5. That we continue with increased fervor to defend the law and to emphasize the benefits of a proper observance of the State Sabbath Law, and of the State and National Prohibition Law.

6. That we thank the entertaining society and church for their splendid hospitality and to the ladies in particular for the refreshments they provided.

The address of the afternoon was given by Rev. Purd E. Deitz, of the Trinity Reformed Church, Philadelphia. He spoke on the "Great Search." C. E. has an intensified meaning, it challenges and appeals, he said. It stands with the eager throng of youth who will be satisfied with nothing less than God's truth. They are seekers and questers and will have no rest till the Kingdom comes.

For the fourth consecutive year the banner was awarded to the East Swamp Society.

The benediction was pronounced by Rev. Rosenberger.

Afterwards a social hour, in charge of Mrs. Ross, was held on the lot in back of the church.

In the afternoon the Junior Societies held their meeting in the basement of the church. The societies represented were Souderton, East Swamp, West Swamp, First Mennonite, Phila., Bally, and Lansdale. The latter was a new society in the Union.

Mrs. H. H. Messersmith of Allentown was the speaker. She spoke on "Beautiful Things."

The banner was won by the Bally Society, having both the highest percentage and the largest number of Juniors present.

Esther M. Backensto.

REPORT FROM THOMAS, OKLAHOMA

By H. J. Kliewer.

What a comfort it is to read the inspired words of Paul: "Let us not be weary in well doing, for in due season we shall reap, if we faint not." So often it seems that some of our Indians are about ready to take a decisive step in accepting the Lord Jesus Christ as their personal Saviour and then the enemy interferes with doubts, fears and temptations. If only baptism or an outward form of joining the church were required, it would be an easy matter to receive them into church membership. In fact, some ask for baptism either for themselves or their children that they might be counted as nominal Christians, some even attend the Bible studies occasionally, but when they learn that on their part such things as faith, repentance, obedience and a change of heart and life are required, they think that the requirements are too bad that there are denominations working among our Indians who are so anxious for numerical success that they make it entirely too easy for them to become church members. Small children from our districts in the Government schools are considered "saved" when they raise their hand in answer to the question whether they want to become Christians, without any further instruction or understanding of God's Word. Even such larger ones who are already members of our churches are sometimes reported on the list as having been thus "saved." What a responsibility for a missionary to make the heathen believe that they are saved, when they are not, because they have not met God's conditions.

We believe that the Spirit of God works mainly through His Word and so our aim is to bring the Word to the Indians as much as possible on week days and Sundays. The services at Thomas among the Cheyennes have been fairly well attended during the last quarter. But the Bible studies during the week were not very well attended and had to be discontinued when the farmwork began. The services with the Arapahos at Canton were somewhat better attended than previously, but there is much room for improvement. At both places we are trying to give the larger school children and others special Bible instruction this summer preparatory for uniting with the church. Just now many of the Cheyennes and Arapahos are gathering near Canton for a big celebration of the Fourth. They will likely remain in camp over Sunday. Very little in the religious line can be done at such times, but Willie will try to hold a service or two on Sunday. We will be here with the remaining Cheyennes. Will our Indians ever learn that it is more honorable for them to stay at home and pay their honest debts, than to go o such cheap amusements, where the low class white man relieves them of what little money they have? Through the fact that the lease prices were reduced and that some of the whites were not able to pay their leases at all, the Indians are feeling the present depression quite keenly also. The small share of the Will Rogers Relief Fund that was sent us for distribution, helped to keep some from suffering, though an Indian will not soon starve, because he eats most anyhting when he is hungry. A better way to use such funds, would be to let such who are physically able to work for the money. Very often we wish that we had funds and work to help the Indians in that way, especially when they come with a tale of woe and want to borrow money and in many cases do not even intend to pay it back.

The report of the death of Bro. H. R. Voth, was quite a shock to some of the Arapahos. Harry Bates spoke quite interestingly about the beginnig of our mission work among the Arapahos and that he was one of the first converts baptized by Bro. Voth, in Halstead, Kans. He regretted that not more of the Arapahos accept the gospel which the missionaries bring them. He then especially referred to Rev. 14:13.

We were glad to receive some very welcome visitors during the last quarter. We refer especially to Bro. and Sister Isaac, from India, and Bro. P. H. Richert. Too bad that both of these visits were so very short and were disturbed some by a heavy rain. Other members of the Board are cordially invited. Also three of our children and one son-in-law have visited us this summer. All expressed their joy with us over the nice home that we now have, after "camping out" for several years.

The prospects for a bridge across the South Canadian river are brighter again, as the report is that the state has taken over the project with the promise of federal aid. It will be much easier to work the two stations with a driving distance between them of only about 30 miles instead of 75. Then we hope to have services at each station every Sunday.

We praise the dear Lord for good health and the privilege to still witness for Him among our Indians.

With kindest greetings and best wishes, we remain sincerely yours,

H. J. and C. Kliewer.

A Grotto.

Children did you ever see a Grotto? You would enjoy this one at Dickeyville, Wis. Many tourists visit it daily, spending hours admiring its lofty domes, statues, and lovely colorful effect. It is so full of bright colors and delicate floral designs, you would think it made of flowers instead of rocks and cement. The Grotto is in a Catholic Church yard, and is built by a priest, who has worked five years on it, and is still adding to it. Besides the many kinds of rocks used, he has built into it all sorts of things that children and others gave him for the purpose:—thousands of pieces of colored glass, chinaware, dolls, toys, glass birds, cows, dogs, kittens, all held together in concrete. Nice walks wind about mid these wonders, for these are many designs in the big yard, and a little flower-like fence follows along, made of bits of tiny rocks, glass, and colored cement, strung on iron rods. The main Grotto is quite high, with a dome, and open in front. In its deep recesses can be seen beautiful floral formations, images, Bible quotations in letters of rocks, beautiful nature scenes, above all a great statue of Christ. It has taken years of patient labor, and great sums of money to build this Grotto. But what was it built for? Many ask.

The priest says he built it as a monument to his memory. Well its wonderful beauty and lasting qualities will keep the priest in memory for centuries. It is nice to do something to be remembered by. But children, every one of you are building a monument which will last long after all the Grottoes and Egyptian Pyramids have crumbled into dust. It is your soul-monument, called character, built out of your words, thought, deeds, purposes. The priest has used great care in selecting building material that would endure, and also be beautiful in appearance. We too, should choose the loveliest thoughts, best and kindest deeds, helpful words, sweetest songs to build into our soul-monument which is the only way to "be like Him," and beautiful for God to see. Of such Jesus said, "And they shall never perish." Children reading this, write me a card, and I will send a free poem and picture.

T. Richardson Gray.

THE WOMEN WHO HAVE BEEN OVERLOOKED

"Like distant echoes come to us these tales of the forest and the tepee," are the closing words in a book titled, "Women of Trail and Wigwam," which seeks to do belated justice to the Indian heroines of Colonial days. Without doubt, it is the first book which adds to the roll of honor of women of early American history the names of Indian women whose heroic deeds have hitherto been overlooked.

Particularly pertinent is this attempt to uncover the heroism of Indian women at a time when the Indian problem is to the fore. Never solved, it seems in these times of national depression and drought to be a greater source of uneasiness, of dispute, of a stirring of national conscience, than ever before. The white people are poor; the Indians are starving. Up on the Pine Ridge reservation in South Dakota, the Indians during the past winter hibernated like animals that they might, on insufficient food, conserve their strength till spring. Their ancestors welcomed yours to American shores.

There are a number of crucial instances in which the aid, or opposition, of the Indian woman, has proved of great importance to the white man. The influence of Mollie Brant in helping Sir William Johnson to hold the allegiance of the Mohawks is not to be overlooked. Without the power that close union gave him, there might have been a different ending to the long conflict between the French and English over the new continent. So, in Pontiac's onslaught upon the western forts a woman plays a vital part. Catherine, who at Detroit warned the officer of intended treachery, may have made for the white men all the difference between utter defeat and the ability to hold out against the siege of the savage warriors. There was Sacajawea, who guided the Lewis and Clark expedition to the Pacific Coast. Success might not have been possible without her. Even her heroism might have gone for naught had not another woman helped. When Lewis and Clark reached the country of the Nez Perces, the surprised Indians counseled among themselves whether their welcome to the newcomers should be war or peace. It was Watku-ese, who had been taken prisoner and carried off to another country and met white men and found them kind, whose advice led to her people deciding for peace. "Go up to them without fear," she said. Her words presaged the policy which the tribe of the Nez Perces have ever since maintained. When the other tribes of the Northwest were in turmoil, the friendship of the Nez Perces was a tower of strength to the white man.

Many women whose names were never known outside their own lodge or campfire were a potent influence among their people. Where there is no written language, the power of tradition is strong, and to the old women there fell the keeping of tradition and custom. Much of what the Indian woman has done can only be guessed, for it was not she who boasted of her exploits in the dance about the campfire. It was not she who represented the tribe when the white man came to council. The modest drudging keeper of fire, food, family, record, custom and history, she was more often than known the one who through her husband made the decision for the group.

Every tribe had its heroine. Sacajawea, who guided the Lewis and Clark expedition, was a Shoshoni. Holy Rainbow, who performed a similar mission for a group of Astorians, and whom Washington Irving praised in his writings, was a Sioux. Madame Montour, whose services as interpreter for the English were invaluable, had been a captive among the Senecas since childhood. Mollie Brant, in pride and courage, wit and resourcefulness, a worthy partner of the Indian trader, who later became Sir William Johnson, was a Mohawk. Milly, who saved a white man's life at the jeopardy of her own, was a Seminole. The list is long, with many tribes glorified by its women, often no more than girls in their teens, often with babies on their backs, who braved privation, bitter cold, the ambush of foes, and death that they might save others.

The descendants of these women, also girls in their teens, are today going forth from reservations into the city, seeking mployment; for which the government has never given them adequate training. Always on the heart of the Young Women's Christian Association, they have become an increasing responsibility since their influx into the city. But to the city they must go, for there is no employment for them at home, and their parents are desperately poor.

NOTES AND COMMENTS

Jewish Rabbis are betraying considerable alarm because of the frequency with which Jews and Gentiles are intermarrying. Children of such marriages, they insist, are brought up in ignorance of the Jewish faith. In Russia it is reported 25% of the Jewish men were taking non-Jewish wives in 1929.

In view of the conferences being held by the President with Secretary of State Stimson, Ambassador Hugh Gibson, Senator Dwight W. Morrow and others, with the view of formulating the policy to be pursued by the United States at the forthcoming World Conference on Disarmament, to be held at Geneva early next year, sixty-six officials and members of thirty-eight national organizations, in a statement addressed to President Hoover, urged the Government of the United States to exert every influence at its command to insure the success of the Geneva parley. It was further recommended that the Washington administration give serious consideration to the principle of budgetary limitation as one of the steps to be taken in effecting a drastic reduction of the world's armaments. It was also urged that the Washington Administration appoint the strongest possible delegation to the General Disarmament Conference composed of civilians, with at least one outstanding statesman not officially connected with the government. Ratification of the World Court Protocols before the opening of the General Disarmament Conference was called for. The preamble to the "Statement of Obejectives and program" describes the forthcoming Conference as "the most important crisis in world history since Versailles." "The disarmament of Germany," it is stated, "was imposed by the Treaty of Versailles as the first step toward a general reduction and limitation of armaments. The preamble to Part V of the Peace Treaties, including the Treaty of Berlin between the United States and Germany, and the letter of Clemenceau to the German delegation, written June 16, 1919, on behalf of the Allied and Associated Powers, contain a moral, if not a legal obligation to disarmament. The General Disarmament Conference has been called for February, 1931 to carry out this obligation to which the United States, as well as all members of the League of Nations, is committed." The Kellogg-Briand Peace Pact is looked to by the officials of these national organizations as paving the way for a drastic reduction of land, naval and air armaments, and not mere limitation at existing levels. "This Pact," the signatories go on to say, "logically calls for immediate steps toward general disarmament and requires nations to put the same reliance for security in their Peace Treaties that they have hitherto put in military alliances and armaments."

The death of Dr. Nathan Söderblom, Lutheran Archbishop of Sweden, on July 12, was an occasion for lament througout Protestant circles in all countries of the Western world. He had come to be regarded as one of the central figures in ecumenical Protestantism. This was due, not so much to his great scholarship, although this had given him real eminence, as to his leadership in relation to two great movements—first, that of making the churches a stronger force for world peace and, second, that of binding the churches of the world into a more effective unity.

Archbishop Söderblom's remarkable contribution to world peace was signalized by the award of the Nobel Prize to him in 1930. This was rightly regarded as a great tribute to the Christian Church, since the Archbishop's work for international peace had been carried on wholly as a churchman.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

August 2

What Jesus Teaches About Happiness.

Matt. 5:1-12.

Happiness, what is it? We will be thinking of happiness in the highest sense, namely Christian happiness. Happiness is the state of pleasurable content with one's condition of life. It is a life of peace. Jesus said, "Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid."

"I have a song that Jesus gave me,
It was sent from heaven above;
There never was a sweeter melody,
'Tis a melody of love.

"In my heart there sings a melody.
There rings a melody with heaven's harmony;
In my heart there rings a melody;
There rings a melody of love."

In the Scripture Text:—

There are always those (even Christians) who are loud in their vociferations that the Sermon on the Mount was not meant for this world, that this idealistic literature together with the teachings of the Kingdom of God are for eternity and heaven but not for this earth here and now. We must be practical here, they say, and by that they mean in order to get along they must be grasping, selfish, proud, first come, first served, we must take care of ourselves, nobody else will, "let us eat, drink and be merry for tomorrow we die." That is the modern pagan philosophy. It is not in accordance with the teachings of Jesus for us here and now, in the actual experience of men and women who have been truly happy and also truly successful, it has been proven that Jesus' way of life is the happy way, so we do well to restudy the Beatitudes once again this evening.

Sometimes we can best explain a high ideal by contrasting with it the crassness of prevailing attitudes. In that spirit permit me to give the Beatitudes according to the modern man of the world:

Happy are the proud and rich.

Happy are they who never know any sorrow.

Happy are the ambitious pushers.

Happy are they who are not bothered by conscience.

Happy are the absolute tyrants.

Happy are the voluptuous pleasure-seekers.

Happy are the quarrelsome, those who fight for honor.

Happy are they who escape persecution.

Happy are they who are never ridiculed or slandered.

The secret of Jesus' whole life and of all who would truly follow Him can be found in self-renouncing love, an unselfish life of service and love prompted and motivated by Jesus Christ and His life-giving power. "Whosoever is willing to lose his life for my sake and the gospel's, the same will save it."

Pleasure of the worldly sort is so elusive. When man seeks pleasure, he returns home with a dark brown taste in his mouth, his nerves are jaded, he is tired and disgusted with himself and everybody and everything else, surely that is not happiness. When man seeks to find happiness in money and what money can buy, his worry begins in not knowing what to do with his money so that it will be safe. He may buy houses, lands, limousines, he may furnish his house like a palace royal but if it cannot be a home, it will still remain merely four square walls with tinsel scattered around.

There are only two places in this world in which to seek happiness, outside of us in getting; and inside in being, Jesus chose the latter.

In Bunyan's "Pilgrim's Progress" we read about a man tightly grasping in his hands a sack of money. His face shows the satisfied look of a mean man who has been shrewd in driving a deal and as he looks backward he fails to see the deep chasm into which he is about to tumble. Is that not a realistic picture of multitudes who are earnestly seeking power, honor, riches and pleasure but their eyes are blinded so that they see not the chasm of destruction which is just ahead of them? "Seek ye this day whom ye will serve, God or Mammon?" "Labor not for the meat which perisheth but labor rather for the meat which endureth unto everlasting life." "Thou fool, this night thy soul shall be required of thee and then to whom will these things belong?"

Let us endeavor rather to find our happiness like those in that large multitude coming from the north and the south, from the east and the west, of such large number that no man can number, we know in this multitude are such like Abraham, Moses, Jeremiah and Paul, as well as such others of our modern prophets and saints. These have found their satisfaction in a life of trust and devotion to the Master. They were willing to stake their life and all on him and were not disappointed for their life was a true life of lasting happiness, reaching over into eternity.

Paul, and not Nero, had learned the true art of being happy. Rome must be burned to ashes to supply this dissipated monarch with a new thrill, but Paul could say: "I have learned in whatsoever state I am therewith to be content." Have you?—Selected.

Most men are like dogs that answer bark for bark, and only make night hideous and themselves more hoarse thereby. But it is our business as Christians to meet evil with good; and the more we are depreciated, the more we are harmed, the more we are circled about by malice and scorn, the more patiently and persistently to love on.—A. Maclaren.

THE SHIPSHEWANA RETREAT

We are glad to be able to announce that Dr. Langenwalter will again be at the Retreat and will lead a course and conduct the Sunset services the same as last year. He will conduct a course in social problems of Young People. This will be interesting news to the Retreaters of last year who were so greatly impressed with Dr. Langenwalter's Sunset messages last year.

On the evening of the opening date of the Retreat (August 3) the Senior Christian Endeavor Society of the Eighth Street Mennonite church, Goshen, Indiana, will sponsor the get-acquainted social. This will assure all the leaders and Retreaters an opportunity to become acquainted.

Posters and printed folders have been mailed to all pastors of churches served by the Retreat. Young people interested in the Retreat can secure them from their pastors. Each congregation should send a carload of young folks to the Retreat. The Retreat program which has been arranged is entitled to receive the support of the churches.

The daily schedule will be as follows:

A. M.
7:00 —Rising bell
7:30 —Breakfast
8:00- 8:30—Study and Quiet hour
8:30- 9:15—Social Problems of Young People
—Finding One's Place in Life
—Modern Missions in China
9:20-10:00—Daily chapel
10:00-10:30—Chorus singing with Hymn Interpretation
10:40-11:25—Teachings of Jesus
—Christianity and Its Peace Program
—Movements in Mennonite History
12:00 —Lunch
P. M.
1:00- 2:30—Quiet hour
2:30- 5:00—Recreation
6:00 —Dinner
6:30- 7:15—Sunset hour
7:30- 8:30—Evening addresses and special programs

The full list of leaders and their work at the Retreat is as follows:

Miss Clara Birky—Dean of Women; Instructor in Home Economics, Bluffton College

Dr. J. E. Hartzler—Lecturer; Visiting Professor, American University of Beirut, Syria.

Lester Hostetler—In charge of Music; Pastor, Sugarcreek, O., "Finding One's Place in Life".

P. A. Kliewer—"The Teachings of Jesus"; Pastor, Ebenezer church, Bluffton, O.

A. R. Keiser—Dean of Men; Pastor, Salem church, Dalton, O., "Christianity and Its Peace Program".

Dr. J. H. Langenwalter—Sunset Hour; Friends University, Wichita, Kan., "Social Problems of Young People".

Floyd Pannabecker—"Modern Missions"; Missionary to China.

Emanuel Troyer—Preaches forenoon, afternoon and evening Sunday, August 9; Pastor, Normal, Ill.

P. E. Whitmer—"Movements in Mennonite History"; Pastor, Grace church, Pandora, O.

F. J. Wiens—Bookstore, Manager, Mennonite Book Concern.

EASTERN DISTRICT RETREAT

Quiet Hour at the Retreat

(Concluded)

Christianity's Challenge to Young People of Today

One of the most helpful courses offered at the Green Lane Retreat this year was "Christianity's Challenge to Young People of Today," conducted by Dr. J. W. Kliewer. Dr. Kliewer, who was at one time pastor of the church at Berne, Indiana, and is at present time president of Bethel College, was especially fitted for this particular subject because of his constant contact with young people.

This course was attended by the entire group and met four times. There were four sub-topics which Dr. Kliewer discussed in a very heart-to-heart manner. The topics were: "Our Challenge to a Christian Life; Our Attitude Toward Holy Things; Prayer; Is the Young Man Safe?" Space will permit only a few words about each topic discussed. First of all Dr. Kliewer urged us to do our best in all things or we would slip down into the worst. He further entreated us to leave the Retreat with a tighter grip on our religious responsibilities and to help swing forward the cause of Christ. In our discussing our attitude toward holy things he named these five as things worthy to be called holy; family life, the weekly day of rest, the Bible, the Church and man. In discussing prayer the fact was made very clear to us that ardent prayers still bring changes, that great men of all times have prayed and therefore we, as young people, should be a praying group. The final discussion on, "Is the Young Man Safe?" may be briefly summed up in this statement, that a young man is safe if he is saved and he is saved if he has a Saviour.

Mary Markley, Schwenksville.

Class in Missions Taught by Rev. Cressman

Most of the mission class had never heard of the place where our leader, Mr. N. M. Cressman, has been a missionary for a number of years. He and Mrs. Cressman have been working in Cambodia which is a section of Indo China. Have you no interest in missions? If not the only explanation is either inexcusable ignorance or wilful disobedience. We all know of Christ's command, "Go ye into all the world and preach the gospel to the whole creation." That is what the missionaries are doing. Our Saviour said, "I am the way, the truth and the life; no man cometh unto the Father but by me." Christ died on the cross for all sinners and it is our duty to tell others. Even though we may not go to a foreign land in person, we may go in purse or in prayers. Prayer plus action equals souls saved. We must not pray for ourselves alone but for others. The greatest joy to be found is by having J—for Jesus first, O—for others second and Y—for yourself last. There is no reverse to this, by changing the position of just one we will no longer have the joy.

Gertrude Temple, Germantown.

What I Think of the Retreat

Rah-ah-ah! Listen to those shouts and that laughter from the auditorium. Who could help but enjoy themselves here? The camp itself is a beautiful and inspiring place and with about ninety energetic young people and a number of very interesting instructors we are having the time of our lives. The instruction I've received from Dr. Kliewer and Dr. Johnson has proved very interesting and I am certain that it will also prove useful in the future. I think this is just a fine place to get further away from the world and nearer to God. This is my first year here since I have just reached the age limit, but I am most certain it will not be the last.

Viola Moyer, Allentown.

Impressions of the Retreat

Our impressions of the Retreat can best be given in a few words. There were four of us and we were able to take advantage of all the courses offered. The able leaders gave us wonderful messages in each session and we felt much refreshed spiritually. The social hours were very enjoyable, being filled with much laughter and action.

Retreat has given us ideas which we are taking back to Calvary Church to use whenever possible. We were indeed very thankful for the privilege of having been there and each of us looks forward to a like opportunity next year.

(The above article was written by four girls from Calvary Church, Mechanics Grove, Anna Swarr, Mary Swarr, Blanche Anderson and Huldah Unruh. It is the first time that this church has been represented at the Retreat, and we are glad for the enjoyable contact that has been established.)

Special Features at the Retreat

Rev. Cressman, during the Sunset Service, displayed many interesting curios, giving with their explanation much light on the manner of living of the people among whom he has worked. When telling of the Bhuddist priests and their adherence to a simple form of living in order to attain a certain degree of merit, he sounded a challenge to us as Christians, who have received eternal life through Christ, our Saviour and Teacher, to live our lives unselfishly in His service.

A brief history of the arts of writing and printing formed a large part of Rev. S. M. Grubb's illustrated lecture on "How We Got Our Bible." This Book, which it seems so easy for anyone to procure today, has surely been miraculously preserved to us. It is indeed startling to realize how comparatively recent it is that the printing press began to make it possible for the people in general to know and study the Word of God.

Farewell messages from our leaders came all too soon. But even in this last service of the Retreat the introduction of one of this year's leaders as the Chairman of the Committee for next year, gave us a forward look to that day when we may gather again, sharing the opportunity with more of our young people, sharing with them the challenge to give the preeminence in our lives to the Lord and Saviour of us all, Jesus Christ.

Eleanor Temple.

Philadelphia Impressions

The Retreat was just full of pep. There was not a minute without something to do. At the end of the Get-together social Friday night we were all acquainted with each other. Saturday was the beginning of class periods and they were pepped up by the many suggestions and questions. Saturday afternoon every one took an interest in the ball game and of course the best team won. The losers cheerfully paid the penalty by gathering wood for the camp-fire Saturday evening. Rev. Cressman showed interesting curios from Cambodia and this was followed by an interesting illustrated lecture on "How we got our Bible," by Rev. S. M. Grubb. The questions in the leader's question boxes were interestingly answered by them. The farewell supper and speeches were very peppy and made us sorry we had to leave. Our good meals made us feel like more and every one wished to stay a week longer. If every one enjoyed themselves as much as we did there will be twice as many present next year.

First Church, Philadelphia.

ODD BIBLES

The largest Bible is said to be in the Royal Library of Stockholm. The covers are made of solid plank four inches thick, and the pages, which are made of parchment, are a yard in length and number 309. The famous thumb Bible in the theological seminary at Washington is the smallest complete Bible ever printed. A New York man's son, a cripple, is reported to have spent several hours a day for two years transcribing a Bible. We are told that it does not contain an error in transcription and that the verses and headings are beautifully engrossed in red ink. A shorthand Bible is exhibited in London, the work of an apprentice of the days of James II., when even to possess a Bible was held to be an offense. An American woman owns a Bible which an ancestor of hers baked in a loaf of bread when a house-to-house search was being made for copies of the Scripture.—The Way.

TOO NEAR THE BANK

In a yacht on a river in England one of the sailboats ran too near the bank, was caught in the weeds and drift, and was upset. It did not win. There is a danger that we, too, may get caught by running too near the place where our better self tells us not to go. It is always to keep to the broad, deep current of action about which there is no question at all.—Youth's Christian Companion.

THE S. S. LESSON

August 2.

Philip's Missionary Labors. Acts 8:36-40.

Golden Text:—They therefore that were scattered abroad went about preaching the word. Acts 8:4.

In this lesson we find another name that appears with the seven that were selected by the early Christians to serve tables. Stephen did not remain a mere server of tables and showed by his energy and efforts that he just began with that position and advanced to a higher responsibility. The second name is that of Philip and he too proved his worth to advance by his faithfulness in the lesser position. Christian life is a growth and those who yield fully to the directions of the Holy Spirit will find that, as they continue in the work they have to do, they are getting ready for other and perhaps more responsible work.

The golden text again calls attention to that which was emphasized in the last lesson. The martyrdom of Stephen, while a severe blow to the church, also became a means of advancing and enlarging its field. The work, according to the command of Jesus, was to begin in Jerusalem and spread to Judea, to Samaria and to the ends of the earth. Now that persecution became severe the doors of other fields were opening. They had not opened them but persecution had opened them.

Philip went down to Samaria to preach Christ. It was not a promising field, for anything that came out of Jerusalem was hated at Samaria. But Philip was a spirit-led man. He did not depend upon man's judgment, but, yielded himself to the leadings of the Spirit. Where man sometimes sees the least possibilities for God the Spirit opens a wonderful field. The whole story of the spread and growth of the early church is a story of the Spirit opening doors where many would hardly expect anything. The story of Philip's efforts in Samaria is told in few verses but they convey a world of meaning.

God used Philip to perform miracles, speak wonderful mesages and uncover deception. Multitudes were converted and great was their joy. Here was indeed a wonderful evangelistic campaign. It was growing in interest and in the number of men and women who were converted and baptized. The reason that this revival was so successful was because "They all gave heed from the least to the greatest." That is the only way that we can expect the work of God to prosper.

In the midst of the revival, Philip received orders to leave the work and go down into the desert where apparently there was no chance for doing work. It may have seemed a hard blow to the work to take away the leader, but, the church must have a greater outlook than that which comes from the efforts of a single leader, even though he happens to be an outstanding one. The workers may pass on but the work must go on.

We wonder often why God calls the most useful ones up higher or leaves a precious work disturbed. Yet there are other workers to be developed and, then again, there is other work to be developed.

God was leading two men together, each great in his own way, but, Philip was by far the greater because his greatness was in the world of spiritual things while the Ethiopian's greatness was purely earthly greatness, which was at best a passing thing. He needed an understanding of the eternal way.

Worldly greatness may be a hinderance to greater spirituality, but in the case of the eunuch, we find a thirst for things better than worldly things.

Philip found the man reading Scripture. That is the beginning of spiritual growth. God gave us His word that through it we might find Him. Without the Word we would be helpless in our feeling out after better things. We should ever be Bible students, for in it is revealed the whole plan of salvation through Jesus Christ. The Ethiopian was a student of prophecy. He wanted to know what holy men of old were speaking through the Holy Spirit. Without a study of the prophetic utterances we would be in ignorance of God's plan of the ages.

The eunuch had come to Jerusalem to learn at a considerable cost and effort because he was an earnest seeker. Ernestness in seeking brings its reward in the opening of the larger plans of God. He was following the light that he has and God led him into the larger light. In our spiritual life the deeper we delve into God's revelation the fuller will become our knowledge of Him and His goodness to us.

Philip was an outstanding personal worker.

He did not let differences in station prevent him from talking about the things of God with the stranger. The herald of the Gospel has a message of salvation for all who do not know the Lord Jesus Christ and it is his business to proclaim it. Personal work is the kind of work that every Christian may do. Wherever there is any one who is interested in holy things and seeks the light there is one waiting for the personal worker.

The result of this desert conversation was that a new soul was born into the kingdom. Here we find the subject believing, baptized and rejoicing. Remember that there was joy in heaven too, for we are told that there is joy in the presence of the angels of God over one sinner that repenteth.

One man was converted in the desert. The church in Samaria was left to get along without Philip but that one man carried his new found religion home with him and as a result the whole nation was led to Christ. The revival that started with one man in the desert became a great national revival—far greater than the revival in Samaria.

"AMERICA FIRST"

Not merely in matters material, but in things of the spirit;

Not merely in science, invention, motors, and skyscrapers, but also in ideals, principles, character;

Not merely in calm assertion of rights, but in the glad assumption of duties;

Not flaunting her strength as a giant, but bending in helpfulness over the sick and wounded like a good Samaritan;

Not in splendid isolation, but in courageous cooperation;

Not in pride, arrogance, and disdaining other races and people, but in sympathy, love and understanding;

Not in treading again the old, worn, bloody pathway which ends inevitably in chaos and disaster, but in blazing a new trail along which, please God, other nations will follow into the New Jerusalem where wars shall be no more.

Some day some nation must take that path—unless we lapse again into utter barbarism—and that honor I covet for my beloved America.

And so in that spirit, with these hopes, I say with all my heart and soul, "America First".

DEATHS

Sommer—Peter Sommer, son of Christian and Catherine (Eicher) Sommer was born in Washington county, Iowa, March 13, 1889. On May 24, 1903 he became a member of the Emanuel Mennonite church near Noble, Iowa, and as long as health permitted was a regular and devoted attendant. For the greatest part of his life he served very efficiently as a Sunday School teacher; leader of the Christian Endeavor and he also served on the board of trustees until he asked that his resignation be accepted on account of failing health.

Mr. Sommer passed away at 7 p. m. on July 2nd, aged 42 years, 3 months and 9 days. He leaves to mourn his departure his 85-year-old mother, four sisters, and two brothers.

His father, two sisters and two brothers preceded him in death. Mr. Sommer lived with his mother and sisters on the present homestead practically all of his life.

Moyer.—Mrs. Anna M. Moyer, the oldest child of Christian and Agnes (Krebill) Eymann, was born in Ashland county, Ohio, July 2, 1850.

She was educated in the Parochial school of her own church with the late Rev. Christian Schowalter as her teacher most of the time. In her early teens she was baptized and united with the Mennonite Church of which she continued to be a member unto her death.

On the 19th day of April, 1874, she was united in marriage with Rev. M. S. Moyer, then a teacher in the Mennonite Seminary at Wadsworth, Ohio. Later Rev. and Mrs. Moyer moved to Bluffton, Ohio, where Rev. Moyer continued in the teaching profession.

In 1878 they moved to Missouri and for twenty-three years their home was near Fortuna.

In 1901 the parents, with their five children moved to Deer Creek, Okla., where the father became pastor of the Mennonite church. The mother's duties were made heavier and her life was made lonesome through the sudden death of the father in 1903. She continued to make Deer Creek her home until 1920. During this period her children reached maturity and established their own homes.

For the last ten years Mother Moyer has made her home with her only daughter and family near Halstead, Kan. She has found many kind friends in this community, especially in the Mennonite Church, to which she transferred her membership. For the last six months her health has failed steadily, and physicians held out no hope for recovery. Mother Moyer realized this and as the end approached, her hope of a blessed immortality became the more clear and precious.

Her worn and weary body released the spirit on Sunday morning, July 12th. She reached the age of 81 years and 10 days. She was the mother of seven children, five of whom with their families survive. She is also survived by one brother, three sisters, twelve grandchildren and numerous other relatives and friends.

JOTTINGS

Last Sunday Rev. E. J. Bohn, the new pastor of the Souderton, Pa., church, assumed charge of the congregation. He and his family occupy the splendid parsonage next to the church.

The sympathy of the readers of The Mennonite are extended to Prof. and Mrs. E. J. Hirschler of Bluffton College whose second son, Paul, died last week following an operation for appendicitis.

Prof. P. N. Hiebert, who is to be one of the instructors in Freeman College, Freeman, S. D., arrived in Freeman last week and preached in the Bethel church. He will visit in Canada before the opening of the school.

Sunday, June 28, both Beatrice churches enjoyed the presence of two teachers from Bethel College. They were the Brethren Goertz and Warkentin. Their messages to the large audiences which they addressed were greatly appreciated.

A large congregation was present at the Eighth St. Mennonite church, Goshen, Ind., when Rev. G. T. Soldner, formerly of Souderton, Pa., was installed pastor. The services were conducted by Rev. Emanuel Troyer of Normal, Ill. The Soldner family will reside at 1105 South Main Street, Goshen.

Sunday, June 14, the Second Mennonite church of Beatrice, Neb., observed Children's Day with a very good program in the morning. The Superintendent and the Primary Teacher did faithful work. The program was followed with a Children's Service conducted by the pastor, Rev. M. M. Horsch.

A Sunday School and Young People's Rally was held in the Calvary church, Mechanic's Grove, Lancaster county, Pa., July 19. At 2 p. m. representatives of the Young People's Societies and Sunday schools of the Eastern District Conference were present to enjoy the exercises.

Rev. William H. Grubb and family, of Dwight, Ill., are spending their vacation on an extended auto trip. Rev. Grubb preached in his home church, the First Church of Philadelphia, last Sunday. He has held Mennonite pastorates in Allentown, East Swamp, Perkasie, and Schwenksville, Pa., Trenton, O., and Normal, Ill. At present he serves a Congregational church in Dwight.

The Emanuel Mennonite church of near Noble, Ia., will entertain the Middle District Conference at its Annual Meeting, August 26 to 30. The congregation herewith extends a hearty invitation to all congregations of the Conference District to have a good representation at the conference session. It would be greatly appreciated if each church or pastor would inform the secretary of the Noble Congregation, Raymond Rich, as to the probable number of persons coming to the conference from their churches. The Board of the Emanuel church joins with the secretary in presenting this invitation with a prayer that the conference may bring rich spiritual blessings.

The Allentown, Pa., church conducts a Daily Vacation Bible School from July 20 to August 7. The pastor, Rev. Howard Nyce, recently preached an impressive sermon on "The Ideal Home." At this service a number of children were presented for consecration.

Detrich Rempel, who is delivering a series of lectures throughout the country on the Russian situation, spoke last Sunday evening at a union service held in the Presbyterian church in Bluffton, Ohio. Brother Rempel is a graduate of Bluffton College. His personal experiences and observation of things as they are in Russia today were discussed in the address.

Rev. Norman Cressman, of the Mennonite Brethren Church in Christ, a returned missionary from Cambodia, was a welcome visitor to the Upper Milford, Pa., Sunday School where he gave one of his inspiring missionary talks. Many of the young people of the Eastern District Conference learned to know and love Rev. Cressman at the recent Retreat at Green Lane in which he participated.

The International Labor Bureau at Geneva notes the migrations of Mennonites to South America, principally from Canada to Paraguay and says that these settlements have become an important factor in that republic. The movements from the north, which began in 1926, have been greatly increased by an inflow of Russian Mennonite refugees since that time.

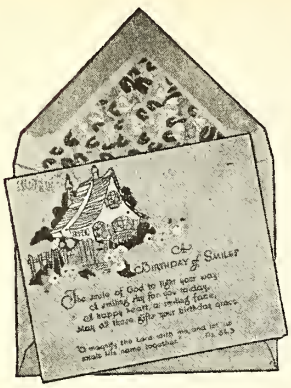
The Germantown, Pa., congregation is planning a trip to the Mennonite Home for the Aged at Frederick, Pa., one of these coming Sunday afternoons, to take its turn at conducting a service. Arrangements are made for some one of the churches in the Eastern Conference to provide a weekly service in the Home. The distance from Germantown to Frederick is about thirty miles. Rev. Howard Landes is the pastor of the Germantown church.

The reunion of the Frey family of Pennsylvania will be held this year August 1 in the Bertolet's Mennonite Meeting House, Frederick, Pa., where a number of the earlier Freys are buried. Henry Frey, the ancestor of the family, was in Pennsylvania before the coming of William Penn. He was a smith and made iron implements for the Indians in exchange for a section of land located in Philadelphia upon which the residence of the editor of The Mennonite is located. Many of the Mennonites in Pennsylvania are inter-related with the Freys, notably the Bertolets, the Grubbs and the Bergeys.

Lovely Birthday Cards

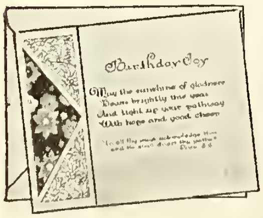
Choice Scriptures
Quality Envelopes

* * *


B711

B722

B702


B705

B712

B713

No. B711—A Birthday of Smiles

The smile of God to light your way
A smiling sky for you to-day,
A happy heart, a smiling face,
May all these gifts your birthday grace.
"O magnify the Lord with me, and let us exalt His name together." Ps. 34:3. **Price 10c.**

No. B713—Best Wishes for Your Birthday

Within life's garden may the years
Bloom happily for you,
With friendships sweet and deeds well done,
And happy dreams come true.
"The Lord lift up his countenance upon thee, and give thee peace." Num. 6:26. **Price 10c.**

No. B702—A Birthday Wish

May your life be sweet as the roses
Which bloom in the summer days,
May your life be as glad as the songsters
Which warble their joyful lays.
"O sing unto the Lord a new song." Ps. 96:1. **Price 5c.**

No. B703—Gifts of Gladness

'Tis only a card of greeting
But it carries a thought of cheer,
May this birthday bring gifts of gladness
To last through the coming year.
"Every good gift and every perfect gift is from above." Jas. 1:17. **Price 5c.**

No. B706—Best Birthday Wishes

A Birthday wish sincere and true
That God be with you all year through.
"If God be for us, who can be against us?" Rom. 8:31. **Price 5c.**

No. B721—Happy Birthday

Truer words were never spoken
Better wishes never meant,
In a little birthday token,
On a happy errand sent.
"Surely goodness and mercy shall follow me all the days of my life." Ps. 23:6.

Deckle Edge, White Folder
Price 15c each

No. B712—A Birthday Thought of You

Just a little hoping
Just a little prayer
That whichever way you're going
The sun is shining there.
"The Lord make his face shine upon thee, and be gracious unto thee." Num. 6:25. **Price 10c.**

No. B714—A Happy Birthday

May you have a smile with every mile
As you travel along life's way,
With birthday cheer once every year,
And gladness every day.
"I will guide thee with mine eye." Ps. 32:8. **Price 10c.**

No. B701—Your Birthday

May this glad day bring happiness
To last the whole year through,
With all the good things you deserve
To make life glad for you.
"No good thing will He withhold from them that walk uprightly." Ps. 84:11. **Price 5c.**

No. B704—A Happy Birthday

Like a ship upon the sea,
May your birthday bear you ever
Toward happiness and peace, and may
Those pleasures last forever.
"The Lord guide thee continually." Isa. 58:11. **Price 5c.**

No. B705—Birthday Joy

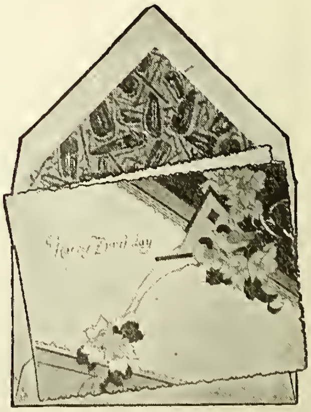
May the sunshine of gladness
Beam brightly this year
And light up your pathway
With hope and good cheer.
"In all thy ways acknowledge Him, and He shall direct thy paths." Prov. 3:6. **Price 5c.**

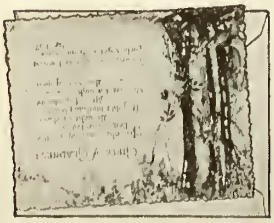
No. B722—Birthday Happiness to You

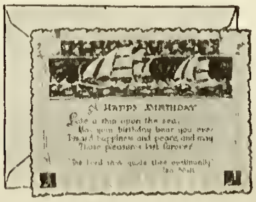
There are many kinds of happiness
That make life seem more dear
May yours be of the kind that brings
New blessings every year.
"Delight thyself also in the Lord; and He shall give thee the desires of thine heart." Ps. 37:4.

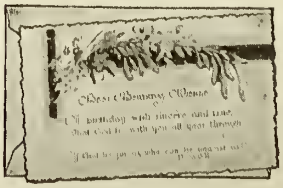
Deckle Edge. Blue Folder
Price 15c each

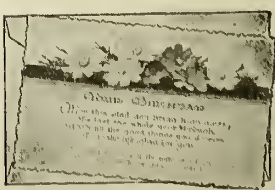
B714


B721


B703


B704


B706


B701

No orders taken for less than 50c worth of cards. No orders accepted unless money accompanies your order.

Order from MENNONITE BOOK CONCERN, Berne, Ind.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI BERNE, INDIANA, JULY 30, 1931 No. 30

EDITORIAL

The time for the next General Conference is rapidly nearing. No mention has yet been made where this gathering shall be held, but a general opinion prevails that it should be somewhere nearer east than the last one, perhaps in Ohio. There are groups of churches about Lima and it would seem to some that this city would be the logical place. There are certainly facilities available in a city of such a size that would make excellent meeting places. Of course many of us look back to the remarkable Hutchinson Conference as an accomplishment that was really remarkable, but if that Conference had been held in Newton, nearer to the heart of the Mennonite settlement, it would have had an even greater record for large meetings and local interest.

The time was when a single community could entertain a General Conference nicely, then it grew to a size that a district Conference had to act as the host. Now delegates, because of the number of them that attend, must provide their own entertainment. In selecting a location, provision should be made so that accommodations may readily be secured and transportation convenient. We have not many large city groups of churches but it does seem to us that a General Conference is of such proportions that a city is needed to entertain it.

Among other things brought to notice by the famous Wickersham Report are the facts that child offenders undergoing imprisonment in many prisons throughout the country are being flogged, handcuffed, shackled, confined to dark dungeons and otherwise mistreated as well as thrown into association with hardened offenders of the worst kind. These victims are confined either in Federal prisons or in State Reformatories over which the Federal Government has no control. Of these prisoners there are 2,243 under eighteen years of age and of this group there are 250 less than sixteen and eighteen under fourteen. The crimes for which they are being punished are generally violations of the Prohibition Law or violations of the immigration law. The fact that children become law breakers does not argue that certain laws are unwarranted or unreasonable, but, when proper provision is not made for the care of young violators of the law, or, when prisons are made training schools of crime in which joung people are thrown into contact with and left to learn from the scum of the earth, there is something seriously the matter with the judgment and fitness of those who make the laws and carry out their requirements.

We are none of those who believe in coddling criminals and we believe that the violator of the law should be made to feel that the way of the transgressor is hard, but humanity has a right to demand a just and decent consideration even for prisoners convicted of crime.

To read the Wickersham Report with reference to treatment of youthful prisoners, one is almost persuaded that instead of having before him an official document of the present day, one has a copy of the sensational book of the middle of last century, "It Is Never Too Late to Mend" by Charles Reade, which exposed the unspeakable condition of English prisons of that day. One wonders how, with all of our boasted advance in humane reform things as bad as that time could exist in our day.

Intelligent corrective measures administered by men with vision enough to see the possibility of making good citizens of their charges is not impossible, but, as long as political appointees are placed in charge of prisoners, and so long as special fitness for their task is not a very great consideration when they are appointed, we shall despair of seeing prisons anything but torture houses where official tormentors recognize it as nothing but their duty to add unnecessary torture to people already miserable. Recent prison riots are to be traced to a lack of intelligent treatment of prisoners. In Illinois, some weeks ago, the prison authorities had knowledge of a plot to escape in which a number of men were involved. Instead of taking measures to prevent the carrying out of the plot, they set a death trap for the escaping men, and, as soon as they had crossed the dead line, machine guns were turned upon them, thus adding murder to the apparent inefficiency of the keepers. The victims had been sentenced to imprisonment and were not condemned to execution. If their keepers were unable to be efficient jailors they certainly were not commissioned to be executioners.

Confirmed criminals are made in jails, first, by associating youths, who have lapsed for the first time, with the very worst that society can produce, and secondly, by studied tortures inflicted upon them while in confinement. A product of an institution where such things prevail is sure to come from it, imbittered against society and hardened rather than reformed.

EASTER JOYS IN KORBA, INDIA

(By Mrs. J. R. Duerksen.)

"This is the day which the Lord hath made. We will rejoice and be glad in it."

There was a feeling of joy in our hearts as we awakened at dawn on Easter and hurried to get ready for the sunrise service at the cemetery. Already our fellow Christians were hurrying along the road that led past the church to the little city of the dead. Since the hot season is at hand one would expect all nature to be brown and sere. The opposite is true. All about us were the trees, beautiful in their new, leafy dress of dainty green. In the east the fleecy clouds had caught a bit of earth's splendor and the earth was suffused with a soft mellow light.

We were soon seated on mats that had been spread for our comfort and were ready to join in praise because we knew Him whom death could not hold in his control. The custom of holding an early morning service at the graveyard comes from the Moravians, if I am not mistaken. It is a beautiful custom for Christians who have a **living** Lord and who need not mourn for their loved ones as those who have no hope. When the meeting came to a close many of us would have enjoyed spending more time in prayer and praise out in the open but there were preparations to make for the next service, so we hurried to our homes.

For us here, the great Christian holidays are happy days, because at such times the Christians scattered in various villages for preaching and teaching work, as well as the farmers who live in other villages, come in to the main station. Then there is more life in the congregational singing and after the services there are happy greetings and pleasant visits.

At the forenoon service one of the native evangelists spoke very appropriately of the power that lies in those simple words, "He is risen." The younger people with the help of the missionary force had prepared a special musical number with part singing. Part singing is not so new at some of the other stations but we had not tried a choir number before. We were happy for the interest taken in the singing and we know that the effort put forth by those who took part helped them to enjoy the day to a fuller measure than they would have otherwise. During the Passion Week both men and women had gone out in separate groups with the purpose of reaching as many of Korba's people as possible with the message of the risen Lord. Again and again we sang, "Christ has for sin atonement made, what a wonderful Savior." Do you wonder that we rejoiced as we praised Him at the Easter service? We, the foreigners, sang the familiar Osterlied, "Christ ist auferstanden" in the German.

In the afternoon we joined together in partaking of Holy Communion. We generally have Sunday School at this time, but we did not want to hurry either the morning service nor the Lord's Supper, so we took the afternoon for it. The only thought that could dim our joy of the day was that all around us were men and women for whom Christ had died and yet—, these men and women still clung to the worship of dead and worthless idols. Oh, that many, many might come to know Him who is mighty to save. Then they too, will sing,

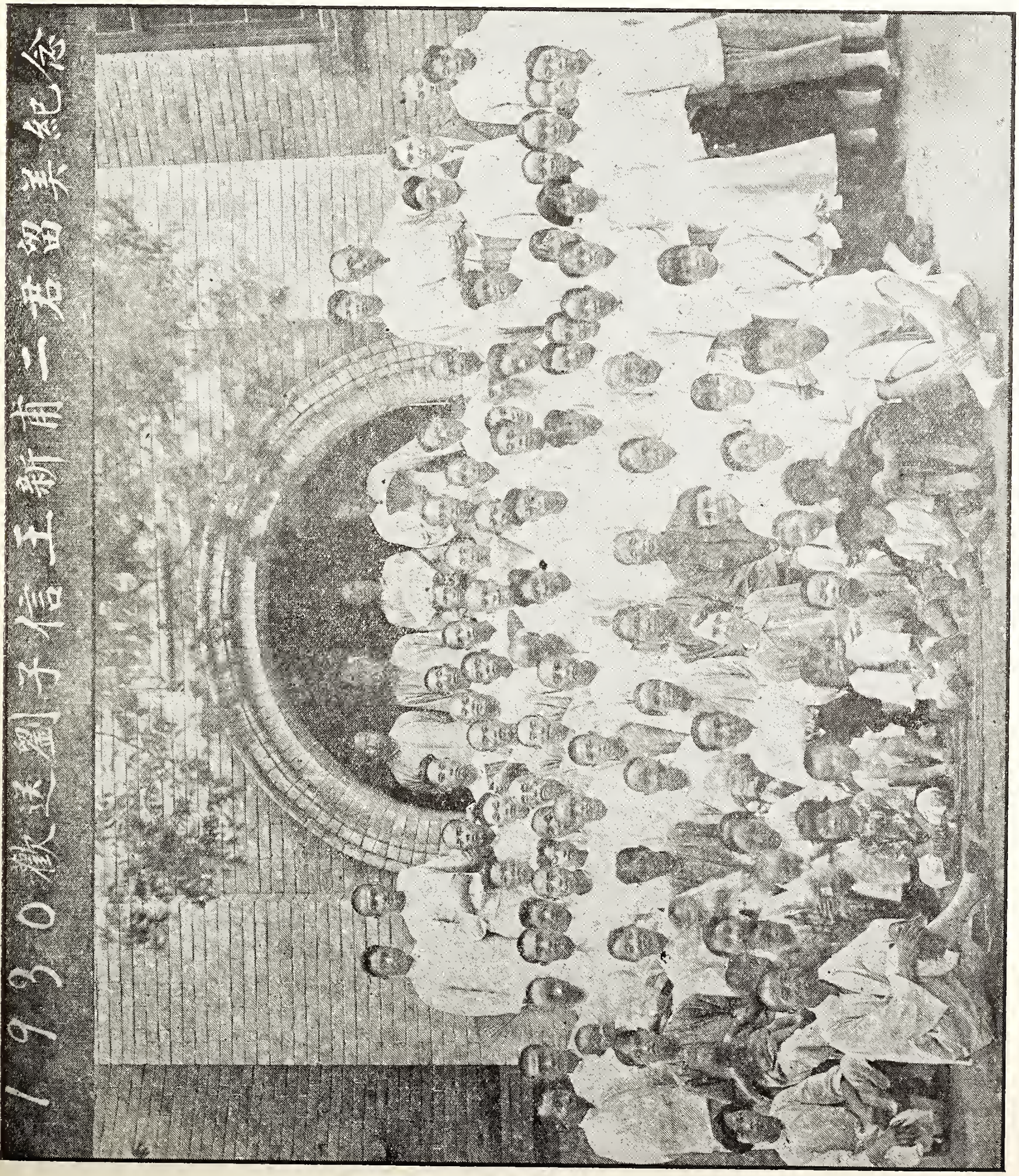
Christ has for sin atonement hade,
What a wonderful Savior.

THE SCHOOL PROBLEM IN OUR CHINA MISSION

After reading the article concerning our mission schools in China, I happened to see the following, as quoted from "World Dominion." I think it should be helpful for a "balanced" comparison. Here it is:

Mission Schools. — A mission secretary, writing in World Dominion, challenges the practice of giving general education as an auxiliary in mission work. His study of his Board's appropriations in China, or rather a part of China, during the years 1920-30, for educational salaries alone (apart from all cost of buildings) shows an expenditure of $600,000. The result? "I have been interested in trying to find out," he writes, "how many Christian leaders there are at present in our dozen churches who may truthfully be said to be real indigenous leaders and the products of our own mission schools. The total number is just three. Yet thousands of students have passed through our schools during the past sixty years."

The lists of mission-trained students, prominent in public and educational life, do not count much since such men might well have attained to positions of service and honor even though


1930歡送劉子信王新甫二君留美紀念

A Summer School in China. Picture Submitted by Missionary Brown.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb................................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance....................................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

educated elsewhere. This secretary rightly says: "Such a fruitage after all our efforts these many years calls for sackcloth and ashes and much prayer."

It may be that it is of the Lord's hand that the Chinese government's attitude toward such schools is unfriendly and restrictive. Certainly, any change of emphasis in missions from educational to evangelistic policies would go a long way to solve the problem of Neo-Unitarianism, on the mission field. R. Petter.

HOW CAN WE IN OUR MINISTRY MEET THE NEED OF OUR CONGREGATIONS ARISING OUT OF THE CHANGED CONDITIONS OF OUR DAYS?

(A short paper read at the Ministerial Meeting of the Pacific District Conference at Portland, Oregon.)

Our question speaks of changing and changed conditions. The changed conditions call for changed and increased demands and needs.

The changing of conditions in this world dates from the very beginning, at times faster than at other times. All will admit that the conditions in this world have changed faster in the last 20 years than at any other time in the history of the human family.

Through the many inventions and discoveries, dormant or inactive powers were harnessed and others made more efficient. All these powers were created for a purpose and are intended to make a mark and gain a place in the economy of the busy world.

We do not need to be told, that all these inventions and discoveries exert a very strong influence over the home, the community and the church.

The present generation too readily influenced by the modern discoveries and inventions and what they offer and promise, are going faster than the older ones can keep up and follow, and the older ones holding too long and too fast to that which is out of practice and date, has often caused difficulties, leading to a crash.

Two horses, one old, the other young, hitched to the same cart, the young one may keep a step ahead of the old one, but the old one is traveling just as fast.

All admit that the ways and mode of living of the present time is far more expensive than a generation ago. The easy buying and instalment plans, because of the abuse has become a curse of the country. As a rule the church and the missions are made to suffer first.

The present depression or hard times is a difficult lesson to learn, especially hard for those who have been spoiled by prosperity, but no doubt has a purpose, Rom. 8:28.

Although the wants and needs of the physical body have increased and multiplied, the needs of the immortal Soul are the same today as they were two, four or six thousand years ago.

(Continued on page 14)

BUILDING A NATIONAL PERSONALITY

"Nations are great on the basis of their personality; not their military power, or economic strength." Thus the Rev. Leyton Richards expressed one of the central ideas of the two institutes of the International Relations conducted during June by the American Friends Service Committee, at Haverford College.

These two institutes were even more successful than had been hoped for. The limit of enrolment in each was set at 150. This limit was reached in the institute first held, for ministers, club leaders, peace workers in general. The second institute, for educators, the first of its kind, had an enrolment of about 140, mostly interested and enthusiastic teachers, with a few other workers with young people.

There can be no doubt of the eagerness of many teachers for such expert advice and leadership as was offered here, and the Service Committee now plans to hold at least two institutes annually, the one, as in the past two years, for peace workers in general; the other to help teachers in their task of training the rising generation in world citizenship.

Both institutes were attended by persons from Canada, and from all parts of the United States. At the first were 25 or 30 young Methodist ministers preparing for summer conference work; and as many young men and women going out in the Quaker Peace Caravan service.

The religious element was a vital part of both gatherings,—the morning meeting for worship, and the course on the spiritual aspects of the struggle for peace, most inspiringly conducted by Leyton Richards, of the Carrs Lane Church, Birmingham, England, and Henry Cadbury, of Bryn Mawr College. Truly religious, too, was the spirit of good-will and cooperation which pervaded the groups,—the very spirit which is required for the success of the world community.

This spirit was greatly assisted by the informality of the gatherings. The students live in the college dormitory, and eat in the college dining-room. Most of the instructors live with them, and form a part of the general group, for further discussion, or for general conversation.

These instructors, too, were of the highest grade, while such lecturers as Norman Thomas, Agnes MacPhail, only woman member of the Canadian Parliament, Bishop McConnell, Frederick J. Libby, and James G. McDonald, gave deep inspiration, or special information on vital topics.

In each institute a solid foundation of fact was given by courses of lectures extending through the two weeks, on the political and economic facts and problems of peace in "our machinery of life—civilization." The major emphasis was on the necessity of building the attitude of mind which recognizes the world to-day as a single community, and armaments as "an expression of diseased international relations."

TRAINING TO GIVE CHILDREN ON PATRIOTISM

Long ago in Judea the prophet Jeremiah declared what has become the most important principle in the rule of a Democracy. The monarchy of Israel had been disrupted, the temple destroyed, the throne in ruins. What was left? The authority of God's law in the faithful soul was left. "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God and they shall be my people." "Each man allied with God, a ruler of his own Spirit and a participant in the rule of the nation politically and socially" —this is the basis of Democracy.

This is what we want to teach our children. The recognition of the authority of a Higher Power in the human soul is the first step toward a healthy patriotism. From earliest childhood the child can be taught to be loyal in his social relations—in the family, in the community in the world at large. Loyal to the Truth which God has placed in his conscience. As Pres. Hoover said in his Lincoln Day speech, "Where people divest themselves of local governmental responsibilities they at once lay the foundation for the destruction of their liberties." There would be few difficulties in the way of the enforcement of prohibition or any other law if each individual obeyed the law and did his part in the local community.

Wm. Byron Forbush, Pres. of the American Institute of Child Life makes the following observations in regard to the early interests of children in political life:

"1. The attitude toward leaders is that of personal admiration and hero worship. The method of stories is helpful in stimulating the hero-side of civics and patriotism; heroic biographies and the classics of patriotism are of importance.

"2. The best approach for children of all ages is by means of things near at hand, the cleaning of the street . . . . the beautifying of the neighborhood.

"3. In the home, the discussion of the daily newspaper and of concrete local civic problems, in a way to bring out the moral issues involved, is most important in developing civic thoughtfulness and independent judgment.

"4. Especial attention should be paid in the home to equipping the men and women of tomorrow for the special problems that will be theirs, such as peace, larger social justice, universal enlightenment, the better use of the people's leisure, temperance, etc."

A few comments on the above may not be amiss in this discussion. In telling stories to children the mother can do a great deal of good by holding up to their attention the right kind of heroes. One would not emphasize, for instance the great fighters, such as "Buffalo Bill"—how many Indians he killed, etc., or Tom Mix and his Wild West escapades, but rather the great builders of the nation such as Washington, Lincoln, McKinley, Woodrow Wilson.

In making an approach through things near at hand, here in Texas the observance of the stock law affords a good example. It means the closing of gates on pasture lanes, the keeping up of fences, respect of neighbors' rights by not allowing stock to range at will. Children can help in these duties.

In discussing the daily newspaper the mistake is made in many homes of discussing the crimes depicted, and that precisely, should never be discussed with children. It causes them to brood over them, psychologists tell us, and develop those very tendencies that caused the crime. It is said that the crimes of Loeb and Leopold and of Hickman have caused more crime than the publication of those details has helped. Stories of gangsters and gangland inculcate in the boy's mind an adventurous desire to see if he cannot "get away with it" and so he wants toy guns and gang warfare play. Educators tell us it is very bad psychology to allow children to play with make believe weapons of any kind. Is it necessary that children in order to be patriotic play the Battle of Bunker Hill on the 4th of July? The tragic holiday death tolls on Memorial Day and Independence Day are due to such ideas inculcated from youth.

The last point mentioned by Dr. Forbush, that of equipping for special problems is to parents today of vast importance. One can begin when the child is quite small to bring to his attention many things concerning International Peace and Good Will. For instance, here in a children's magazine is a picture of the children of Secretary of War Hurley. Underneath are these words: "We hope Mr. Hurley will not have much to do, everybody hopes there will not be another war." On the opposite page is a picture of a Japanese princess and the little story about it ends with, "Many children of America think princes and princesses live only in fairy tales. There are many princes and princesses living today in lands across the sea." In causing children to be interested in the children of other lands a spirit of international good will is fostered.

Three years ago the American school children made dolls and sent them in a special ship to Japan. These dolls were received amidst great celebrations, the Japanese princess herself receiving the big doll, "Miss America". The Japanese children in turn made Japanese dolls and sent them to the United States. After that schoolbags were made by American children and sent to Mexico. Ambassador and Mrs. Morrow presented them. "The Star Spangled Banner" was played by a Mexican band, speeches were made, and this little gesture of friendship did much to lessen the friction between us and our neighboring country. Goodwill Day on the third Sunday in May commemorating Lindbergh's landing in France is often observed by children sending messages of goodwill by radio. Why not have our children tune in on these? Here is the message from the children of Wales in 1929:

"We, boys and girls of Wales, from our mountains and valleys, our villages and towns, greet with cheer the boys and girls of every country under the sun. Our hearts are thrilled by the wonderful response to our yearly message and we cherish the many new links of friendship which we have formed. Will you, millions of you join with us today in thinking with gratitude of those men and women of every race and people who are working so hard to build a better, finer world . . . "

Older children can be told something of the real horrors and wrong of war as well as its futility. The cost of war too should be clearly understood. Many adults, perhaps, do not realize that out of every dollar we pay our government as taxes eighty-three and three-fourths cents goes for war past and future while only sixteen and one-fourth cents are used for educational and all other peaceful activities. These are reliable statistics as given for 1930 by the Wall Street Journal.

Older school children too can take part in peace contests. Last year a contest was held in the High School of the U. S. on "How may the Pact for the Renunciation of war be made more effective?" A boy from Oregon won a trip to Europe for writing the best 300 word paper on that theme. There were three judges, one of whom was Sen. Arthur Capper of Kansas. The contestant from Texas won fourth place, thirty-seven states participating.

Under the subject of social justice we shall consider only one phase—that of race relationships. Albon L. Holsey, Secretary to Dr. Moton, of Tuskegee Institute in an article, "Learning how to be black," tells the story of how when a boy on an errand he passed the home of a young white man playing with his baby on the front porch. As the boy passed the man held the baby on his lap and pointing to the colored boy said, "Look—nigger, Say 'Nigger'" and as long as the boy could hear him the father was repeating to that baby the word "nigger". Holsey says he saw this baby grow to manhood and one day when about seventeen years old was tussling on the street with other boys. He accidentally bumped into a passerby—an elderly colored man. Without looking around the white boy said, "Oh, excuse me please." Then turned and when he saw the person struck was a negro he said, "Oh, it's a nigger, you go to —."

I remember the resentment of the Chinese on seeing a signboard in a park in the International Settlements of Shanghai with these words, "Ko yü Hua jen mien ju" (Dogs and Chinese not allowed). A local Chinese evangelist told of this incident in our Tamingfu church.

Hindu or Indian students are sometimes forbidden at restaurants in these United States because their skin is dark! While attending a Student Volunteer Convention in Detroit two or three years ago it was brought to our notice how some of the colored delegates were refused admission at certain hotels and restaurants. This was very embarrassing to the convention having gathered there for the purpose of discussing the missionary enterprise in its relation to other countries and then affording such a glaring example of how America herself is yet lacking in brotherly love. Recently a similar incident happened in connection with a College Student Conference.

In regard to the better use of leisure the moving pictures come into consideration. An attitude of discriminative tolerance in allowing children to attend is perhaps wiser in this day than strict prohibition. But the question should be discussed with the child and he be led to see the moral issues involved. In certain schools courses are offered in Picture Criticism with the result that the children soon grow much more discriminative and themselves choose to see only the better class of pictures. This sort of training can also be done in the home if the parents inform thmselves of the better pictures and study to lead their children into an appreciation of them.

The question may be asked what the movies have to do with training the child in patriotism and citizenship. Much in every way. The editor of a great religious weekly says, "The parent who does not exercise extreme care . . . . in the choice of the child's movies is a bad citizen."

Dr. Fred Eastman tells of a boy of nine whose home, school and church he knows. He says, "They have encouraged in him a desire to do heroic things. The movies have taught him how heroism is to be practised: 'Learn to duel with swords and guns'. (So the boy writes in an essay on 'Heroism)."

An eminent editor of Uruguay is quoted as having said during Mr. Herbert Hoover's good-will tour of South America, that the motion pictures of our country constitutes one of the main obstacles to a proper understanding between the United States and South American countries. President Hoover says too that more than a commercial venture or an agency of amusement and recreation, the motion picture is "Beyond all this a skilled and potent purveyor . . . . of intellectual ideas and national ideals." So the child will undoubtedly be influenced either toward or away from good citizenship by what he sees on the screen.

Whatever in the training of our children makes for the development of healthy individuals physically, morally and spiritually, free from prejudice and motivated by a spirit of love and good will, will also produce patriotic citizens.

Mrs. W. C. Voth,
Hereford, Tex.

CORRESPONDENCE

Bethesda Church, Henderson, Nebr., July 20, 1931.—Dear Readers of the Mennonite:—Our congregation took steps to enlarge our church at the time when the slogan, "Buy now," came out. It was a rather daring undertaking in this time of great depression, with an uncertainty of the future, as far as prices of commodities and labor were concerned. So it is only time that will tell if this was wise move in such a critical time. The prices of farm products have shrunk so extensively, that even our exceedingly large wheat crop from 20 to 40 bushels, which is unquestionably the largest yield per acre in the 57 years that we have lived here, will not go so very far in covering the cost of this undertaking. Our great country and the world as a whole, have been brought into rather peculiar conditions, out of which there seems to be no way out. Time and again we have been told that we have reached the bottom and that prosperity "is right around the corner," and that a great deal of this depression is only in the mind and not real. In spite of all these optimistic views we have come to one low level after another and it still appears as if the future would have worse things in store for us, and the dear Lord only knows where it all is going to end.

On the 16th of April, after appropriate devotional exercises, Rev. H. H. Epp, with spade in hand turned the first sod of the excavation, which was immediately followed with about 15 teams hitched to plows and scrapers and about 20 men began to move the dirt quite rapidly, so that in less than one week the excavation, 54 by 72 ft. was completed. Within about two more weeks the foundation was finished and the cornerstone was laid in a very impressive manner. Rev. P. R. Schroeder, Freeman, S. D., was the main speaker for the ocassion. The carpenters came next and within an exceptionally short time have completed their work, so that the plasterers have been busy spreading mortar on the walls and ceiling for about a week and is nearing its completion. About 73,000 shingles were nailed on the roof within two days and as many as 50 men at one time were employed. When it came to lathing, as many as 30 men at one time were busy driving nails. Part of the excavation and all the shingling and lathing were done gratis. From all indications the time is not far distant, when all the work will be completed, ready for dedication.

During three Sundays we had our regular church services in the open under the trees, near our school house which is a short distance from our church. The weather was ideal and all seemed to enjoy it, but at present, the work is far enough along so we have been holding our regular church services in the church. Our sister churches here in town, have been very kind to us in inviting us to attend their services. When Prof. Warkentin and Prof. Goertz from Bethel College were here they turned their place of worship entirely over to us for this meeting. Many thanks to them for this kindness.

When the addition will be completed, our church will have a seating capacity of about 1500. Its dimension will be 54 by 72 ft. with an extension 25 by 40 ft. on one end and 12 by 24 ft. on the other end. Two galleries 54 by 20 ft., one gallery 25 by 40 ft., and a furnace room 40 by 40 ft.

Children's Day was observed by our English Department of our Sunday School in a very appropriate manner, in the open, under the trees, which was mostly given by the children. How willing those little ones were to serve! When it comes to serving they quite often put us grownups in the shade. It was their day and they played their part real well, willingly and cheerfully. When Christ was about to teach His disciples a great truth, He placed a little child before them, as an example. May we learn from the children as Christ would have us. When we wish to teach by example, we generally refer to some great person, but Christ referred His disciples to a little child, and said, "of such is the kingdom of God"—"Verily, I say unto you, except ye become as little children, ye shall not enter into the kingdom of heaven."

J. J. Friesen.

Salem Church, Dalton Ohio.—Missionaries Floyd and Mrs. (Sylvia Tschantz) Pannabecker, returned on furlough from our mission in China, were with us last Sunday (July12), and spoke at both morning and evening services of their experiences in their past eight years of service. This church being Mrs. Pannabecker's old home she spoke very feelingly of that fact. Mr. Pannabecker spoke at length of their school work among the young Chinese, and the difficulties involved to turn them from their superstitious conceptions of God, and man's relation to the deity. We hope Bro. and Sister Pannabecker will find it possible to visit us again during their furlough.

The weather seems to be largely a repetition of last year's drouth. Nevertheless, a bountiful wheat and oats harvest is being garnered; corn looks promising so far, if the drouth relents sufficiently. Small crops are suffering from excessive heat and drouth.

N. G. F. Corr.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The Work

by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A UNITED MENNONITE YOUTH THROUGH CHRIST

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

August 9

Good and Bad Features in Amusements. Romans 14:13-23.

This question of right and wrong is a perennial question and comes back to our thinking ever so often, but it seems that here of late the young people are unusually interested in this most important subject. Today we are to discuss the right and wrong in amusements, which immediately insinuates, and rightly so, that there is a place and a time when amusements are helpful and necessary and again there are types of amusements and times when they are detrimental to the best in life, and to the retarding of the Kingdom.

In order that a child may develop normally there must be a time when the child has an opportunity to play and to correlate his various sets of muscles. The saying, "All work and no play makes Jack a dull boy", is only too true. When a boy or girl of that type grows up they are dull-eyed, and they do not have the optimistic view of life with its many-sided interests as the Father meant that they should. On the other hand there are some individuals who are so intent on playing that they never seem to grow up, they are not willing to assume that earnestness, or that responsibility which are so essential to Christian character.

In the Scripture Text:

In the court of last resort each individual must be his own judge between right and wrong. It is very essential that in our thinking we determine beforehand what will be our standard so that when we are thrown into a situation which will require quick decision that we will not fall below our best moral standard. It is said that an engineer on a railroad will decide beforehand what he will do in a certain predicament, he will for instance decide that if he rounds a turn in the road and sees a freight on his track, the only thing left for him to do in order that he may safeguard his precious human freight is to open the throttle and throw the freight car off the track.

Paul is dealing with the matter of eating meat which had previously been offered to idols. In this connection he says, "There is nothing unclean of itself." It is only when you have conscience about eating such meat that it will be wrong for you to eat it or if by so doing you will cause a brother with weak conscience to stumble. From this source or some other source some become confused between liberty and license and say, "There is nothing that is wrong in itself, only as you think it is wrong." I wonder if the Master could give His approval to such a statement and consequent living.

In speaking to the Romans, Paul said in effect, remember, my young Christians, to be worthy members of the Kingdom, it is not enough to merely eat, drink and be merry but live such lives that there will be peace, joy and righteousness resulting for yourselves and your fellowmen. Anything is sin which makes you less strong either physically, mentally, morally or spiritually, or which brings harm in any way to your fellow-man. Paul sums up this matter very well in the 12th verse when he says, "Every one of us shall give an account of himself to God."

Judged by Fruits:

The rightness or wrongness of an amusement can be largely determined by the effects when you return home or the next morning. If it leaves a "dark brown taste in your mouth", or if it leaves you tired and discouraged, you need to be concerned about that manner of spending your leisure time. And also how does it seem to affect your interest in the higher cultural and spiritual activities of life. If as a result you care less about attending divine services, if interest in your devotional Bible periods, and acts of service lags then be on the lookout, you are on the downgrade of Christian character and the sooner you can stop the slipping the better it will be for you, for your future and for the Kingdom.

Sunday and Amusements:

Amusements should amuse us and leave us healthy in mind and physically stronger. Sunday should be a time of spiritual refreshing, a time to feed the spiritual man, and it is a time of rest physically speaking. Any amusement which detracts from attendance at the worship service cannot be helpful. We need to give more time to recreations which take us out into the open, like rowing, walking into the woods, anything which tends to bring us into closer touch with the Divine.

We are suffering in untold measure from such agencies like the sensational press with its thrill writeups, that type of "True Story" magazine which has effects like dry rot on the reader and finally but not least the present day movie with its immoral and deteriorating influence.

Young people of today have a much harder problem to face than past generations have ever confronted. There are more types of recreation. Our rapid transportation agencies make many more available than used to be with the old-time horse and buggy. Consequently our young people need more loving guidance and training, but even more than that do they need the type of training which helps them to make decisions for themselves. It is not sufficient for a young person to say, "Everybody is doing it", if everybody would run into a fire, wisdom would not command the man or woman of sense to follow in a blind mob spirit. God has given us minds to use, there is perhaps no greater word for anyone than the word "think".

The dance-hall has come under serious condemnation in many quarters. It is often felt that dancing as it is usually carried on is not conducive to the development of Christian workers and true character. The following are some of the conclusions of an active pastor who labored lovingly with his young people over a period of twenty-five years:

1. The spirit and life of the ball-room and the spirit and life of the church are antagonistic to each other.

2. The very best people and the most earnest supporters of the spiritual life of the church do not dance.

3. Christians have not been able to add anything of value to their character or influence by dancing.

4. The dance-hall has been the occasion of the loss of thousands of precious souls, and never the cause of their salvation.

TWO PATHS

Two paths lie open for each life;
One leads through danger, toil and strife,
But upward goes
To shining heights whose rising sun,
When once the lofty steep is won,
No setting knows.
The other path, vine-clad and green,
Scarce lets its gentle slope be seen,
But downward goes
To depths unknown, whose setting sun,
In baleful shadows dark and dun,
No rising knows.

—E. G. Bangs.

MY IMPRESSIONS OF THE PACIFIC DISTRICT CONFERENCE

The Conference at Portland was indeed an inspiration to both old and young. During the entire sessions the harmony and good spirit which prevailed among the young people and old people was very outstanding. All had come there with the same intention—to worship.

We, the young people, certainly can not say, "Well, they didn't give us a chance to express our desires and opinions," for there were two special young people's sessions.

The five minute talks by the young people and Rev. Galle's address on Saturday evening were an inspiration to all. At this time Rev. Gottshall also taught the Conference that chorus, "Let the beauty of Jesus be seen in me." Young people this certainly is a challenge. Are we willing to surrender all to Christ and let Him mold us according to His will? Homer Leisy's drawings helped reveal to us the saving power of Christ, and convinced us that we are all responsible for the spreading of His message.

Rev. A. J. Neuenschwander conducted a school for young people on Sunday afternoon. The discussion centered around the preparation, equipment, and ways of personal work for our great task of Soul Winning. We are all to be workers for Christ and if we have experienced Him, we will want our fellowmen to experience Him also. The Chorus, "I need Jesus", will certainly be a help to us if we remember it whenever we are tempted or discouraged.

The young people were welcomed to the Conference and assured that they also had a part in its mission. The older members of the Conference showed their willingness to co-operate and assist us in all our efforts to win the Youth of today. We must offer the Gospel to our fellowmen by word, and deed, and life. If we have experienced that abundant life in Him, let us share it with others.

Esther Jantz,
Odessa, Wash.

UNCLE ZEKE RECALLS "GOOD OL' DAYS"

The small-town grocery porch held a dozen after-supper loungers. Champ Stiles pushed a chair out toward the front. "Here comes Uncle Zeke and Old Ez," he observed. "And believe it or not, they are walking together for the first time in years. Since both the grand old parties have gone wet in this state, they agree on politics."

"Hello, Uncle Zeke! Howdy, Ez! Come up and sit awhile."

"Don't keer if I do," replied Uncle Zeke. Then after he had settled himself in a chair, Ezra started things off by chirping in his high, squeaky voice, "Now if we all had a good stiff drink, we'd be happy."

"Never mind, it's coming," said Uncle Zeke, nodding his head vigorously. We are goin' to git it this time as sure as a spotted dog has fleas. We're a-goin' to repeal that law."

"So you really believe it's coming?" asked Champ.

"Bet your bottom dollar it's coming. Don't make a bit of difference whether the Republicans or Democrats get in, they're going to give us back our liquor."

"You don't favor prohibition, I take it," said Champ.

"No sir-e-e! Not by a jugful. Why, here I go on working and working every day, and what do I get out of it? Nothing, just nothing."

"I thought carpenters dragged in something like $8 a day," snapped Champ.

"That's so, that's so. And I never get but five," squeaked Ezra.

* * *

Unkle Zeke twisted his face into a most disgusted look, "Oh, I know all about that. But what good does it do me? Here I go on earnin' good money, and give it all away again. Why, 'fore prohibition I'd stop at Tom Massey's Saturday night with my week's pay and order up the best and treat all the boys who were hangin' 'round waitin' for me? We never broke up until 'most mornin', 'less my money give out. And we'd wake up the town goin' home."

"Yep, that's so, that's so. Them was good ol' times!" squeaked Ezra. "Some fun a-livin' then!"

"You bet, but it is a blamed sight different now, I'll allow," continued Zeke. "Why, nine times out of ten I can't get a drink now no matter how hard I try, thout goin' to the city. And when I git home Saturday night my pockets is full of cash—an' look what happens. My wife drags me in and fills me up with 'taters an' roast pork, rolls an' doughnuts and apple pie an' cheese; an' when I'm so full I can't help myself, she gets most of my pile away from me. An' off she goes and pays the grocer, or makes me buy some clothes or something. Why, she made me pay $35 of good money for these clothes I've got on. That's all foolishness."

"Yep, that's so, that's so," Old Ez chimed in. "My wife made me buy three shirts, and she makes me change twice a week. Glory, she's forgot that when I didn't have only one, I wore it till it wore out. Things is changed f'm the good ol' times."

"You've said it. And when I have half a day off, instead o' goin' on a little spree, I have t' hoe potatoes er build a hencoop."

* * *

Uncle Zeke sat in silence a few minutes shaking his head, then began again. "And there's another thing I don't like about prohibition. It's the way my kids behave. Why, the older ones, when I came home pickled, would skip off to the neighbors, or hide until m' wife got me to bed; but now these youngsters when I come home git hold of me and tease me for a nickel to buy an ice-cream cone, er a dime to go to the movies, and they won't give me a minute's peace until they git it. My older children never had a chance to waste money that way."

"Yep, that's so, that's so. An' my kids are gettin' proud an' haughty, an' wear shoes and stockin's all the time. My first 'uns thought they wuz lucky if they got 'em after it froze in the fall."

"I know how 'tis," returned Uncle Zeke, sighing. "An' my wife dresses up like a banker's wife, and goes to the movies and to church. Why, she actually made me go with her wunst."

"That's nothin', nothin' at all to what my wife done. Didn't she go and buy an' ol' car so's I'd have to work all over town wherever there wuz work, 'stead o' layin' off a couple o' days in the week. I cals'lated we'd never pay fer the bloomin' thing. I reckoned we'd have to let it go back like we alluz did the bed and the stove and sich. But I'll be busted for a snail, if she didn't pay fer it a little ever' week, right out o' my wages. What do you know about that?"

"What did you let her do you such a dirty trick as that for?" said Champ, grinning.

"Well, she ain't afraid of me unless I'm soused. An' how m I gonna get soused now, I ask you that?"

"Why, we never have a bit of excitement worth runnin' after any more," Old Ez continued. "We use' t' have a fight on our street ever' week, reg'lar knockdown and drag-out affair. An' 'en we'd all have t' lay off a day and go as witnesses to police court. But pro'bition has spoiled all that, too. Times have changed. A man ain't free any more. He's just lassoed and hogtied."

"Them was the good ol' days," put in Uncle Zeke, "when a man had his liberty and could drink all he could pay for, and do as he liked. Boss McCormack always licked his life when he got full, and we'd go an' sit on him till he'd promise to behave. But now our street is as quiet as a graveyard. Them was the good ol' times."

Uncle Zeke sat up straighter and pulled his vest down. "Well, it's a-comin' back again and don't you forget it. The Democrats and Republicans have both promised to give us back our liquor. An' we don't care a whoop which is elected."

"Yep, that's so, that's so. But I hope they get a move on. I'm mighty tired o' waitin'," said Ez.

* * *

One weary month later, Old Ez was trotting down the street climpty-clump, climpty-clump, when he spied Uncle Zeke seated on the grocery porch, and advanced on him like an enraged bantam rooster. He shook his fist at his victim, and screamed in his shrillest tones: "You old villain, what'd you mean tellin' us we'd have liquor back no matter which man was elected. You said we'd be able to buy it and drink all we wanted to, that's what you said, you reprobate, an' we elected the wettes' man we could, an' what do we get? Nothing, nothing, nothing! Not a bloomin' thing.

"The bootleggers have even gone up on the price and they are putting more horseradish and wood alcohol into it than ever. An' they've shut up Billy Craig that use' t' walk the streets with it in his pockets. What you goin' to do about it? Tell me that."

"Uncle Zeke was too discouraged to return the tirade in kind. He drew a long breath and said: "How do you think I feel? Do you hear me hurrahing any?

"Ez, I believed all them things when I told 'em to you. These politicians offered me the bait, and I swallered it, hook, line, nd sinker. . . . An' it didn't mean a thing.

"I was talkin' with Lawyer Smithson, an' he's a good Republican, but he said that politicians was mostly loud noise an' nuthin' else. He said no governor in the world could give us back the saloon, and I guess he knows. He said prohibition was in the constitootion and that nuthin' once put into the constitootion of he United States has ever been took out in more'n a hundred years."

Uncle Zeke finished with a prodigious sigh. "I don't see but what we got to go on working t' the end of the chapter, an' buyin' shoes an' cars an' houses, an' bein' sober an' respectable."

Old Ez stood a moment looking dejectedly at his feet. Then he hopped down the steps and shambled off slowly down the street. And as he turned the corner he muttered: "Yes, that's so; I guess that's so."—Christian Science Monitor.

THE S. S. LESSON

August 9.

Saul Converted and Commissioned. Acts 19:1-9; 17-19; I Tim. 1:12-14.

Golden Text:—I was not disobedient to the heavenly vision. Acts 26:19.

God often has ways of preparing men for a great work that seem mysterious, but, are according to His eternal plans. Thus, we find Moses being trained in the court of Pharaoh and in the desert for the leadership of Israel. We also find David among the sheep in the wilderness prepared to become the writer of sweet psalms of trust and love for the Great Shepherd. The disciples were fishermen, but, the hard life on the waters gave them strong bodies that enabled them to endure hardships for the Lord. Saul's training was, first, in a strange city among Gentiles where his parents had located. He little thought then, in his heathen surroundings, that the very language he had to speak in that busy city and the knowledge he was gaining of the heathen way of life was to be useful to him in future years when he would herald the Gosped of the Christ whom his people hated. The great training for the calling of a rabbi at the feet of the outstanding Jewish teacher of the age, gave him a wonderful understanding of the Old Testament Scriptures which he, through the enlightenment of the Holy Spirit, could then apply to the Christ whom he preached. Thus by association with Gentiles and by education as a Jewish scholar he unknowingly was being fitted to the great Apostle to the Gentiles and the expounder of the Scriptures to his Jewish people.

Our first glimpse of Saul comes to us under no very favorable circumstances. He was a participator in the killing of the noble Stephen. As an approving witness to this terrible act Saul stands out conspicuously. He was, as he confessed, consenting to his death. This was but a beginning of a career of persecution that was Saul's. He became a terror to those who confessed Christ, imprisoning and delivering them to their death. His zeal in persecution reached its climax when he departed with authority for the far off city of Damascus, determining to wipe out Christianity in that place. Tireless, zealous and determined as a persecutor he was soon to find that these same qualities that made him a noteworthy persecutor would make of him the outstanding witness for Jesus in the far quarters of the earth.

The vision on the road to Damascus must have been but the climax to a process of thinking that was going on in his mind from the time when he saw Stephen die. That noble death and the faithful witness of the many other men and women whom Saul persecuted must have led him to ask himself time and again: "Can these people be right and may I be wrong?" When the voice says to him: "It is hard for thee to kick against the pricks" it is but an indication that the tender conscience of Saul had been greatly troubled for some time. He had thought he was doing the right thing when he persecuted, but, his conscience was misdirected. One may often think he is right when he is altogether wrong.

Damascus is the oldest city in the world having been old long before Abraham left Ur in the land of Chaldea. The most conspicuous thing to be connected with its history is the fact that here came the humbled and converted Saul, who was to become the mighty Paul, the herald of the gospel to many lands. There was a little company of believers here, who already knew of the coming of Saul. How they must have prayed for deliverance and deliverance came to them in a most unexpected way, for soon their chief prosecutor was to become one of them. The light from heaven that Saul saw symbolized the power and the light of the world which was to enter Saul's heart and then be carried by him as a light bearer to many peoples and many lands.

We note in the conversion that Saul's surrender was immediate and complete. The Saul of old was a thing of the past from that moment on. His immediate consecration is also to be noted. It was a willingness to do what the Lord commanded. This must be the beginning of every conversion. One cannot change his life unless one changes his entire life's plans. The blindness of Saul was not a punishment but an opportunity to be alone with the Lord having all earthly things shut out from him.

We hear little of Ananias except that he became the instrument by which God led Saul to a larger knowledge of his future career. We note that Ananias found him praying. This was an assuring thing to Ananias who, like the rest of the Christians, held Saul in great fear.

Prayer is the sign that the one who prays desires God's lead and is willing to do God's bidding.

In Paul's letter to Timothy he finds great occasion for thankfulness for thankfulness for his conversion and call to the ministry. The career of a ministry was not with earthly honor and involved many hardships and trials and finally death as a martyr, yet, there could be nothing else so great for which to be really thankful. He was walking in the footsteps of his Lord the great Saviour of souls and nothing can be greater than being like Jesus a Saviour of men's immortal souls.

There were three things that made Paul what he became. He tells about it. It was the exceeding abundant Grace of our Lord with faith and love which is in Christ Jesus.

HOW CAN WE IN OUR MINISTRY, ETC.

(Continued from page 4)

The Bread and Water of Life are yet the only means that satisfy the inner man.

God is unchangeable. Jesus Christ yesterday, today and the same forever. The Word of God was given and written for the human family for all generations and it shall live and endure forever. The same must be said of God's great plan of salvation, "Die Dahrheit richtet sich nicht nach uns; aber wir muessen uns nach ihr richten."

Accordingly to the teaching of the Word of God, the divine requirements or expectations, grow and increase with the human opportunities. God expects and demands of us Christians of the 20th century more than He did of the Hebrews, when they left Egypt. Consequently the responsibilty resting upon God's people and especially upon the ministry has never been greater than now.

A very sad fact that in so many places, the modern views, doubts and scepticism, concerning the Eternal Truth, the Word of God, has poisoned many schools and institutions of learning and also crept into many pulpits.

In many places, the Gospel of Jesus Christ the Power of God unto Salvation has by human minds and hands been changed into a social Gospel. The small Gate is being enlarged, the narrow Way broadened and God's Standard lowered. The chief aim in so many places is to be popular, to draw the crowds and fill the churches.

Lowering the Standard will not improve the goods, but may help the producer. It is not the mission or purpose of the Gospel of Jesus Christ nor of His church to lower the Standard, but to **lift, to save, transform, sanctify and glorify** fallen humanity. God could have destroyed or deserted the fallen race and still retain **His Wisdom, Power, Righteousness** and **Holiness,** but this would not have been a revelation and demonstration of His great Eternal Love. God could also lower the Standard and allow us to enter heaven with our pet sins, sinful desires and inclinations, but what would then become of heaven?

God did not cease to love us when we ceased to be lovable and became sinful and hateful, John 3:16. The greatest need of our church is more **love to love God. His Word and His children,** John 13:34-35.

How can we in our Ministry meet these needs? First by realizing our great and personal responsibility. The responsibility imposed upon our blessed Savior included Calvary, and demanded the Supreme Sacrifice. No greater sacrifice than the sacrifice that calls for our life, Rom. 12:1. It is the way of the cross that leads home. The marvelous results of the apostle Paul, were due to three things especially. **1. Full surrender, 2. entire dedication, 3. God's Power acting through that consecrated life.** Preach the pure undefiled Gospel of Jesus Christ, the Power of God unto Salvation. A Gospel without the transforming Power means nothing. Exemplify the Teaching of the Gospel in our every day life. The Word of God says: that we are open books read by everybody. Actions speak louder than words and make deeper impressions. In order to be good leaders, we must strive to walk on a higher plane. Peter says to the helpless man at the beautiful gate of the Temple, **look on us,** that meant to look up, Acts 3:4.

Personal or face to face work if done in the right way and spirit, will often accomplish more good than pulpit eloquence.

To do that kind of work a special gift and measure of God's Grace and the guidance of the Holy Spirit is needed.

Prayer. Prayer of faith. Let the prayers from the pulpit be of a general nature, but the private prayers be personal. Tell it to Jesus, mention the names, Jesus will understand. Bless His holy name. **P. R. Aeschliman.**

JOTTINGS

The Union Summer Services at Bluffton, O., were last Sunday in charge of Rev. P. A. Kliewer, of the Ebenezer church, west of Bluffton.

One of the Indian Christians at our Station at Hammon, Okla., is, according to the agency records, 98 years of age. She is affectionately cared for by her children and grandchildren.

The Mission Workers of the West Zion church, Moundridge, Kan., made their 22nd anniversary an occasion for holding a meeting in the City Park which no doubt formed a delightful setting for a delightful meeting.

The Mennonite Hospital at Beatrice, Nebr., has just passed the 20th year of its service to the community. Special exercises noted the event. One of the guest speakers was Rev. C. C. Wedel of Goessel, Kan.

Prof. P. C. Hiebert of Tabor College, Hillsboro, Kan., is spending the summer at Winona Lake, Ind. He will not return to Tabor next year but has accepted a position for the coming school year at Sterling (Kan.) College.

Dr. Ed. Kaufman, of Bethel College, and the two Chinese students, who will spend the next year in Bethel College as Seniors, were visitors at Moundridge, where the students gave addresses in the Eden Mennonite church.

Rev. Jacob Hygema, a minister of the Mennonite Brethren in Christ church, has been conducting tent meetings in Bluffton, Ohio. Different churches of the town and community have been furnishing music for the meetings. At one of the meetings the male quartet of the St. John's Mennonite church assisted.

The Religious Education School of the First church, Newton, Kan., finished a successful five weeks' course with interesting exercises. Instruction had been given in both the German and English languages. There were 60 pupils. The sessions were held in one of the city schools, the local church being without sufficient room.

The Middle West in many parts has produced a remarkable crop of wheat. The unfortunate thing about it is that when such crops materialize the market is gutted and the farmer gets little pay for his work in the price of his crop. A peculiar situation has arisen during the last year. There is an abundance of things to eat and yet there are many sections where people must go hungry.

The young people of the West Swamp, Pa., church went for their outing to Memorial Park, Schwenksville. The beautiful country about Schwenksville was once the scene of an encampment of the Continental troops under Washington. It was also the scene of extensive copper mining. The great dam at Memorial Park has raised the level of the Perkiomen high above what was once the entrance to the mine. An old air shaft comes to the surface a mile away near the Mennonite Cemetery where once Gottshall's Mennonite Meeting House was located

Rev. Freeman Schwartz, pastor of the Eden church, Schwenksville, Pa., preached an interesting sermon last Sunday on the theme: Scripture Symbols Showing Christ's Relation to the Church from Eph. 1:22.

Prof. A. Warkentin and Prof. P. S. Goertz, of Bethel College, Newton, Kan., have been passing some time in Minnesota speaking in the various churches about Mt. Lake. Their addresses were very well received and greatly enjoyed.

Notice is again given of the Bethel Retreat, which will be held on the campus of Bethel College, Newton, Kan., August 18 to 28. The committee in charge is actively engaged in making up a suitable program which will be both agreeable and helpful to all attending.

The Daily Vacation Bible School of the First Church, Philadelphia, held its closing exercises on the evening of July 24. The program consisted of Bible Memory passages, Bible Stories, songs and a display of the handiwork of the boys and girls.

Grasshoppers are becoming a pest in some of the sections of the West. Information concerning vast numbers of the insects and the damage they are doing comes from various parts where Mennonite settlements are located.

The Quakertown Free Press, Quakertown, Pa., serves a community where Mennonites are well known and make up a large part of the population. This is evidenced by the fact services are being regularly announced in its pages for seven Mennonite churches in the community.

The services last Sunday in the Berne, Ind., church were in charge of Brother Chester Hawk, both morning and evening. The pastor of the Berne church, Rev. C. H. Suckau, is on a ten-day vacation during which he and his family plan to visit Winona Lake and Mrs. Mary Burkhart, one of our returned missionaries at Goshen, Ind.

Every man is a priest even involuntarily; his conduct is an unspoken sermon which is ever preaching to others.—Amiel.

Children need models more than critics.—Sign on a church bulletin board in Philadelphia.

The world is filled with religions, it lacks being Christian.

Beautiful Everyday Cards

with Christian Sentiments and Choice Bible Verses

Hope You Are Better

X814

Glad You Are Well Again

X806

Wishes Sincere

X813

No. X813—Wishes Sincere

May the spirit of hope and cheer
Shine bright in your heart today
To bring you joy throughout the year
And peace along life's way.

"They that seek the Lord shall not want any good thing." Ps. 34:10. **Price 10c.**

No. X812—Heartfelt Sympathy

Words cannot lift your sorrow
But may comfort deep and true
Be yours in knowing Someone cares
And has sympathy for you.

"He healeth the broken in heart, and bindeth up their wounds." Ps. 147:3. **Price 10c.**

No. X806—Glad You Are Well Again

It's good to know that health is yours anew,
And may God grant long life and joy to you.

"Be ye steadfast, unmovable, always abounding in the work of the Lord." I Cor. 15:58. **Price 5c.**

No. X805—Hope You Are Better

As each morning dawns anew
May its sunshine find you
Growing better day by day
Leaving ills behind you.

"And we know that all things work together for good to them that love God." Rom. 8:28. **Price 5c.**

No. X802—God Bless You

No greater blessing could I ask,
No sweeter measage send you,
Than this: May goodness, peace, and joy
Along life's way attend you.

"The Lord bless thee and keep thee." Num. 6:24. **Price 5c.**

No. X811—To a Shut-In

I hope this little message
With its wishes warm and true
Will do a bit to brighten up
These shut-in hours for you.

"Casting all your care upon Him, for He careth for you." 1 Pet. 5:7. **Price 10c.**

No. X803—Peace After Pain

There's a smile beyond the sadness
And a peace beyond the pain.
Just as night precedes the morning
And the sunshine follows rain.

"And God shall wipe away all tears." Rev. 21:4. **Price 5c.**

No. X821—Sorry You Are Sick

Trust in the Savior,
The source of true love,
Faith in His promises,
Sent from Above,
Hope in His blessings
That daily are near
May these all hasten
Good health back to you.

"The prayer of faith shall save the sick." Jas. 5:15.

Lavender Folder, Price 15c each

No. X822—Thinking of You

May the Giver of all things good and true
Shower His blessings down on you,
Blessings to give you cheery days,
Blessings to brighten dreary days,
Blessings that strength and courage send—
Blessings that never, never end.

"Every good and every perfect gift is from above." Jas. 1:17.

Light Green Folder, Price 15c each

No. X814—Hope You Are Better

This greeting brings a thought of cheer,
And may God's healing power
Watch over you, your strength renew
And bless you every hour.

"They that wait upon the Lord shall renew their strength." Isa. 40:31. **Price 10c.**

No. X804—To Congratulate You

It makes me very happy
That I have cause to say
Congratulations! You deserve
The joy that's yours to-day.

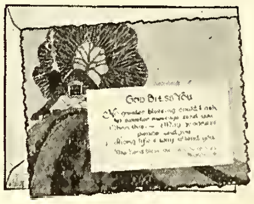
"No good thing will be withheld from them that walk uprightly." Ps. 84:11. **Price 5c.**

No. X801—Thanks for Your Hospitality

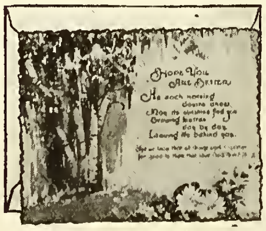
Because you've been so kind to me
In such a generous way
I cannot quite express the thanks
I'd like here to convey,
But here's the case—and truly stated,
Your kindness was appreciated.

"The Lord hath done great things for us whereof we are glad." Ps. 126:3. **Price 5c.**

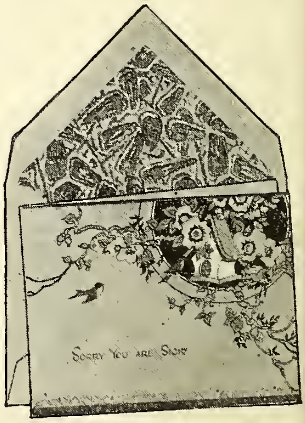
X811



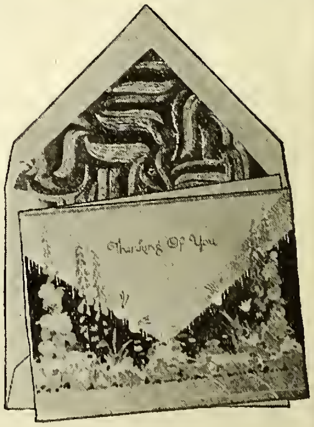
X802



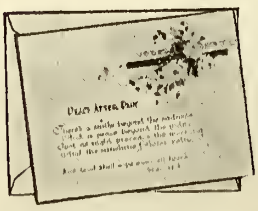
X805



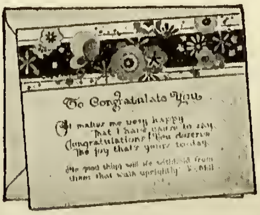
X821



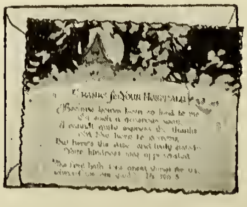
X822



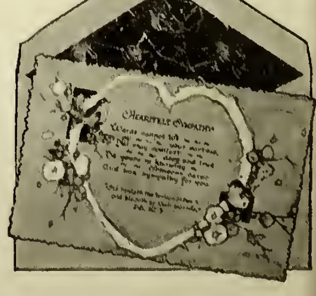
X803



X804



X801



X812

No orders taken for less than 50c worth of cards. No orders accepted unless money accompanies your order.

Order from MENNONITE BOOK CONCERN, Berne, Ind.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI BERNE, INDIANA, AUGUST 6, 1931 No. 31

EDITORIAL

Brother R. L. Hartzler, of Carlock, Ill., (Central Conference) in writing to the editor in appreciation of a recent editorial says:

"I was much interested in an editorial in a recent number of The Mennonite in which you commented and enlarged on the merger of two denominations as consummated at Seattle, Washington, a short time previous to the date of the editorial.

REV. H. R. VOTH, 1855-1931

A devoted servant of the Lord Jesus Christ, a pioneer missionary and a tireless worker in the church.

"You will recognize the following as an excerpt from the editorial mentioned. 'Our Mennonite church could much better impress its fundamental principles on the world if it could present a united front. There is neither good business nor good judgment in maintaining the existence of a number of Mission Boards and other like activities for the spread of the Kingdom when one strong one would be more efficient and could undertake a larger field.'

"These sentences express the sentiments of myself and a considerable number of leaders in the group of Mennonites of which I am a member. However, I have found that in this matter, it is one thing to deal with the proposition in a general way, and quite another to devise means to working out to the better end. What in your mind is the means of effecting a greater cooperation and unity in organization between the groups which you and I represent?

"I also wonder if you would include publication interests in the term 'other like activities.' If so, would you please outline the process or practical steps by which one strong cooperative publication organ could be effected, other than steps already taken toward that end?

"As suggested above, I think we serve the cause of Mennonite union best when we seek to devise ways and means of cooperative action, as a prerequisite to organic union, rather than we merely attack the problem in generalities. I shall accordingly wait with interest to find what your practical solution may be."

The brother expresses a concern which has been on the minds of many of our brethren for a considerable time, but, when he asks how the wish we have expressed may be made to come true, we frankly confess that we share with him the hope that something will be worked out by which a satisfactory solution of the problem will be found. That some Moses will shortly appear who will lead the church out the world of differences and direct us into the way of a united people is our devout wish.

Perhaps one of the things that might help would be a consciousness on the part of all of us that we stand for principles that call for an earnest and united expression and presentation to the world. The historic attitude of the Mennonite church has, in many respects, been entirely too negative and not sufficiently aggressive to make us feel that we are a growing concern. When we are once convinced that ours is a world vision and that selfish interests and prejudices, largely personal, are a hindrance to the aggressive presentation of what we believe are vital manifestations of the Christian life, there must come a breaking down of our petty differences in the interest of larger opportunities. Advance in this direction will only come as there is a general sentiment for it among both our ministers and our people. Those who feel, as we do, have before them the task of working unceasingly toward this end.

Yes. We would include publications in the "other like activities." We have a literature and we believe in what we have in the printed message, but we do not have enough of it and it should speak for all of our people instead of for small divisions. There yet remains to be worked out and written not only our history but a comprehensive exposition of our theology. We have been a peace people for four hundred years, yet practically all the peace literature of our time comes from non-Mennonite sources. The value of periodicals is recognized in all branches of the church as evidenced by the number of Mennonite church papers in existence. It might be very helpful if we could unite in some way on one strong paper that could make its influence felt in the largest possible circle of readers. This fact has been recognized to the extent that measures are on foot for the merging of the organs of the Central and General Conferences. However, such advance cannot be made over night and the simplest way for bringing it about would be first to unite the Central and General Conferences into one body so that such a paper could really be the organ of the people it represents through which a general body could speak with authority. Other mergers are more likely to follow when it can be demonstrated that the proposed one has worked out to satisfaction.

DAS MENNONITISCHE LEXIKON

To the Ministers and Churches of the General Conference,—

Dear Brethren:

"Das Mennonitische Lexikon" as many of you know, is a valuable piece of work. It contains material and information of great interest and value to Mennonite history. Every effort should be placed forth toward its completion. Depression in Germany adds a great hardship on our brethren in their undertaking to complete this work. We in our country likewise feel the present existing depression; but if we as a Mennonite people are united, perhaps this Lexikon may yet be completed. A year ago we called for an offering in response to Conference Resolution No. 61 of the last session of General Conference at Hutchinson, Kansas. The Board again submits the same request to all the churches, in response to the mentioned resolution, to take an offering for "Das Mennonitische Lexikon" on the last Sunday in the month of August, or just as soon thereafter as convenient. Send all contributions to Bro. J. F. Lehman, Berne, Ind.

In behalf of the Board of Publication,

H. J. Krehbiel,
President Board of Publication,
M. J. Galle,
Secretary Board of Publication.

NOTES AND COMMENTS

Nov. 15, next, is the date that marks the Twenty-Fifth Anniversary of the Laymen's Missionary Movement which started in the Fifth Ave. Presbyterian Church, New York City, in 1906. It is recommended that churches everywhere commemorate the event with Men and Missions Sunday by special exercises.

In the overthrow of the Spanish monarchy and the establishment of a republic, with a separation of church and state, a great opportunity opens for Protestants in that country. Hitherto the Protestant churches have been severely restricted to the point that almost amounted to persecution. Now they will not only be tolerated, but, permitted to function on an equal plane with the Catholic Church. This gain for Protestantism is sure to be reflected in many ways in the Spanish American countries.

Mr. Gandhi, the Indian reformer, has been greatly admired outside his own country and many people believe the salvation of India is largely in his hands. While he expresses a great admiration for Jesus and frequently quotes from the Sermon on the Mount he must not be considered as friendly to Christianity. The Christian Century quotes him as saying: "If instead of confining missionaries, purely to humanitarian work such as education, medical service to the poor and the like the missionaries would use these activities of theirs for the purpose of proselyting, I certainly would like them withdrawn. I hold that proselyting under the cloak of humanitarian work is, to say the least, unhealthy. Why should I change my religion because a doctor who professes Christianity as his religion has cured me of some disease or suggest such a change while I am under his influence? Or why should I, whilst I am a missionary educational institution, have Christian teaching thrust upon me?"

The recent visit of the king of Siam to this country has directed interest in that Oriental country. This is the only remaining nation with an absolute monarch and Siam is indeed fortunate in having an enlightened one who is not at all unfriendly to Christian Missions. Dr. John McKean, a Presbyterian missionary has just retired after serving forty years on the field. Before leaving the country he was personally thanked by the king and queeen, for all that he had done for the country.

A very similar case to the Douglas C. Macintosh and Maria Bland cases in the matter of application for naturalization by a native of Denmark and a member of the Society of Friends has made its appearance in the California courts. It was the case of Peter Guldbransen in the Federal court in San Francisco, July 6. Among the things asked by the Naturalization Commissioner, Paul Armstrong, were the questions: Are you a member of the Society of Friends? To which Guldbransen answered: "I am" and "In case of war will you take up arms in defense of the United States?" To this latter question the reply given was: "I will not. Defense in my opinion is a far broader thing than what it is now generally understood by that name. To defend one's country does not mean exclusively to take up arms and 'shoot an enemy'." A government which by discussion and negotiation prevents the country from being involved in war, is actually defending the country in the best possible way. Furthermore the position of the United States Government is not clear on this issue. The passing of the Kellogg Pact has made war illegal, it has outlawed war. Now the Department of Labor, a part of the Government, asks the applicants for American citizenship, if they are willing to take up arms in defense of the United States, although as an instrument of national policy war has already been abolished. To my mind this position is untenable.

A decision on the case was postponed until Nov. 2.

So much is read in the papers concerning the bad side of Chicago, that one almost forgets that, even in this city so full of things that do not savor of righteousness, there are many Christian people who are letting their light shine. A recent report shows that in the 1200 Protestant churches of the metropolitan area, 55,000 new members were added to their rolls.

In the town of Manheim, Pennsylvania, an interesting yearly event takes place when the congregation pays its yearly rent to a descendant of Baron Stiegel, an interesting character who landed in Philadelphia, in 1750. He established extensive iron and glass works and in the height of his prosperity was one of the richest men in the colonies. Stiegel had received a grant of land from the Penns, but held it in trust so that he could not sell it outright. Being no doubt familiar with the English custom still used in the paying of annual ground rents with perhaps an ear of corn or even a few grains and sometimes a flower, he made the rose the rent for a year.

The census enumeration of unemployment showed that in April 1930, "perhaps out of a job and able to work and looking for work" (designated Class A) totaled 2,426,062 and that "persons having jobs, but on lay-off without pay excluding those sick or voluntarily idle" (designated Class B) totaled 758,585, making a grand total of 3,187,647 who could be definitely classed as unemployed. Besides these were 172,661 out of a job and unable to work; 273,588 having jobs but idle on account of sickness or disability; 87,988 out of a job and not looking for work; 84,595 having jobs but volutarily idle without pay; and 82,335 having jobs and drawing pay, though not at work (on vacations etc.). By January 1, 1931 the Secretary of Commerce, estimated that the number in Class A had increased to 6,050,000 and that from 250,000 to 300,000 workers in class B were not working because of lay-offs.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb..............................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance..................................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

A WEDDING TOUR OF NEARLY FIFTY YEARS AGO

The experience of our Honeymoon which occurred forty-nine years ago, is a typical example of the mode of travel at that time. Our destination was Hickory County, Missouri, the home of my father, which was 600 miles. Such a long trip was considered quite an undertaking, especially since the trip was made in February when the rivers were high and bridges scarce.

The first five hundred miles did not offer any thrilling events, only that the time for travelling such a distance by rail was much longer than it is today. It took us two days and two nights to make that distance. Of course snow and high water interfered considerably. We arrived at Sedalia, only 75 miles from home, the third day and then we expected to get home at least in a day.

We went to the station to take the morning train to Warsaw. After purchasing our tickets we boarded the train and waited its departure. After an hour's wait in the uncomfortable coach found us at the same place and no signs that the train would leave. The conductor then announced that they had decided not to run that day and that the train would leave the next morning at 7 o'clock. There was no other train scheduled that day so we had a pleasant wait of 24 hours. The next morning we boarded the train again although we were rather dubious as to its leaving. However the train left rather reluctantly and slowly wended its way to Warsaw. We arrived there at 4 P. M., a distance of 30 miles, the speed being about 3 miles an hour. The trip on this narrow guage was very interesting. Often the train moved so slowly that the conductor could walk ahead and chase stray cattle and horses off the track.

Warsaw presented some more difficulties, being confronted here by high water of the Osage river. At that time bridges were rare and the rivers were crossed either by means of ferry boats or by fording. To ford this river was out of the question and the ferry boat had also suspended operations. Leaving Mrs. Lehman at the hotel I went down to the river and tried to persuade the master of the boat to take us across the river. After pleading with him for some time, he consented to make the trip if we assumed all the risk. I then went back to the town and hired a livery carriage and we drove down to the river and on the boat. On the boat the liveryman unhitched the horses which seemed rather strange to Mrs. Lehman, but she didn't mention it. We crossed safely and then Mrs. Lehman inquired why the horses were unhitched, and she was told, so that the horses could swim if the boat capsized. This boat ride nearly took Mrs. Lehman's courage, but we continued our journey.

In the afternoon our journey was again impeded. We came to the Pomme De Terre river, but no boats were there to take us across to Hermitage, a little town on the other side of the river. After many vain attempts to arrest the attention of someone in the town by means of calling, we finally succeeded to get one of the inhabitants to the bank. We asked for a boat and the only thing that was available was a four-cornered skiff with one paddle. The river was high and flowing rapidly, making it a dangerous undertaking to cross, but we pulled through safely. At Hermitage we engaged another spring wagon with no top and proceeded to finish our trip over the hills and the rocks. In many places the road was so rough that it seemed as if we were driving down stone steps. Fifteen miles more of such riding brought us to our farm in Hickory County on Sunday evening. After a few weeks' visit we returned home, but the journey was not so eventful.

J. F. Lehman.

CORRESPONDENCE

Gotebo, Okla., July 25, 1931. To the Editor and Readers:—It is rather difficult under present conditions to write a report from an agricultural section which is optimistic enough to give someone enough courage to "carry on" even in the face of adverse conditions. However, that is what we have been doing here for the last months. Hope, what a wonderful gift to mankind, coupled with the divine arrangement that the future shall be a closed book as far as man is concerned. It is like traveling through a canyon in the mountains; we are quivering with expectations what new wonders and beauties the next turn in the road will reveal. And thus we go on in life realizing that higher power is shaping our lives if we but do our duty and stay in the harness.

Oklahoma's biggest wheat crop has been harvested and sold for from 30 to 40 cents per bushel. In one week during the height of the harvest rush this little town shipped 50 carloads of new wheat. The railroad company, instead of running one freight train a day, as it did before, ran two and three a day. But the wheat is gone and the debts are still with us. Often a farmer found himself in the peculiar position of having sold a big wheat crop and his debts had increased rather than decreased. Many farmers had a government loan and they saw no money at all of the wheat they hauled to the elevator. That's the government's way of helping the farmer.

Well the cotton crop is coming and we are still hoping. The outlook here is good. We had a 4 inch rain last Monday (July 20), and that about assures us of a crop. North of us it is very dry and they need a rain badly. Now if the Good Lord gives us about ½ of a bale to the acre and the government gives us 15c per pound of cotton we'll feed the wheat that is not sold to the stock and pay our bills with the cotton money and still hope for next year.

The work in our little church continues apace. German service every Sunday morning. English service twice out of three Sundays; C. E. the third Sunday. The catechism class did not meet during the harvest and threshing season, but will again meet regularly on Tuesday evenings, from now on. I believe we reported that Brother and Sister Walter Schmidt joined our church earlier in the year by letter and their parents John Schmidt's also joined later on. Both Brother and Sister John Schmidt have recently undergone operations in the Halstead Hospital in Kansas. We are glad to report that through God's help they are both on the way to recovery. Sister Voth has been rather ailing the last few weeks. She is quite advanced in years and carries her burden in complete trust in her Saviour.

The attendance at our services are very satisfactory, and we continue in the work with the assurance and the Word of God that the labor shall not be in vain. It seems at times as if it were a rather futile endeavor. But we remember that it is His cause and it rests in His hands and what further guarantee do we need for success?

With greetings and best wishes to the editor and all the readers, your correnspondent,

Henry Hege.

Emmanuel Mennonite Church, Pratum Ore. Dear readers of the Mennonite:—With the warm summer days and the busy harvest time at hand, many churches are suffering from the summer slumps, but we are very happy that we do not have to be numbered among them, for we are still having a large attendance, both morning and evenings.

We were very much blessed through the different visitors who came from the different parts of our great country. On June 18 and 19, we had Rev. and Mrs. P. W. Penner from India in our midst. They told us many wonderful things about their work in that benighted land and we were both glad to hear and see them again, as it has been a long time since they were here with us.

On July 12, we had Rev. A. Classen of the Los Angeles Mission with us. He gave us a splendid message from the Word of God.

In the evening of July 12, Mr. and Mrs. Willis Rich of Bentley, Kansas, gave us a lecture on "Peace", also some fine songs. They were accompanied by Mrs. Rich's sister, Miss Penner.

Sunday morning, July 19, our pastor, Rev. J. M. Franz, gave a very fitting message at the new Grace Mennonite church, at Albany. Rev. Albert Schroeder of Los Angeles, filled his vacancy here.

On July 4, our Sunday School had a most wonderful time celebrating this day in the lovely woods. In the morning we had Children's Day program. Our Supt., Homer Leisy, led the devotion. Our pastor gave us a splendid message. His theme was "The Four Pillars of Our Nation, Home, School, Government and Church." Rev. John Roth led in the closing prayer. We had a basket dinner, and the afternoon was spent in games and visiting. This was a most excellent way to have fellowship with each other and with our great Creator, whose Presence seemed very near.

The conference which was held at Portland, was well attended. The revival spirit continued throughout the meetings. The great secret of this was that prayer meetings were held daily. How very true that prayer changes things. The results of these splendid meetings was that two new churches were organized, one in Portland, and one in Albany. May these realize that it is God's work and keep busy winning souls for His Kingdom.

One of our members is laid on the bed of affliction, and is waiting till it pleases our Great Physician to restore his body to health again, if it is His will. There is a beautiful Bible verse which says: All things work together for good to them that love God. This is rather hard to understand, but we must always remember that the Lord Jesus knows best and that we should fully trust Him. There has been very little sickness in our community so far this year, for which we are very thankful.

Lydia Stauffer, Corr.

REPORT OF THE 34TH ANNUAL SESSION OF THE PACIFIC DISTRICT CONFERENCE HELD IN PORTLAND, ORE., JUNE 25-28, 1931

On Thursday afternoon, the ministers of the Pacific District Conference, held a session with Rev. A. Claassen in charge. The following topics were ably discussed: "How can we in our ministry meet the needs of our congregations, arising out of the changed conditions of our days?" by Rev. P. R. Aeschliman. "How can we fortify ourselves and our people against the atheistic and bolshevistic aggression in our country?" by Rev. J. M. Regier. Then followed the round table session where many vital problems that concern ministerial work were discussed.

After a few words of welcome by Rev. S. S. Baumgartner, and a short prayer service by Rev. A. Claassen, the conference session was opened by Rev. F. F. Jantzen, President of the conference with a message based on John 14:12. A number of musical selections were rendered by local and nearby churches.

Friday.

On Friday morning, the conference began its regular business session. Rev. J. E. Kaufman led the devotional service.

Reception of delegate certificates:

First Mennonite Church, Aberdeen, Idaho, 215 members, 22 votes, Esther Dalke, Mrs. J. E. Kaufman, Rev. J. E. Kaufman.

First Mennonite Church, Colfax, Wash., 92 members, 10 votes, Rev. P. R. Aeschliman, Mrs. P. R. Aeschliman.

First Mennonite Church, Dos Palos, Calif., 24 members, 3 votes, Rev. J. M. Regier.

First Mennonite Church, Monroe, Wash., 117 members, 12 votes, Rev. S. S. Baumgartner, Alice Schrag.

First Mennonite Church, Newport, Wash., 36 members, 4 votes, Rev. P. R. Aeschliman.

First Mennonite Church, Paso Robles, Calif., 55 members, 6 votes, Rev. F. F. Jantzen.

First Mennonite Church, Reedley, Calif., 465 members, 47 votes, M. J. Welty, Rev. J. M. Regier, A. P. Wedel.

First Mennonite Church, Upland, Calif., 293 members, 30 votes, Rev. A. J. Neuenschwander, L. J. Ledig, Mrs. L. J. Ledig, Mrs. A. J. Neuenschwander.

Immanuel Mennonite Church, Los Angeles, Calif., 164 members, 17 votes, Olin Krehbiel, Mrs. Olin Krehbiel, Rev. Albert Claassen, Mrs. Albert Claassen.

Immanuel Mennonite Church, Pratum, Ore., 178 members, 18 votes, Rev. J. M. Franz, Homer Leisy, V. J. Krehbiel, William Roth.

Mennonite Church, Escondido, Calif., 10 members, 1 vote, Rev. A. Claassen.

Menno Mennonite Church, Schrag, Wash., 116 members, 12 votes, Mrs. M. J. Galle, Rev. M. J. Galle.

Salem Mennonite Church, Ruff, Wash., 50 members, 5 votes, J. C. Jantz, Mrs. J. C. Jantz, Esther Jantz, Mrs. M. J. Galle, Rev. M. J. Galle.

San Marcos Church, Paso Robles, Calif., 99 members, 10 votes, Rev. F. F. Jantzen.

Zion Mennonite Church, Dallas, Oregon, 60 members, 6 votes, Rev. G. Baergen, A. G. Remple, Peter Schragg, Johnny Neufelt, Abe Toeves, Jacob Janzen.

A letter of the church from Dos Palos, Calif., requesting membership was read by the secretary. It was voted to cordially welcome the church of

Dos Palos into the followship of the Pacific District Conference.

The secretary requested that a German secretary be appointed. The request was granted and Rev. A. Claassen was appointed by the chair.

The minutes of the last Conference were read and approved. The secretary read a letter of greeting, written by Rev. H. J. Krehbiel, Reedley, Calif. It was resolved that this letter be given to the Resolution Committee for further action.

The following order of the day was adopted: Morning session, 9:00-12:00; Afternoon session, 1:30-4:00; Evening session to begin at 7:00.

The chairman appointed the following temporary committees:

Nominating Committee: Rev. G. M. Baergen, Mrs. A. Claassen, Mrs. M. J. Galle.

Committee on complimentary votes: Rev. A. J. Neuenschwander, Rev. S. S. Baumgartner.

Resolution Committee: Olin Krehbiel, Esther Jantz, Mrs. P. R. Aeshliman.

Auditing Committee: V. Krehbiel, A. Wedel.

Rev. J. M. Franz discussed the topic: "What Constitutes a Soul-winning Church?" and Rev. P. R. Aeschliman read a paper on the theme, "A History of the Pacific District Conference." (Since all papers that were read at the conference will be sent to the Mennonite for publication, no summary will be given in this report.)

In the afternoon the devotional service was led by S. S. Baumgartner. Rev. Claassen, discussed the topic: "Better Means and Methods to Train for Soul-winning in Our Churches."

Complimentary votes were granted to the following persons. Of the local group: Miss Niswander, Mrs. Alma Leisy, Mrs. Lena Leisy, Rev. Day.

Of the members of the General Conference Home Mission Board outside our District: Rev. W. S. Gottshall, Rev. David Toews, Rev. J. E. Amstutz, Rev. Henry Fast.

After a brief song service, Rev. W. S. Gottshall gave an address on the subject, "What can the Mennonites Do to Help Establish World Peace?"

Saturday.

Song service followed by devotional service, conducted by Rev. J. M. Regier.

The statistical report was read and will appear in the next issue of the Mennonite Year Book.

The report of the Evangelization Committee by Rev. S. S. Baumgartner followed. A motion passed to accept the report.

Then followed the financial report which was accepted having been found correct by the Auditing Committee.

Total Receipts	$1000.12
Total Expenditures	900.49
Bal. June 1, 1931	99.63

A request for help in effecting a church organization at Albany, Ore., was placed before the conference by Bro. Whitmer. The Evangelization Committee was instructed to assist in every possible way.

Rev. M. J. Galle, representative of the Bethel College Board, gave the following report and it was moved to accept it.

Bethel College our own school needs the prayerful cooperation and support of its constituency. Prayer availeth much.

There exists a very friendly relationship between the various colleges in the State of Kansas. It may be well known that in a district of a comparatively small diameter, there are several Mennonite colleges of different branches of the Mennonite denomination. Hopes are entertained and even some steps have been taken to study the possibility of amalgamating several of these into one. This would indeed be a happy event if possible.

Attempts are also being made to strengthen the Bible Department of Bethel to such an extent that students may be able to receive a full year's credit in other seminaries for work done to the extent so reducing their stay and work at other places from 3 yrs. to 2 yrs.

Hopes are now entertained that by March 1932, Bethel might be admitted into the North Central Association of Colleges. 13 of the 16 requirements have now been fully met, and steps are under way to meet the remaining 3, by January 1932.

In the past school-year the enrollment has been 10% beyond that of the previous year, this in spite of our financial depression. As you may recall, many schools dropped in the enrollment of the past year.

Dr. Ed. G. Kaufman has accepted the call to head the department of the Sociology and as Vice President. He will enter upon his duties this summer, in fact is now teaching in the summer session of the school. An excellent enrollment is also expected for the summer sesion.

The report of the Field Secretary was read and adopted. A motion was passed that the Sunday Schools and C. E. Societies give advance contributions for the work of the Field Secretary, the amount to be worked out by the Evangelization Committee.

ANNUAL REPORT OF THE FIELD SECRETARY 1930-1931

As the conference year draws to a close and we look back over the way which we have come, we cannot but give thanks to the Giver of all good and perfect gifts. Materially some have been wanting but spiritually God has blest us bountifully. Satisticians who have made a study of the relationship of material propsperity to spiritual progress tell us that times of depression are always followed by a period of spiritual awakening. So if God has stricken us with material poverty that we might have spiritual prosperity, we can only praise Him for it.

During the past year it has been my privilege to prepare 6 issues of the worker's bulletin and mail them out to 200 workers in the 14 churches; to visit and speak in three C. E. societies; attend and have a part in the program of the California convention and the California Retreat; attend two California Executive Committee meetings; answer numerous calls for suggestions and material of various kinds; plan the program for the young people's sessions of the Portland conference in co-operation with the regular program committee.

Statistics as compiled for the past year reveal the following interesting facts:

Sunday School Report

Number of schools 14; total enrollment 2,590; number of teachers 181; Vacation Bible schools 5; total enrollment 316; six schools reported teacher's training courses; seven schools reported regular worker's conferences; seven schools reported gifts amounting to a total of $266.84 for Portland.

Gains over last year:

Sunday School pupils 286; teachers 24; Vacation school pupils 31, with one less school operating; 3 new schools holding regular worker's conferences.

Christian Endeavor Report

Total number of societies 30; Junior 8; Intermediate 4; Young People 6; Adult 4; Ungraded 8.

Total membership 1091.

12 societies are organized on the Four Department Plan.

$56 were contributed by two societies to Portland.

495 members were in attendance at conventions and retreats.

Gains over last year:

Number of societies 4; number of members 180.

Sincerely in His service,
Emma M. Ruth,
Field Secretary.

RESULTS OF THE ELECTION

President: Rev. J. M. Regier, Reedley, Calif.

Vice-president: Rev. John E. Kaufman, Aberdeen, Idaho.

Secretary: J. M. Franz, Pratum, Oregon.

Treasurer: John C. Jantz, Odessa, Wash.

Field Secretary: Miss Emma Ruth, Reedley, Calif.

Business Committee: Rev. G. M. Baergen, the committee now is: Rev. J. M. Galle, '32; Rev. H. J. Krehbiel, '33; Rev. G. M. Baergen, '34.

Evangelization Committee: Rev. P. R. Aeschliman, the committee now is: Rev. S. S. Baumgartner, '32; Rev. A. J. Neuenschwander, '33; Rev. P. R. Aeschliman, '34.

Trustees: Rev. S. S. Baumgartner, '32; J. J. Eyman, '33; Olin Krehbiel, '34; B. A. Claassen, '35; L. H. Horsch, '36.

Bethel College representatives: M. J. Galle, Homer Leisy.

Invitations for the next conference session were received from the First Mennonite Church, Aberdeen, Idaho, and from the Immanuel Mennonite Church, Pratum, Ore. The invitation to Aberdeen, Idaho, was accepted.

In the afternoon the devotional service was in charge of Rev. Henry Fast. Rev. G. M. Baergen spoke on the topic: "Evidences of Soulwinning in the Mission Work of our Denomination." A paper on the topic: "Report of Russian Conditions and the Conditions of our Refugees in the Different Countries, and the Endeavor to Bring Relief," was read by Rev. David Toews.

(Continued on page 14)

D. D. EITZEN,
Pres.
MARIAM PENNER
Vice Pres.
EMMA RUTH
Sec.-Treas.
C. D. PENNER
A. R. KEISER
MARY BORNEMAN

The Work

by the
Young People's Committee of the General Conference

*A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST*

Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

August 16

What Nature Teaches About God. Ps. 147:1-20.

"Said a little Swedish girl on a starry night:
'If the wrong side of heaven is like that,
How beautiful the right side must be.'"

Our lesson in Scripture for today is found in the 147th Psalm, it is beautiful, and in a wonderful way describes the manifold wisdom and tender car of Him whom Jesus chose to call our Heavenly Father. As we think of God as revealed through nature we invariably think of Psalm 19: "The Heavens declare the glory of God; and the firmament showeth his handiwork."

God reveals Himself primarily in three ways: Through Nature, His Word, and through spiritual personal experience. All three of these mediums are vital and helpful, but today we are to consider the first, namely the way God does reveal His love, guidance and power through Nature.

The incident is related how that one night while Napoleon and his army was encamped in a great desert, the great general found two of his soldiers arguing outside of the tent that there was no God. Napoleon replied: "Foolish men, no man can doubt the reality of a mighty God who views the starry heavens in a desert land like this, there is nothing more real than God."

Statistics and actual facts show us that greatness is born much more often in men who are close to nature than in men of the city. Nature seems to make her imprint on those who spend much time with her. She generates in her sons a meekness and a mellowness which is not to be found in the man who is in continual touch with his fellowmen.

We note with wonder the marvelous mechanism of an automobile, but as that vehicle speeds away at a rate of sixty or eighty miles an hour there must be a mind back of it to guide, feed and direct. Likewise who would think, yea, what thinking mind can conclude that the earth and all that is in it can continue to function from hour to hour, century to century without a directing Mind? No, the universe is not a ship at sea without a Pilot, nor a marvelous machine without a Driver. The author of Genesis was indeed divinely inspired, he had grasped the true philosophy of life, he very ably depicted for all men and all times the genesis of things and the divine thread running through all life. Yes, "In the beginning God" and that same God is "standing by" sustaining the universe He has created.

Is it any wonder that the Psalmist raved about God and His wonderful work which He hath wrought? "Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely." How marvelously all things work together, the air which we breathe is just right, the sun shines just hot enough so that we usually are fairly comfortable, it is hardly ever so hot or so cold that life is endangered. When man is tired, then God regularly brings on darkness and quiet and He gives to man the gift of sleep, during which time he can recuperate without any thought on his part. He has given the desire for food and drink but He has also supplied all the necessary kinds of food to satisfy those desires, food of all kinds: vegetables, meats, fruits and minerals of all kinds. All desires are such that they may be satisfied if there is temperance in all things. Spiritually speaking also, "We do not rest until we rest in thee O God."

Jesus taught: "Who hath ears to hear, let him hear." We hear what we want to hear, what we are trained to hear. In the midst of noise and traffic, the naturalist will hear the singing of a cricket. Drop a coin on the crowded sidewalk and a number of business men quickly put their hands to their pockets to see if they have lost the coin. We hear what we are trained to hear. Let us train ourselves in seeing the wonders of God in nature. He is constantly revealing His power and guidance and love to all who will see and hear.

Prayer

"Open my ears, that I may hear, voices of truth thou sendest clear; and while the wave-notes fall on my ear, everything false will disappear. Silently now I wait for thee, ready, my God, thy will to see; open my ears, illumine me, Spirit divine." Amen.

THE HEAVENS

The spacious firmanent on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim.
The unwearied sun, from day to day,
Does his Creator's power display,
And publishes to every land
The work of an Almighty hand.

Soon as the evening shades prevail,
The moon takes up the wondrous tale,
And nightly to the listening earth
Repeats the story of her birth;
Whilst all the stars that round her burn,
And all the planets in their turn,
Confirm the tidings as they roll
And spread the truth from pole to pole.

What though in solemn silence all
Move round the dark terrestrial ball;
What though no real voice or sound
Amidst their radiant orbs be found—
In reason's ear they all rejoice,
And utter forth a glorious voice,
Forever singing as they shine,
"The hand that made us is divine."

—Joseph Addison.

WHICH—KINGDOM-BUILDER OR CANNON-FODDER?

The Peace and War question is today the gravest and most pressing problem which faces civilization and the world. In this issue it will be our purpose to view the problem as it exists today. We will discuss three factors which will immediately show this international problem as one of the first magnitude.

The first factor which we will consider is the constant preparation for war which is today carried on by all civilized peoples of the world. The race for armament is even greater today than it was in 1913. The world is now spending five billions of dollars a year for disarmament, this is a burden of over $2 per capita or $10 per family throughout the world. Since the Disarmament Conference four years ago, the four Greater Powers have increased their war expenditure by $500 millions or 27% increase per year.

This race brings about such an obsession of fear, so that we are so taxing ourselves for national defence that it leaves but an insignificant energy and insufficient resources to carry on the many things which should go to build up the social and spiritual fabric of the nations. Taxes for wars past and future are so heavy that there is little enthusiasm to grapple with social problems. Industry is in constant fear of being strangled, higher education, the work of churches and missions must give way, only military preparedness seems to flourish and the more this increases the worse the plight of the economic world.

The second factor which makes war such an urgent problem lies in the destructive character of modern warfare. Generals and scientists tell us that all life in London can be wiped out entirey in three hours. The next great war, if there will be another, will use germ and gas warfare such as has never been dreamt of before. It is of little profit to realize our social ideals, to educate our fine youth and reorder our economic fabric if there is almost certainty that the whole civilized world will be blown into fragments. Unless statesmen and scientists find a substitute for war as a final court of appeal there will be no world to preserve, no. problems to be solved so the abolition of war is the primary problem which must be settled, there seems to be no use in dealing with any others until this is settled.

The whole affair of war in a civilized world is such an absurdity that war would be destroyed in a shout of popular derision were it not for the obsession of fear which still holds men in bondage to their baser selves.

The third reason for opposing war is the moral dilemma. If we will be Christians we must all see soon that Jesus Christ has a relation to the fact of war as He does have to all other facts of life. War as it is carried on today is an activity in which no thinking Christian can be faithful to Christ, and an enterprise in which no church may have a part. The question as it presents itself is somewhat as follows: Ought I do identify my will and action with the state at war or am I bound to express Christ's will and manifest His Spirit as the one and only means of furthering His redemptive purpose in the world? Is the church or the Christian to accept on demand the way of a sub-Christian world or be true to the Will and Way of Jesus Christ at any cost to self and at any risk of material distress to self or others?

We average one war to a generation, that means another great war will be due by about 1940 if not before. Will we be men sufficiently strong to try that other way, can we be Christian so as to avoid that which may be the total destruction of civilization? We must decide soon, for we are now at the crossroads, which shall it be?

AN INSPIRING S. S. RALLY

An inspiring Sunday School rally was held at the Calvary Mennonite church at Mechanics Grove on Sunday afternoon, July 19. Mechanics Grove and Bowmansville are two of the outlying Sunday Schools of the churches in Eastern Pennsylvania and it is usually impossible for many of their members to attend the annual meetings of the Sunday School Convention. In order to strengthen the ties of Christian fellowship between all the schools, the idea of this mid-year rally was conceived by Mr. Walter Temple, Field Secretary of the Eastern District Sunday School Union. Mr. Temple, together with Mr. W. H. Mohr, president, and other officers of the Convention, planned the program and advertised the meeting. The attendance far surpassed the expectations of all. There were about 200 present, 126 of whom were representatives of ten visiting schools. Lansdale had 23 present, Bally, 20, Saucon, 19, and Deep Run, Allentown, Zionsville, Germantown, Quakertown, Schwenksville and West Swamp were all well represented. Flatland, Springfield, First Philadephia, Souderton, and Perkasie sent letters of greeting.

The program was interesting and helpful. The singing was led by Anna Swarr of Mechanics Grove. There was a solo by Charlotte Groff and a recitation by Verda Unruh of Bowmansville, selections by a ladies' quartet, chorus from Mechanics Grove and a duet by Betty Scwenk and Mildred Fretz of Lansdale. There were short talks by John Swarr, superintendent of the Mechanics Grove school, Eleanor Temple, President of the E. D. C. E. Union and Mr. Mohr. Mr. Temple in the main address of the afternoon brought out some very practical points which each one could apply to his own life. The closing prayer was offered by Rev. King.

After the meeting was dismissed those present enjoyed a bountiful lunch provided by the ladies of Mechanics Grove. During the supper hour many availed themselves of the opportunity to become better acquainted with each other. The meeting was an occasion long to be remembered and each one went home feeling well repaid for the effort put forth to be present.

CHARACTER, A GROWTH

By Alice Schrag
Monroe, Wash.

One has said: "If I should come to higher renown and accomplish things divinely great, I should still be measured by my soul, the statue of a life." "A soul" in this sentence stands for character. Character is the measure of the life.

What is character? It is the stamp of individuality impressed by nature, education or habit; it is that which a person really is.

There are three elements which enter into the building of character:

First, heredity, which is the quality or trait which has been transmitted or inherited from parents or ancestors.

Second, environment or, the surrounding conditions, influences or forces at work during one's life, such as the influence of associates and fellow beings, the home life, training, recreation, work and health.

Third, the influence of the Holy Spirit or the Christian life on the individual. It is the responsibility and choice of each person to choose his form of character—whether it shall be good or evil. He must choose either the wide and smooth path of the evil or yield to the Holy Spirit and travel the straight and narrow path beset with hardships and trials, but which at the end brings us to success and happiness.

The question may be asked: how can I develop a strong Christian character? Character is growth. It develops through a process even as the grass or the lilies of the field. Jesus said: "Behold the lilies of the field how they grow." So it is in ife. A child grows physically and spiritually through a process. Physically by breathing, eating and exercising; spiritually through prayer, which is the Christian's breath, by Bible study, which is his food, and by service which is his exercise. Of these three signs of growth we may say,

"Prayer is the Christian's vital breath,
It is his native air,
His watchword at the gate of Death—
We enter Heaven through prayer."

Bible study is the food for the Christian's growth. It develops his character by strengthening his faith, by giving him courage to overcome temptations, it gives him the laws of God and man, it increases his knowledge and gives him a solid foundation on which to stand. Second Timothy, third chapter, verses 14 to 17: "But continue thou in the things which thou hast learned and has been assured of, knowing of whom thou hast learned them. And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

Also First Peter, second chapter, second verse: "As new born babes, desire the sincere milk of the word, that ye may grow thereby."

Jesus also said: "Grow ye therefore in the grace and knowledge of the Lord Jesus Christ."

May we study our Bible with the diligence which permits us to say with David: "Thy word have I hid in my heart that I might not sin against Thee."

Service is the Christian's exercise. He must serve spiritually. We know that we cannot stand still, we must either go forward in growth or we go backward. By serving God and our fellowmen we keep active in mind and in body. Our character does not become stagnant through inactivity, but rather is daily purged by the deeds of kindness, the acts of service accomplished, the inspiration resulting from being alert and grasping every opportunity to serve. By so doing we spread an example of good character and create in others the desire for Christian service. A useful happy life, the result of a strong Christian character is indeed a thing of joy and beauty forever, a shining jewel to be laid at the feet of Jesus, to be used as He sees fit for His glory.

Why is good strong character important? We might say for ourselves and for others. We know that the assurance of the possession of a good character means to us satisfaction and happiness. This can be illustrated by taking for example the criminal. His dissatisfaction, his constant searching for something, his constant fear of everything and everyone. Ofttimes this restlessness and unhappiness drives him to despair, his guilty conscience forces him to confess his crimes or else drives him to murder or perhaps to the destruction of his own life. "Truly there is no rest for the wicked, sayeth the Lord." Good character means peace, contentment, satisfaction and reward.

It is important for the sake of others. It is our duty and privilege to be an example of the highest and noblest type of character. There is always someone somewhere who is following our example—be it good or evil. There is a saying that "We are made by others more than we dream."

President Roosevelt has coined the saying: "It is an admirable thing to have a strong body; it is better to have a strong mind, but it is infinitely better to have a strong character, for in the long run character is the decisive factor in the life of the individual and of the nation."

Our character is but the stamp on our souls of the free choice of good and evil we have made through life.—Giekie.

THE S. S. LESSON

August 16

Sowing and Reaping. Gal. 6:1-10.

(Temperance Lesson)

Golden Text: Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap. Gal. 6:7.

Paul writes to the Galatian church with the sternness of one who must rebuke many faults but he does it in the spirit of love. There is a difference in the way a rebuke may be administered. Some people take delight in rebuking others instead of doing it from a sense of duty to those whom they love dearly. Giving a rebuke just for the sake of rebuking helps neither the one who corrects or the one who is corrected. Patience is, they say, a virtue. One must always be patient with brethren especially when one realizes that one is not without fault oneself. The man who is overtaken in a fault, that is the one whose fault is discovered, should have a correction administered. No one can hope to continue in wrongdoing and not make it the concern of others. Every wrong that any one does, in some way or another, directly or indirectly affects others. When something is stolen someone loses. When a lie is told it hurts another. When someone gives way to strong drink he injures himself, his family, his neighbor and society in general. He has no right to say that his drunkenness is nobody's business. It is everybody's business. The correction that is to be administered to a brother is to be from those who are spiritual, that is, those whose lives are without question and who concern themselves about the brother's soul's happiness as well as his material prosperity. The spiritual heads of the church are the proper ones to speak in the name of the church in the erring brother. As shepherds of the flock they are responsible for the proper administration of the flock. That which would bring the church into disrepute is something they must deal with without fear or favor. No member of the church, for example, who is openly and notoriously intemperate should be let go unrebuked and undisciplined.

The brother who is corrected, if he is sorry and reasonable, will desire restoration. This is not to be denied to the penitent. Forgiveness should should ever be ready, for none of us are sure of our own selves. We should remember the past against him no more. As our Heavenly Father is ready to welcome the sorrowing and repentant one to his bosom so we should be ever ready to receive those who, sorry for their shortcomings, want again to be in our Christian fellowship. A good motto for all our dealings with others, especially those who endeavor again to tread the straight and narrow place is to "Put yourself in the other fellow's place."

Bearing one another's burdens is a law of Christ. He bore for us our sins upon the cross. God, our Father, is patient with us in our own shortcomings. If we cannot be man enough to be patient with our weaker brethren how can we ever expect our Father to be patient with us. He has forgiven us much; can we not forgive and overlook the little that our fellows have done in their lives?

We are reminded that, with this discipline and forgiveness, we must not give way to egotism. There is nothing much about the lives of any of us that we can boast, especially when we ever expect our Father to be patient with us? The love of self is a kind of idolatry since we love ourselves more than God. Anything that takes God's place in our affections is idolatry. As Christians we have become servants of our Lord. We cannot serve two masters even though that one master is our own self.

Every man is to prove his own work. That means that he shall be careful about himself and what he does and see if it does not stand in need of improvment. If we expect others to be doing their best, it is up to us to be doing our best also. We cannot rightly condemn that which is wrong in the conduct of others until we have found whether there is nothing wrong with ourselves. If I do a shabby work for another by what right can I demand that he shall not be doing shabby things for me? There is always a satisfaction in doing our best in all things and this holds in conduct as well as in work.

Paul is giving practical directions and, while there may not be a decided connection between the rules he is laying down, there is, nevertheless, something to be applied to our Christian living in all that he says. "Let him that is taught in the word communicate unto him that teacheth in all good things," meaning that the one taught shall share what he has and enjoys with the one who taught him. The preacher set over the flock is giving his time and efforts to the service.

In other words he shall be supported. We note that in many of the churches with which Paul had to do there was given some substantial support. Of course this does not mean that the ministry shall be maintained in luxury, but it does mean that those whom he serves shall recognize a duty to share with him so that he may continue his ministry.

The "law of the harvest" as laid down by the Apostle applies both to the church and to the individual. The preaching of the Gospel is a sowing with the purpose of bringing forth fruit. One may sow evil seeds. Jesus says, in this respect, that by their fruits ye shall know them.

The general conclusion to this passage is, "Do good unto all men." That is ever our duty. Doing good is sowing. The harvest of doing good is good. There is a special duty to the brethren. Those of the "household of faith" have a peculiar claim on their brethren at all times. No more than a brother should neglect a brother should a fellow Christian suffer because of another Christian's neglect.

REPORT OF THE 34TH ANNUAL PACIFIC DISTRICT CONFERENCE

(Continued from Page 8)

The Resolution Committee presented their report at this time which was adopted with an amendment to Resolution No. 5, which reads: "That the secretary be instructed to write letters of regret that they could not be present to Rev. H. D. Voth, Escondido, and Miss Emma Ruth, Reedley, in addition to Rev. H. J. Krehbiel." After a few closing remarks by the President, the conference adjourned.

The sessions on Friday and Saturday evening were in charge of the Ladies' Mission Society and the Young People respectively. The Sunday services were held in the Masonic Temple near the Community Church. In the morning, Rev. Henry Fast and Rev. W. S. Gottshall, brought messages directing our thoughts towards the needs of missions.

In the afternoon, Rev. J. E. Amstutz gave an address on the subject, "What Is the Great Aim of the Christian Endeavor Work or What Should it Be?" And Rev. A. J. Neuenschwander conducted a school for young people. At the evening session Rev. David Toews gave the closing address having for his subject, "Christ's Challenge for Compassionate Evangelism."

The Conference was very fortunate in having the members of the Home Mission Board of the General Conference present. The attendance of the conference was good and the fine spirit manifested was a blessing to all.

J. E. Kaufman, Secretary,
F. F. Jantzen, Chairman.

(To be concluded)

PROGRAM OF THE C. E. CONVENTION OF THE WESTERN DISTRICT CONFERENCE

To Be Held Auust 18, at the Emmaus Church Near Whitewater, Kan., Beginning 9:45 a. m.

CONVENTION THEME: "The Teaching of Christ versus the Youth of Today."

Morning Session

Song Service
Opening by the Chairman
Special Music—Swiss church, Whitewater
Topic: "What the Young People of Today Demand of Christ"—Albert Gaeddert
Music—Pretty Prairie
Topic: "What Has Christianity to Offer the Youth of Today?"—Dr. J. H. Langenwalter
Music—Meno, Okla.
Topic: "Coinciding Christ and the Thinking of Today"—Lydia Ann Siemens
Closing Song.

Afternoon Session

Opening Song
Business Meeting
Special Music—Deer Creek, Okla.
Song—All Juniors present.
Play—Halstead Junior C. E..
Special Music—Hutchinson Junior C. E.
Topic: "What Is the Church Doing to Win and Keep the Young People for Christ?"—Rev. P. K. Regier
Music—Alexanderwohl Ladies' Choir

Those who attend the Convention are asked to furnish their own lunch.

The C. E. Societies are reminded that the pledges made three years ago for the "Girls' Home" in Saskatoon are not all paid and contributions are still welcome.

According to an announcement by Dr. J. E. Hartzler, president of the Witmarsum Seminary last year, the Seminary will be closed during the 1931-1932 year. Present plans call for the re-opening of the school in the fall of 1932. Members of the faculty have obtained other positions. Dean P. E. Whitmer is pastor of Grace church, Pandora, Ohio. Prof. A. E. Kreider has accepted the call to the pastorate of the Bluffton church and Dr. Hartzler has been appointed Visiting Professor in the department of Religion and Ethics in The American University of Beirut, Syria.

JOTTINGS

The Flatland, Pa., church conducted a union service last Sunday evening and the Young People's Society rendered an interesting special program which was patronized by the community.

The Men's Chorus, including about twenty-five voices, from the Ebenezer church near Bluffton, O., gave a sacred concert in the Missionary church, Berne, Ind., August 2. The chorus was directed by Alvin Burkholder.

The last Russian Mennonite Refugees in Germany have recently been transported to Brazil. They landed at St. Catherine in the State of Sao Francisco do Sul and will locate with the other German colonists already there.

Mennonites in Glenbush, Sask., have recently completed and dedicated a new house of worship. Many guests attended and the building was beautifully decorated with greens. Music had a conspicuous part of the exercises.

Rev. Ernest J. Bohn, the recently elected pastor of the Souderton, Pa., church, will be formally installed Sunday, August 9th, at 2:30 p. m. Rev. Howard G. Nyce, chairman of the Eastern Disctrict Conference, will preside. Other ministers are expected to participate.

Mennonite refugees in Paraguay have organized their various branches into conferences and are undertaking the practical activities of church life. A report of a recent conference shows that they have a thorough appreciation of the need of organization and Christian fellowship.

Rev. P. H. Unruh, of Goessel, Kan., has recently returned from a visit to Canada where he attended the Mennonite Conference held in Langham, Sask. He reports that in a large section of the country the drought has been so severe that water has had to be transported by railroad. In other places, however, the drought has been broken.

In reply to an unfortunate rumor that Freeman College, Freeman, S. D., would not open its doors this fall the trustees of the institution have issued a statement saying that the rumor is false and that the college is on better financial footing than it was a year ago. The State University has placed Freeman College on the Accredited List.

The Gottshall Family, one of the oldest Mennonite families in eastern Pennsylvania, holds its Annual Reunion at Perkasie Park, Pa., this year on August 15. There will be a religious and a business session. Rev. Howard G. Nyce, of Allentown, Pa., is president of the Gottshall Family Association. The speaker for this Reunion will be Rev. Dr. M. S. Gottshall of Waverly, Pa.

Mr. and Mrs. L. J. Horsch and daughter Betty, Upland members, have been away at Camp Gaines, Sequoia Lake for about six weeks helping in Y. M. C. A. work. Mr. Horsch was a leader in the boys' camp while Mrs. Horsch ably filled the position as Camp Nurse. We are glad they have returned again. Mr. C. F. Mueller, of Reedley, is Y. M. C. A. Camp Director.

Last Sunday Rev. F. C. Imhof, superintendent of the Cleveland, Ohio, Hebrew Mission, spoke in the Berne, Ind., church at the morning service on the subject: The Greatest Problem Confronting the Church Today. At the evening service Peter Eisman, a converted Hebrew, told of his conversion and why he is a Christian. Rev. Imhof then made the closing remarks on "The National Lame Man."

Willis Rich, superintendent of the Bently, Kan., high school, assisted by his wife and a sister, and his younger brother are making a tour of the western states. Enroute they hold Peace Meetings, the one held in Upland Sunday evening, July 19th, was the 20th such meeting. Mr. Rich pictured war in such a manner that everyone felt it to be more than ever his Christian duty to help in whatever manner possible to prevent future wars.

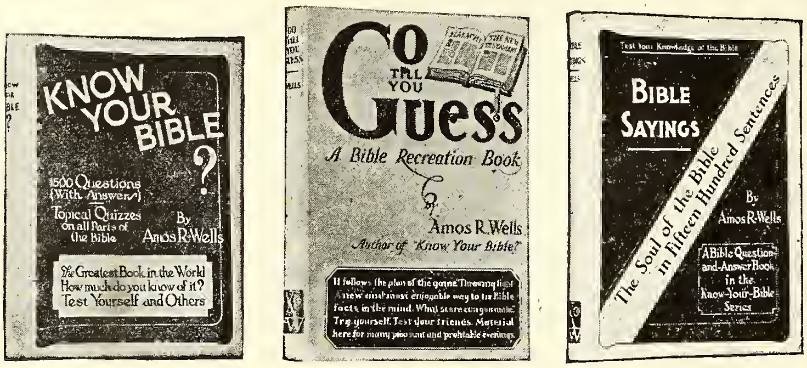
Bro. J. B. Epp, Hesston, Kan., writes that the Bible Institute of Los Angeles may move to a less expensive location, but has good prospects for a larger number of students for next fall, to carry on that great work for the Lord. Two daughters of Epp's remained at the Bible Institute for at least another year. Their Hopi daughter, Dorothy, is one of the two. She has already applied to our Mission Board for work among the Hopis in Arizona.

Pratum Missionary Sewing Society had their annual business meeting the fourth of June. New officers were elected to carry on the Lord's work. This sewing society has 47 members who are very active workers. This past year has been a very busy one. These sisters sent to Lame Deer, Mont., a gift box of goods weighing 160 lbs., also 550 lbs. of dried fruit. They have in their treasury seventy-seven dollars, which is usually divided between Home and Foreign Missions. What is done for the Master's cause is never done in vain.

Rev. A. J. Neuenschwander writes:

"It was my privilege to attend the Golden Jubilee C. E. Convention held in San Francisco, July 11-16th. It was a great Convention from many viewpoints. Many did attend, something like 10,000 attended the evening meetings. We had a great Convention theme: 'Greater Things than these . . . for Christ and the Church.' The theme was based upon the C. E. attainments on the last half century, but in the coming years we want to do still greater things for Christ and the Church. We were delighted to meet several Mennonites at the Convention."

Test Your Knowledge


KNOW YOUR BIBLE?
1500 Questions (With Answers)
Topical Quizzes on all Parts of the Bible
By Amos R. Wells
The Greatest Book in the World How much do you know of it? Test Yourself and Others
Go Till You Guess
A Bible Recreation Book
By Amos R. Wells
Author of "Know Your Bible?"
BIBLE SAYINGS
The Soul of the Bible in Fifteen Hundred Sentences
By Amos R. Wells
A Bible Question-and-Answer Book in the Know-Your-Bible Series

Bible Question-and-Answer Books

Know-Your-Bible Series

By Amos R. Wells

Know Your Bible?

The question and answer method applied to Bible facts.

1500 Questions with answers in last pages and 21 Topical Quizzes on all parts of the Bible.

Go Till You Guess

It follows the plan of the game "Throwing Light." A new and most enjoyable way to fix Bible facts in the mind.

400 Sections each dealing with a separate Bible fact or event.

1000 Bible References are given with the answers in the back.

Bible Sayings

This book brings together the greatest and best-known of the sayings of the Bible.

The Soul of the Bible is in these 1500 sentences. Answers and Bible references in the back part of the book.

Enlightening—Main facts covered throughout the whole Bible.

Educational—as study books they lead to searching the Scriptures.

Entertaining—for individual use and easily adaptable for social gatherings.

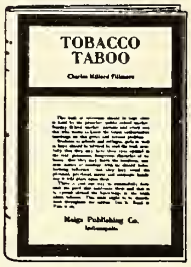
Durably bound in cloth, size 6 x 7½, each 128 pages.

Price $1.00 each postpaid.

TOBACCO TABOO

By Charles M. Fillmore

The rapid growth of tobacco using, in recent years, particularly among women and children, has made it one of the acute, vital problems of the day. Mr. Fillmore has devoted ten years to an extensive and intensive study of the question from every possible angle.


TOBACCO TABOO

"It shows evidence of careful preparation and accurate statement."

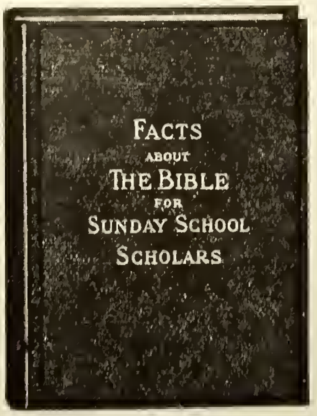
"It is compact, and the material is so arranged as to evoke one easily to turn to any phase of the subject."

"A refreshingly new book on the subject that faces all modern attitudes and problems related to the subject."

"A valuable compilation of expressed attitudes of various current organizations of note is found in the book."

"A fine spiritual tone is woven throughout without leaving the book at all sentimental."

Price $1.50, per copy.


FACTS ABOUT THE BIBLE FOR SUNDAY SCHOOL SCHOLARS

Facts About the Bible

For Sunday School Scholars

By William Smith **Size 8¼" x 6"**

Containing a Dictionary of the Bible; Its Antiquities, Biography, Geography and Natural History. By the Distinguished Author

Comprising Four Thousand Questions and Answers on the Old and New Testaments, with Important Additions by Eminent Commentators, Travelers and Scholars.

Practical Instructions for Learning Sunday School Lessons; Golden Texts and Hymns for Children and Youth, etc. The whole designed for the Instruction of the Young in the Home and Young People's Societies, and to Promote a Greater Love and Veneration for the Holy Scriptures.

Containing 400 pages. Illustrated with many Full-Page Phototype and 200 Line Engravings and Maps in Colors.

Bound in Black Linen Cloth..**$1.00**

Send money with your order direct to THE Mennonite Book Concern, Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI BERNE, INDIANA, AUGUST 13, 1931 No. 32

EDITORIAL

We once had a school teacher who was fond of jokes and with the rest of the pupils, like those whom Oliver Goldsmith described as laughing at the master's jokes "With counterfeited glee" joined heartily in registering appreciation. One of his jokes was, "How long is a string?" The answer was, "Twice the length of the distance from the middle to the end." This, of course, proved something without proving anything at all. We are reminded of the common practice of speaking in glittering generalities. Someone says that if everybody were a sincere Christian there would be no wars and the questions that trouble industry and society would come to a satisfactory end. Unfortunately everybody is not a Christian and many of those who profess to be so fall decidedly short of the ideal. In a general way the world needs, most of all, the Gospel of Jesus Christ. In a particular way what we all need most of all is to live as Jesus would have us live. The answer to the question, "What does the world need in these troubled times?" is, of course, a presentation of the life and love of Jesus reflected in the lives of those who profess to be His followers. We must begin with ourselves to cultivate that Christian spirit that alone can redeem the age. It is a devout wish that hopes that everybody will become true Christians but the wish must begin its realization somewhere and that somewhere is in our own individual lives.

———o———

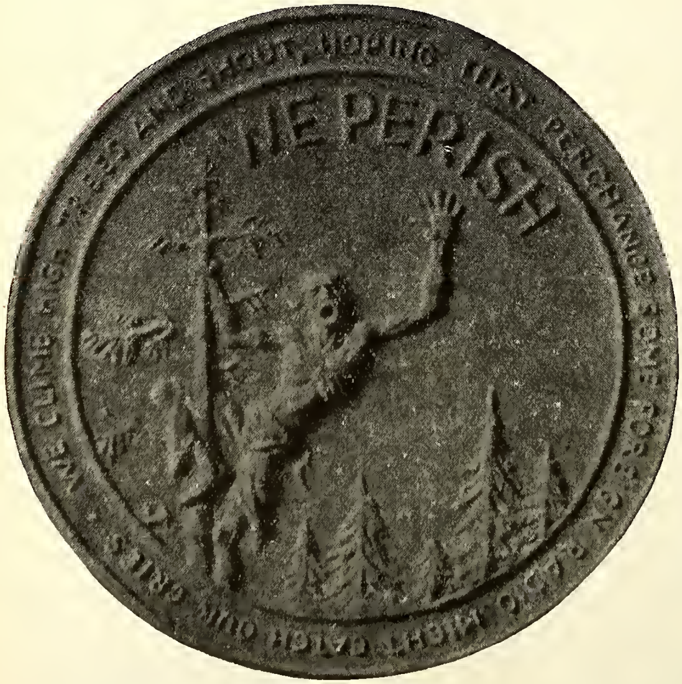
A cartoonist once on passing a certain church which displayed a notice, "This Church Is Closed for the Summer", received an inspiration. He drew a picture of a beautiful church building over which was a sign, "This Church Is Closed for the Summer, the Devil Having Gone to Atlantic City". There may have been humor in the picture, but there was a great deal more of pathos in it. It does seem strange that some people seem to think that there should be a let up of religious duties and privileges during the summer months. We wonder if this is a reasonable attitude what chance there is for the public exercise of religion in churches of other countries where the thermometer is 120 in the shade and the shade twenty miles away?

Most church buildings are comfortable. Christians have long ago passed the time when they must resort to dens and caves of the earth for their worship. Indeed, a large room with large windows on all sides and high ceilings is more likely to be cooler than the dingy little rooms of our homes. Do we need cool surroundings in order rightly to worship God? Well, there is a possibility of the church buildings becoming too cold not many months hence. When that time comes there is also the possibility of someone staying at home lest he catches cold. The sum of the matter is that Satan is the "Prince of the Power of the Air", and he has a way of using it as an instrument for disturbing the spiritual life of the church.

———o———

In one of our large eastern cities a man was sent to prison under the charge of having swindled many people out of a large sum of money. The offense was a Federal one and the United States Marshal was responsible for the safekeeping of the man until his trial. Like others under indictment, the common jail was the proper place to detain the man. However, the hot spell came on and the prisoner, used to every material comfort that other people's money could buy, suffered considerably from the heat of the jail, just like many others. It was too bad and so the Marshal secured permission from the court to take him to the best hotel in the city and keep him there, where he might avail himself of every comfort that could make his stay endurable. That's one story. The other story takes us out to the great open spaces under God's sky. Many of the poor homeless and hungry and many of the inhabitants of the crowded courts and alleys went into the public park to try and snatch at least a few hours of sleep and relief from the heat. This, however, was not to be their lot. It was a crime that they needed rest and relief from the burning sun and made the earth their bed and so along came the police and thrust 120 of them into crowded, dirty cells of the station houses. They had to be dealt with in this way because in these (prosperous) times they were a nuisance and their trespassing on the grass was a crime! It is the old, old story, even the criminal, if he has the money, may pay for special privileges, but, the poor stink!

AN URGENT APPEAL



(For the foregoing illustration, we are indebted to Prof. John Klassen, a Russian refugee, now residing in Bluffton, Ohio.)

Dear Reader:

No, the above illustration is not mere imagination. Soviet Russia has sent thousands of its citizens into exile, or, should I say into a horrible death; for, so far, none have outlived all of the horror and heart-rending misery which becomes the lot of the exiled.

"EXILE"

The rumor that several families will be exiled gives the villagers many restless nights. Who will it be this time? Most of them are not taking an active part in the program of the communists for conscience sake. How can they? To be in sympathy with the activities of the Soviet Government would mean the denial of God, their Father. It would mean also to give up their religion, their family life, their morals, in fact, everything that is sacred to them. No, they can not do this willingly. They trust in God.

It is a cold, quiet, Russian winter night. The village is apparently peacefully asleep under its white and heavy blanket of snow. There are no lights in the windows. The almost deathly silence is broken only by an occasional lonely howl of a hungry dog. Suddenly the severe barking of the beasts drives everyone to sit up and listen. "They are here!"

There is a cursing and swearing at the beasts. A loud rapping at the door. Pale, and with trembling hands the door is opened. The intruders are scarcely human. Between profanity and threats they give orders to leave the house in thirty minutes.

"But where must we go? I can't take the children into the cold night," pleads the mother!

"You'll see! You're to die like dogs," is the grim answer from a satanic grin!

The remainder of the night the prisoners spend on the street, arranging what little they are able to take with them. With dawn they are forced to walk fifteen miles to a railroad station. Mothers carry crying children. Old grandmothers are supported by their sons who are already bending low under their heavy loads. The train is a day late, and the unfortunate must spend a whole night without shelter. To keep warm they all huddle together on a coal-pile. There are now hundreds of prisoners at the station. They must board the train in such a hurry that some families are separated. Then the doors of the boxcars are closed and locked. Forty to fifty, and even more, men, women and children suddenly find themselves imprisoned in a single car. There are no toilet conveniences and they receive water only once a day. The air becomes unbearable. Children cry for water. Before the transport reaches Moscow, there are deaths in nearly every car. But the train does not stop for them. Mothers see their own children tossed out of the train.

How is it possible that such crimes can be carried on openly in, what we call, a civilized world? Yet, the worst is still ahead of them.

In Moscow they are permitted to clean the cars. They receive food and hot water. Even a radio is heard over a loudspeaker nearby. The cars bear an inscription in large print. "Volunteers to Settle the North." Speakers greet them and tell the passing crowd that the people in this train have voluntarily decided to go to Siberia to do pioneering.

When they arrive at their destination in Siberia, many of them have already died. They are put into a large camp where thousands are living in huts built by the prisoners themselves. I do not have the space to tell the reader of all the heartrending misery of these camps. The men must work in the woods, miles away, where they remain for weeks and even months. The women must submit to everything that the captors demand of them. On one occasion the men are working on a frozen swamp. When spring comes the ice melts, and the prisoners are cut off from the camp and civilization, to face death and starvation. Only a few are able to make their way back. In his despair, one of them climbs the tallest tree and shouts, hoping that perchance some foreign radio might catch his cry:

"We perish!! Save our wives and children!!"

The paradox is this: A letter from exile found its way to civilization, and today we can actually hear the last words of this dying prisoner. Or, will the rustle of an everyday life again drown his words?

Permit me to put in the words of a mother who writes . . . . "Heartrending misery everywhere, grieved, livid faces, innumerable tears. We are not mourning over material goods. No, from them we are all freed. Everyone is willing to leave everything and flee. Thousands are looking toward the West for help. Hope has not quite forsaken us. Hurry, we are in great need. Oh, how I wish all of you could see the little hands which are outstretched, pale, poor, and stunted, looking for help. Our nerves are so on edge; we jump at every noise . . . . "

Dear reader, the Canadian Mennonite Board of Colonization in Rosthern, Saskatchewan, Canada, has already aided more than 20,000 refugees who are now safe in Canada. Many of these Russian Mennonites now sick in Canadian hospitals, in debt and suffering from unemployment, are not able to pay their hospital bills. Should their bills not be paid, these patients would be subject to deportation to Russia according to an agreement with the Canadian Government when Russian Mennonites were permitted to enter Canada as non-quota immigrants. To send them back is worse than death. We spend $800.00 to $1,000.00 a month paying such bills. There has been one case of deportation already. Cornelius Unger, 26 years old, who was in a mental hospital, was deported before the Board had a chance to do anything on his behalf.

We are concerned most of all with the 610 Russian Mennonites now in Manchuria who went through untold misery and at the risk of their lives succeeded in escaping from death and exile. These people are now suffering from hunger and insufficient clothing. They, too, must be provided with a new home where they may worship again and thank the Lord for their rescue.

We can give adequate aid only with your cooperation. Our work has suffered much from lack of funds. I personally lost my parents, two brothers and many relatives in Russia as a result of the Russian Revolution. I have been appointed Field Representative of the Board in order to aid the pressing needs. The utter helplessness is unbearable. I plead with you to help if at all possible. I will be glad to see you personally if you wish. I thank you.

Send your gift to: Dietrich Rempel (Field Representative) 3319 N. 15th Street, Philadelphia, Pa.

When you mail your contribution, please give your name and address so that we can thank you and credit you with a receipt.

OUTSTATION WORK—CHINGFENG, HOPEI PROV.

By Aganetha Fast.

This quarter has been a rather upset one, so much sickness round about us and in the mission compound, i. e., the flu, my assistant being overcome by gas and as a consequence suffering from a burn under her foot and her getting ready for her wedding, the busy folks getting ready for their New Year's celebrations, all this upset our plans very much and prevented us from getting into as many homes as we would have wished. Nevertheless we have met many women. During Chinese New Year we preached to very large crowds and so on market days.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb..............................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance..................................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3. 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

Then we speak on the streets and on the street-corners to groups of people, but mostly in the homes and this personal touch like best of all, for it gives that direct and personal contact with the individual. Then we had a week of special character classes; a week of special Bible study preceding Easter, and as a result we will have a sunrise prayer meeting. On other weeks we have three Bible classes a week, and quite a few homes have been visited. A Watch Tower has been started among the workers, when once a week for an hour's time each, worker or Christian spends an hour's time in the chapel and there in a special way remembers the needs of the local church, and the churches in the field, and the home churches as well. The schools are being remembered that the Gospel might be taught unhindered, and the students also are remembered that have ever passed through our schools, for the establishment of the family altar in every Christian home, for an open door to preach the Gospel to people who are anxious to accept and for a new spiritual awakening and that the Christians might have a real experience with Christ, be filled with the Spirit of God. And of late we have had most wonderful evidences of the Holy Spirit's work in the hearts and lives of man and we praise God for His Infinite Grace.

CANTONMENT MISSION

Canton, Okla., July 8th, 1931

To the Board of Foreign Missions.

Brethren: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

We are glad for the promises in His word, we are glad that we may claim these promises and be unmolested in our faith.

During the quarter just past we were permitted to have regular services every Sunday at each place. The attendance has been encouraging. It has been more regular, more steady and the average has been higher than at any time since we have taken up the work at this place. At Fonda it has not been as good as at Longdale. The services there being in the afternoons puts this place at a disadvantage. In hot weather the afternoons are very uncomfortable especially when at the same time there are games being played in the vicinity where people may be out in the open in some shady place watching the game or visiting with each other.

Two new members, one at each place, were taken into church membership during the quarter, others are being instructed at the present time.

The midweek prayer meetings were continued with a fair attendance even up to harvest time. We discontinued them then till in fall some time.

Economically these peoeple are a little better off now since they can get some things from their gardens and, too, there is more work to be had so they can earn something. During the worst time I had a fund of $198.00 from the Will Rogers Drouth Relief Fund to distribute among the Cheyennes of this district, besides that we could give them some other help. But I have become more confirmed then ever that it is a poor policy to give outright as it tends to pauperize them still more.

Last winter I spent quite a little time and effort circulating a petition to have a rural mail route established so we could have mail service but this petition like others, that have been sent in from time to time, was turned down for lack of a requisite number of subscribers. Our efforts to get telephone service out here have been futile, too, so we continue to be very much handicapped, and there is no prospect of making any sale so we might move to town.

Mrs. Linscheid's health seems to be improving some, for which we are grateful and hope that it may be fully restored. I myself needed to have some dental work done and was advised by a local dentist to have all my lower teeth extracted. As that would have interfered very much with my speaking (especially on Sundays) I decided to consult my nephew, a dentist, in Hutchinson, Kans. He advised having but two of the lower teeth extracted and a new partial plate made, which I had him do for me.

Commending ourselves and this work to your continued prayers,

Fraternally yours,

G. A. Linscheid.

COMMITTEE FOR THE DISTRIBUTION OF THE SCRIPTURE AND THE SCRIPTURAL LITERATURE

Chairman: Prof. J. R. Thierstein, (Bethel College), Newton, Kansas; V. chairman: Prof. P. C. Hiebert, (Tabor College), Hillsboro, Kansas; sec-trea.: Rev. J. B. Epp, Los Angeles.

A few months ago we published the "first statement" of our work in our papers. When and how we organized, the purpose and aim of the work, a list of names of well-known brethren who endorse such an undertaking, etc.

This time we wish to make a few further announcements.

The members of our "Advisory Committee" are the following: Rev. J. M. Suderman, Supt. of Bethel Hospital, Newton, Kan., (Gen. Conf.); Herm. H. Neufeld, Editor of "Rundschau", Winnipeg, Man., (Mennon. Brethren); Pastor W. S. Hottel, Bible Lecturer, Detroit, Mich., (Brethren in Christ); Prof. L. V. Neprash, Bible Teacher, Philadelphia, (Russian Baptist. Well-known among the Russian Mennonites); Rev. W. S. Gottshall, Sec. of Board of Home Missions, Quakertown, Pa., (Gen. Conf.); Rev. W. J. Bestvater, Bible Teacher, Herbert, Sask., (Menn. Brethren); City Missionary Jos. W. Tschetter, Chicago, (Krimmer Brethren), in place of late Prof. D. E. Harder; Missionary J. B. Frey, Flagstaff, Ariz., (Gen. Conf.); Prof. J. A. Huffman, Winona Lake, Ind., (Mennonite Brethren in Christ); Missionary G. A. Linscheid, Canton, Okla., (Gen. Conf.).

We hope to add a few more names, representatives of still other Mennonite Conferences. This committee might easily be enlarged, there being a splendid interest manifested, but we feel that these names will be sufficient.

"Local Advisors" (all in Los Angeles), with whom the Sec.-Treas. consults personally, who look over the accounts, etc.: P. Dyck, banker, of the Dyck family who formerly resided near Bethel College, (Brethren); Rev. J. B. Baer, formerly Home Missionary, (Gen. Conf.); Rev. J. W. Regier, formerly president of Bethel Hospital, Newton, (Gen. Conf.).

The "Advisory Committee" receives reports from time to time, with requests to make suggestions. The executive officers hear more frequently from the Sec.-Treas., with opportunities for advice.

The Finances

We take no collections; we only ask for opportunities to present the work either in person, or through our weekly papers, and through circulars. Also through friends who speak of the work.

From August, '29 to April, '30, while the Sec.-Treas. was carrying on this work privately, about $500.00 were forwarded through the treasury. And from April, '30 till January 1, '31, while the work is under the committee, somewhat over $1,000.00. The committee has not yet decided how we want to publish our financial reports, since we get contributions from such varied sources, not only Mennonite. For the present the treasurer is sending out full reports to all contributors and to the committee members. Anyone concerned who does not receive such a report, please let the undersigned know about it.

The smallest gift was $1; most of the gifts were $5 (one "Rotation Fund" and many were larger, as high as $100.00.)

Every gift is forwarded 100 per cent. We have no "overhead" expenses to pay out of the treasury; no office rent, no paid officers; even the postage is taken care of by private donations.

We also forward gifts sent to us for such purposes as: needy workers, orphans, Bible schools, etc., as shown in the report.

How the Distributing Is Done

First of all we wish to help reach **"those who have never heard"**, or who have heard only very insufficiently; and **who might never hear** unless they receive a Testament, or a Gospel or a Tract.

We work with and through well-known agencies, helping to "fill the hands" of those who are willing and ready to go and carry the Scriptures to the people. These are doing the greater part of the work.

Societies, etc., with Whom We Work

(a) Our Missionaries on the field.

(b) The "American-European Fellowship", a Missionary Society working mostly in Eastern Europe. Dr. A. C. Gaebelein, Pres. This society is working in connection with

(c) "The Light in the East" Society, Germany, Pastor Jakob Kroeker, Pres., Dr. Christ. Neff, Weierhof, a member. Their work is largely with Catholics in Eastern Europe and with Russian refugees in many lands.

(d) The "All-Russian Evang. Christ. Union", Rev. I. S. Prochanoff, Pres. Their work is exclusively in Russia.

(e) The "World Dominion Movement", England and U. S. A., having the following well-known men on their Board: Dr. Biederwolf, Dr. John McNeil, Hugh Monro, Dr. G. Campbell Morgan, A. B. Winchester, a. o. This society makes all-comprehensive surveys of all Mission lands and fields, especially of the unoccupied fields. This is the very information we want. They are in contact with all Evangelical Missions, and are on the way to becoming the highest authorities on Missions.

(f) The "Scripture Truth" Society, working with the Italians, in the U. S. A. in Italy, and elsewhere.

(g) Pastor Monsky's "Evangel Work" in Austria.

(h) The "Union of Churches of Poland," working under an American Committee.

(i) The "John 3:16 Mexican Border Mission," Rev. P. E. Penner, Supt.

(i) Well-known Missions in other lands, **including Palestine and other Bible Lands.**

Thus we try to avoid all duplication of effort and all conflicts. For this reason we also confer with the Bible Societies, for they are partly doing the same kind of work, i. e., they also distribute Scriptures. But there are yet very, very many places which their colporteurs do not reach. There is room for many more, and large, Bible Societies and Distributing Committees! This is a very large world after all, and people are dying at the fast rate of 100,000 a day (one death every second of time); and over half of these **have never heard.**

What a challenge!!

Who in Particular Do the Distributing for Us:

Regular Colporteurs, and other native Christians, all under the supervision of the Missionaries. We urge particularly the "Rotation Bible Funds" plan, whereby the Scriptures are **sold,** mostly **1c Gospels and 5c Testaments.** Thus the money comes back into the treasury, and again and over again the same money is used to buy a new supply. Thus the money in the treasury "rotates", hence the name. This is surely a money-saving plan. In some places we find this plan already in use. In other places it is being adopted upon our suggestion.

Among Jews (for special reasons), and where individuals are too poor to even pay the 1c or the 5c, Gospels are given away free.

What We Understand by "Scriptural Literature"

Christian Periodicals (true to Scripture) in non-Evangelical lands, especially those intended for Russian refugees in many lands; Bible Concordances; Daily Devotional Scripture Readings; Gospel Song Books; Tracts, etc.

So Much Then for This Time

Some other time we shall have something else to say. We have in hand some very interesting news from many lands.

Closing Remarks: (Read them.) Let us not forget that the unevangelized lands are **now open** for the Gospel. God is giving this **"Open Door."** No one knows how long He will leave the door open if we do not enter in! There is also a great seeking after God, and a great **hunger for the Word,** among the people, Heathen, Mohammedans, and Jews, and among the Catholics. God has promised such an hunger. Here it is. And **we** are to satisfy this hunger; for we have the "Word" in our hands, and also the money to send it out. "Give ye them to eat"! Workers are also standing ready to take the Word to the people. But we must **"fill their hands".** Let us allow the Love of Christ to constrain us, so that **soon** many—yea all, shall hear the Word of Life!

Our prayers accompany all the gifts that pass through our hands. And God will bless **His Word.** He has made special promises that "it shall not return unto Me void".

Further let us not forget that **"the Coming of the Lord draweth nigh."** Perhaps we cannot work very long any more. **And we will surely be held responsible for these whom we could have reached, but did not do it. And much of our**

property may soon be taken out of our control!! Let us give largely, to the Lord's cause everywhere. Let us be saving, even to the extent of being stingy, in other places, so that we can give more to the Lord's work!

Yours for the **Speedy** Distribution of the Scriptures,

J. B. Epp,
5915½ Lexington Ave.,
Los Angeles, Calif.

February 15, 1931.

REPORT OF THE 34TH ANNUAL SESSION OF THE PACIFIC DISTRICT CONFERENCE HELD IN PORTLAND, ORE., JUNE 25-28, 1931

(Concluded)

REPORT OF RESOLUTIONS COMMITTEE

Be it Resolved:

1. That we thank our Heavenly Father for the privilege of assembling at our new Portland Mission and for His help and guidance during the days of this conference.

2. That we thank Miss Niswander and the people of the Portland Mission for their hospitality and kindness extended to the delegates and visitors.

3. That we thank the members of the Home Mission Board of the General Conference for the help they rendered in making this conference a success.

4. That we thank all those who have so willingly taken part in the program and praise God for the spiritual blessing we have received from their topics and discussions.

5. That the secretary send greetings to Rev. H. J. Krehbiel and express our regret that he was unable to attend the conference, but pray that his health may be restored.

6. That all papers read at this conference be published in the Mennonite.

7. That the conference purchase a new secretary book.

8. That we thank the Masonic Lodge for the kindness they extended to the Conference in allowing us the use of their building.

The Committee,
Esther Jantz
Mrs. P. R. Aeschliman
Olin Krehbiel

REPORT OF THE EVANGELIZATION COMMITTEE TO THE PACIFIC CONFERENCE, 1931

In this last conference year the Evangelization Committee's attention was called to five particular fields. They are Newport, Wash., Manidoka and Paul, Ida., San Francisco, Cal., Dos Palos, Cal., and Portland, Ore.

The church at **Newport, Wash.,** with an approximate attendance of seventy under the leadership of Brother J. J. Kliewer is struggling along under the present time of financial depression quite encouragingly. Brother Aeschliman has visited them three times during the past conference year. At the same time he also visited **Deer Park** about 20 miles east. At present there are several families at Newport and a few at Deer Park.

Th families living in the vicinity of **Manidoka** and **Paul** were in the care of the Aberdeen church. So brother J. E. Kaufman visited them a number of times during the year. His visits were much appreciated and brought encouraging results. A number of young souls are receiving catechetical instruction preparatory for baptism.

Last fall Brother F. F. Janzen of Paso Robles had looked up families in **San Francisco** which moved there from Canada. How many more out of the Mennonite flock are there in that great city unnoticed?

Dos Palos is a new irrigation project about ninety miles from Reedley, northwest. About thirty Mennonite families settled there. Material for a church was given them by the Land Company. A church and Sunday school could be organized. The Sunday school has approximately 90 on the roll and the congregated group numbers at times one hundred. Last December Brother Daniel Gerig and family could see his way clear to cast his lot with this new but hopeful enterprise. In order to make it possible for Brother Gerig to serve them regular with preaching, the Home Mission Board and your Committee contributed toward his support. He receives from the General Conference $25.00, and from the Pacific Conference, $10.00 per month compensation. Whether this compensation is to continue in the future is for this conference to advise. Bro. A. J. Neuenschwander visited this church and preached to them, May 12th.

Portland, Oregon. The 16th of this month this youngest of our infants was two and a half years old. We look into its face today and can truly say, "My joy and my crown." It was on the 16th day of December, 1928 when Brother Aeschliman, Brother J. M. Franz, a goodly number of the Pratum folk, the Portland community and myself, came together to greet and bless this newcomer, and to see "what manner of child this shall be." Our hope was mixed with fears—mostly fears at that time. One of the fears which loomed like a huge mountain before us was: "Will we succeed? Can we accomplish anything?" When the investigating committee brought this matter before the secretary of the federal counsel of churches of Portland, he put this heartsearching question to us: "How much of an appeal will you be able to make upon your community? What can we expect of you?" The other fear was: "Can we keep it going if we do succeed to start it? Will the conference churches receive this new work into their hearts and prayers and conscientious support? The demands upon our liberal givers are so many and the call comes from dozens of our conference children for their needed morsel. What? will they perhaps get weary when this child raises its cry for its need? But thanks to the good will of our young and old people our "joy and crown" of Portland had so far no chance to weary us with its cries.

The work at Portland, under the efficient supervision of Sister Niswander, the faithful and unselfish assistance of Rev. Day, and the unwearying fellow laborers of the Portland community, is growing in inner strength and in number. It is showing its blossoms and fruits. The church is asking for assistance in organizing. Souls are asking for baptism. Seeing all this we have reasons to thank God and take courage. For statistical report we refer your interested attention to the report of Sister Niswander. This noble work received $755 out of our conference treasury during the last conference year, or $63 per month. It will cost $10 per month more in the future which must be allowed for church rent. The total expenditure for all purposes in our conference work amounts to $921.49. $1350 would be a conservative budget for the coming year.

Recommendations

1. We recommend that the church affiliation at Portland shall be organized under the auspices of the Home Mission Board and Evangelization Committee.

2. We recommend to give Rev. Day our hearty recognition for his unselfish and faithful service and to solicit his service in the future if the Lord's leading permits him to do so.

3. We recommend that our young people continue to make this work their own and take a definite part in its support either as organized classes, Sunday school, C. E. Societies or State Conventions.

4. We recommend to our pastors to report any person who was constituency to his church, moving to Portland; or any other city or place, to the respective leader of that local church.

5. We recommend to continue the support of $10 per month toward Brother Dan Gerig out of the conference treasury.

6. Whereas the present depression is bearing more heavily on some of our churches than on others, we naturally will look to the better situated to take the heavier end of the Conference budget and assume the full amount of the quota, which is according to our Conference resolution at the rate of one dollar per member.

PROGRAM YOUNG PEOPLES SESSION OF THE MIDDLE DISTRICT CONFERENCE

Thursday Afternoon

Theme: LOOKING UNTO JESUS

Worship Service—Fortuna
Business:—
  Appointments: Nominating Committee; Recommendations Committee; Peace Committee; Member to Resolutions Committee
  Reports: Secretary-Treasurer; Peace Committee; Church Cooperation; Executive Committee
Special Music—Male Quartet, Pulaski, Iowa
Address—"The Challenge to Christian Citizenship", Chas. L. Trachsel
Music—Donnellson Society
Report—Recommendations Committee
Election of Officers
Closing Hymn

Evening Session

Worship Service—Ebenezer, Bluffton
Unfinished Business
Pageant—"Youth's Response", Societies of Noble and Wayland
Presentation—Pres. LaVerne Basinger
Response—S. Floyd Pannabecker.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference
Mennonite Young People's Society

*A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST*

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

August 23

Bible Truths Based on Nature. Gal. 6:7-9; Jn. 15:1-8.

The Psalmist says, "I will lift up mine eyes unto the hills from whence cometh my help; my help cometh from the Lord which made the heaven and the earth." The Old Testament has many Bible truths which are hidden in Nature, but in this brief meditation and presentation we will be thinking primarily on the teachings of Jesus. This is done because Jesus was a man of the fields, He was quite well at home on the mountain, in the Garden, traveling through fields while Paul on the other hand was a man of the city.

There is such a wealth of treasures that one hardly knows at what place to begin, but let us begin at John 15 where we find that wonderful chapter of the Vine and Branches. Here we find Christ portrayed as the One who seeks to find entrance into our lives in order that He may then order, purify and transform them. If He may have His way there is no limit to what He can do with and through us.

In the 13th chapter of Matthew Jesus teaches the illuminating parable of the Sower. Here we see that everything depends on us for we are the soil. The seed is good, evidently there is enough of it, and the seed is applied but it sometimes meets a hardness which makes germination impossible, in other cases, there is selfishness and sin, sufficient to choke the seed.

There is constant danger even after the seed has well germinated, for after a time there is the problem of evil—tares are sown by the evil one. Character is of course the fruit which is desired, sometimes the Master is disappointed in finding "nothing but leaves."

According to your fruit: Here we come to Paul's well-known passage: "Be not deceived, God is not mocked for whatsoever a man soweth that shall he also reap." "The wheels of the gods grind slowly but they grind sure." The man or the woman who persevered patiently striving for a high goal usually attains a high mark. A man may be but a carpenter's son, he may be born in a humble home, work hard in a common task, but if he is in touch with the Divine and is willing to go a little farther, he will attain unto the highest.

A Lesson in Trust: Which one of us has not loved those beautiful verses of faith and trust as they are found in Mt. 6, "Behold the fowls of the air, for they sow not neither do they reap." "Consider the lilies of the field how they grow," "Wherefore if God so clothe the grass of the field which today is and tomorrow is is cast into the oven, shall he not much more clothe you, O ye of little faith." Yes as ye note in another parable the love of the Shepherd is so profuse that He is willing to leave the flock of ninety-nine and go in search of that one-hundredth sheep. That is love extravagant, love which will go to the Cross to redeem. Surely such an One is worthy to follow, we can say with Gilder:

"I swear
I will follow Him through heaven and hell
The earth, the sea and the air."

THE SHIPSHEWANA RETREAT

These words are being written as we are beginning the third full day of our Retreat. Our entire group consists of fifty-eight (58) Retreaters and ten leaders. A number of the leaders have their families here making a total Retreat group of about seventy-nine.

On our opening night, Monday, August third, the Senior Christian Endeavor Society of the Eighth Street Mennonite Church, of Goshen, Indiana, Rev. G. T. Soldner, pastor, entertained us at our get-acquainted gathering. We were properly shuffled around that it was really a get-acquainted affair. After a grand march in the grove of the camp we were assembled in the auditorium for a program of stunts and music. This was followed by a treat of refreshments.

The weather has been ideal. The days have been quite warm, and the nights cool. Swimming and boating are quite popular in the afternoon as is also the familiar morning dip.

Our forenoon program is conducted according to the announced schedule. The first classes meet at 8:30. There follows the daily chapel at which the various leaders speak. A half-hour period of hymn appreciation and chorus singing in charge of Rev. Lester Hostetler is proving very interesting. The second class period completes our forenoon program.

The sunset meetings on the shore of the beautiful Shipshewana Lake are again conducted by Dr. Langenwalter. These are well attended and prove to be the climax of our daily schedule.

PROVIDENCE

God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs,
And works His sovereign will.

Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

Judge not the Lord by feeble sense,
But trust Him for His grace:
Behind a frowning providence
He hides a smiling face.

His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain.

—William Cowper.

TSINGFENG

By Aganetha Fast

Acts 17:16b, 18b, 22b, 23.

Passing through the city, the length and breadth, and passing through the north and south, and east and west suburbs, out into the villages, my being is stirred to the very depth, when I see how the city and the country is wholly given to idolatry. Therefore, everywhere, whenever I have a chance, I endeavor to reason with the people and some look at me with eyes as much as to say: "What does this foreigner come in here for, disturbing our peace"; others again express in their faces wonder, as much as to say: "She seemeth to be a setter forth of strange gods"; because we preach to them Jesus, and Him crucified, risen and now living. And I perceive that these people in all things are too superstitious, for in every home I enter I found an incense urn as altar worshipping to an image put up, offering sacrifices to the Unknown God: "Lao Tien Yieh".

So I ask them: "Do you know what you worship?" And they answer: "How can we, for we cannot read, we don't understand." And so I tell them: "Him, whom ye ignorantly worship, Him I declare unto you", and so I begin with the well-known name of "Lao Tien Yieh" and lead them to know the Only True God and Him crucified.

You will pardon, that I have been paraphrasing Luke's description of how Paul found Athens and his reaction to the situation and his dealing with the people. It so suits my experiences here at Chingfeng. Again and again I have to think of the above. Those Apostles must have gone through very much the same experiences as we do.

If people at home think that idolatry and idol worship is a thing of the past, they are sadly mistaken, and so should they think that with the new China being ushered in that superstition is also a thing of the past. In all my thirteen years of work in Kaichow city, when all temples were still up and functioning and so the priesthood, I never found so much idol worship and the grossest superstition, as I am finding here in Chingfeng. I am impressed with it anew every day. Not only idolatry and superstition, but adultery, and vice, gambling, opium smoking, drinking, etc., is appallingly prevalent.

It is most striking to see in every home and shop and inn and restaurant and every business place, so to say, pictures of the different gods and before every idol are the incense urns and on them we see the frsh traces of newly burnt incense, and beside every door we find little earthen holders, necessary for the worship, and every dirt and brick gate screen has a niche, in which is put up an earthen vessel with ashes and here also are traces of recent worship, even the green twigs serve to please the deities. I have yet to find out what all these superstitious symbols mean. On what New China calls Arbor Day, every home and business place had a green willow branch up to guard off evil and the evil spirits. Children carry little amulets to protect the mother from early death, and little boys wear a stiff, one-inch thick, cotton-padded red band around the neck to ward off evil and especially the evil spirit from taking him, or they deceive the spirit by making him believe that this boy is consecrated to the priesthood and so he is dressed in priest-fashioned clothes, or he wears ear-rings to make the spirits believe he is a girl. This I see often. Old women carry a long string of tiny bones of the backbone of snakes as a protection against the evil demons. Footbinding is still very prevalent here in this district, although it is being fought, but held on to quite tenaciously by the people, even though it means a fine. Often the women and children look at us with fear, because they think we come to investigate if their feet are still bound.

Temples have been transformed into schools, but where once stood the goods, the people still come to worship, and make their bows with petitions and offering of incense. However, there are many little temporary and more permanent temples all over the city, at street crossings, near wells and by the roadside in the country and the villages. Some, have no gods and incense is still being offered there, others have gods and in one I found, after close investigation, that the clumps of dirt to be remnants of the legs of a god, the body part set up on top and where the head was to be they had pasted a paper against the wall to hide the missing head and still they worship for the incense was still fresh. In a village nearby you can find two very large all brass idols set in a hole, buried during the destruction of the temples, thus hiding them, and now dug up, i. e., the dirt shovelled away and here you see incense stuck into the ground worshipping the idols in the hole. This idol worship we find not only in the homes of the uneducated, but the educated as well, even in the homes of some of the government school teachers.

Illiteracy, even among the men is appalling here at Tsingfeng. Men are even more devout worshippers of idols than the women, I am told, and I was impressed by that too, for I found the men at Kaichow quite indifferent to idol worship as a whole. This is also the city that a year ago had announcements up all over the city to overthrow God, the Church and the disciples of the Church. I was, because of that, rather fearful and hesitant to come here.

Yet, in spite of it all this city is an exceedingly modern little city. It is such an industrious little city. The people seemed to be the most industrious and hardworking people. Every woman is busy braiding straw from early dawn and till way in the night, they braid while walking the streets and the country roads and they braid in meetings, even here in our church. Not only every woman, but the girls also, even as young as five years old. And the women spin and weave and sew, etc. So different from Kaichow where the people are so poor and seemingly have not a thing to do.

Here we find several industrial schools run by the government schools, by firms and by private funds. There is a lot of towel weaving done of various sizes, the plain and the turkish towels. Cheesecloth of various qualities, and so, what they call, foreign cloth and straw hats are being made. We find this industrial work even in the country. Tsingfeng boasts of a public park, with a playground for children with some modern play apparatuses. Further she has several anti-opium, anti-smoking and anti-drinking societies, also an Educational Board, and Agricultural and Forest societies; Good Boys and Good Girls school, and has a hospital (?), which is, in reality, a dispensary run by an undergraduate nurse, I understand.

It is quite a wealthy little city, so many houses are built of brick and pointed roofs, and even the more ordinary houses are quite well furnished in comparison.

I said it was a little city, and you might be inclined to think so yourself, should you see the small space inside the wall, but including the suburbs it boasts of about 303,831 inhabitants.

What is needed most urgently in this city is more workers. Yes, a band of workers, diligent and consecrated men and women.

Tsingfeng has no church so far, not even a piece of land on which to build a church. The schools and the church with the homes of the workers are situated in a big pawnshop yard, which is getting father crowded. The workers have decided to pray very definitely for funds to buy a property and to build a church; to send out more workers, to awaken or stir up more hearts to pray for our churches here in China, and to definitely revive the church members that they might know Christ. This prayer program they carry out by having set aside a definite hour of the week, when each worker and any of the Christians will come to the church and spend an hour alone in the church praying for the above needs and any other needs which they might feel led to pray for. Each worker thus has his or her own particular hour. And these hours are so arranged that they are scattered over the whole week, so there is never a day in the week when somebody hasn't been praying for the needs of the church or chapel.

Are you finding in the above writing some inspiration of work that you might do? There is a wide field there which will give you an outlet for the life that is in you.

WHICH—KINGDOM BUILDER OR CANNON FODDER?

Do you know

1. That during the last year of the World War we spent ten million dollars per hour, we spent enough each hour to build ten high schools costing one million dollars each?

2. That the cost of a 6½ ton shell would pay the salary of an expert in the United States Health Service to fight influenza and cancer for one year?

3. That the actual expenditures in the U. S. for 1920 were: (1) For Pensions, Interest and other expenses of past wars, $2,890,000,000; (2) For Army and Navy (for future wars), $1,348,000,000; (3) For Primary Government Functions, $220,000,000; (4) For Public Works, $65,000,000; (5) For Research, Education, Public Health, etc., $59,000,000.

4. That 200 tons of phosphine gas laid every 8 days could kill every inhabitant within a 100 mile radius from New York City?

How strange the words of Jesus sound when He says, "I came that ye might have life and have it more abundantly."

FOR YOUR SCRAP BOOK

Ever Onward

To be a little kindlier with the passing of each day.
To leave but happy memories as we go along our way.
To use possessions that are ours in service full and free.
To sacrifice the trivial things for larger goods to be.
To give love in lavish ways that friendship true may live.
To be less quick to criticize, more ready to forgive.
To use such talents as we have that happiness may grow.
To take the bitter with the sweet, assured 'tis better so.
To be quite free from self-intent whatever the task we do.
To help the world's faith stronger grow, in all that's good and true.
To keep our faith in God and right no matter how things run.
To work and play and trust until the journey's done.
God grant to us the strength of heart and motive and of will.
To do our part and falter not, His purpose to fulfill.

—First Presbyterian Church Bulletin, Santa Monica, Calif.

THE S. S. LESSON

August 23.

A Gospel for All Men. Acts 11:5-18.

Golden Text:—There is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him. Romans 10:12.

There must have been no doubt in the minds of the early Christians that God would in some way open the Gospel to those who were not Christians. The Old Testament, long before them, indicated that Messiah's kingdom should be a universal one and the command of Jesus was that they should go to all nations, but, their Jewish connections, and their firm adherence to Jewish customs, made it difficult for them to understand how this was to be done. Indeed, they did not seem to be trying to find out how and were going on as though the Disciples were only a sect of the Jewish faith.

As when the death of Stephen had to disturb them before they realized that their mission was beyond Jerusalem, so the vision of Peter had to come as a shock before the church came to a realization of its duty to the Gentiles.

Cornelius, mentioned in this lesson, was one of a number of foreigners who were sympathetic to the Jewish religion and endeavored to fulfill its requirements as "proselytes of the gate", that is, proselytes who, while not becoming actual Jews, nevertheless renounced heathenism and believed in the worship of Jehovah. We recall that there was another centurion whose contact with Jesus brought from Him the expression that he had not found a greater faith in Israel. A centurion was a Roman military officer, the commander of a hundred men. Often centurions were placed as administers of civil affairs or given special commissions that were not of a military nature. Cornelius and the centurion of Capernaum seem to have been men in such positions.

We get a splendid picture of the private life of Cornelius. There was prayer and fasting in his house and his family and friends joined with him in this worship. There was also a more than friendly relation between him and his servants. On the whole he as a likeable man, a good citizen and a devout worshipper of God in spite of his connection with a government whose servants were generally corrupt or self-seeking and out of sympathy with the people among whom they lived. Moreover, he was a seeker after the light, ready to follow God's directions. His earnestness was rewarded with a vision which proceeded to show him how further to advance. Like Paul, he was not disobedient to the heavenly vision. It is always so that when one follows God's leadings it will be made clear to him how to make the next step. Faith in Him and obedience to His leadings will always result in the highest blessings.

Peter was the most conspicuous Apostle and had a large personal following. His voice in anything essential would command respect. God therefore chose him as the representative of the infant church through whom He would reveal the opening of the doors to the Gentiles. He had retired in quiet to the roof of the house in which he was staying, to be alone with God. Here God revealed to him the vision of the beasts and creatures. Peter had always been a strict Jew never violating any of the laws concerning diet and conduct. The keeping of the law concerning diet was one of the outstanding characteristics of a strict Jew. The vision invited him to violate the laws concerning food and was three times repeated. The lesson taught to Peter in this vision was that all things God had made should be used as God directed. This turned attention away from regulations that kept the Jew separate person from the Gentile and suggested that God, the Father of mankind, might also break down the differences between the two races by the power of the Gospel. Peter was not ready for this application of the revelation until the friends of Cornelius appeared and took him to the house where Cornelius and his friends were waiting as hosts. Here, led by the Spirit, Peter entered into intimate relations with the Gentiles. All was done by the direction of the Spirit. It was the Spirit that led Cornelius to send for Peter. The Spirit led Peter to go "nothing doubting". His preaching was in the spirit. It was the Spirit that blessed the company by His presence. The particular lessons to be learned are that the love of God is for all men whom Christ died to save. The spirit directs that the word shall be brought to all kinds and conditions of men and the blessing of the Spirit are upon every effort made to bring salvation to the Christless.

STATISTICS OF THE MIDDLE DISTRICT CONFERENCE FOR THE SESSION OF 1931 (Church Year 1930)

Church	Pastor	Membership													Contributions					
		In-crease		De-crease																
		Baptism	Letter	Death	Letter	Other Causes	Total Membership	Preaching Service	No. of Teachers	S. S. Enrollment	Y. P. Societies	Enrollment	Mission Societies	Enrollment	Congregational Purposes	Foreign Missions All Organizations	Home Missions All Organizations	Education	Other Purposes	Total
Apostolic, Trenton, Ohio	J. E. Amstutz	5	2	8			234	Weekly	8	97			1	21	$ 2289.88	$ 92.70	$ 77.70	$ 1655.05	$ 318.72	$ 4434 05
Bethel, Fortuna, Mo.	J. D. Warkentin	8	1	2	4		144	Weekly	14	143	1	30	1	47	1119.50	332.82	133.89	118.52	147.73	1852.46
Chapel, New Stark, Ohio	N. O. Blosser	3		1	2	1	67	Sunday A. M. Every 2 weeks	6	48	1	50			370.00	65.00	50.75	115.00	185.50	786.25
Ebenezer, Bluffton, Ohio	P. A. Kliewer	27	17	2	3		495	Alt. Sun. P. M. Sunday A. M.	26	484	3	199	2	145	4131.73	1633.40	200.00		1365.32	7330.45
Emmanuel, Noble, Iowa	A. H. Miller	4		2	15	9	244	Weekly	23	159	2	43	2	45		491.91	241.88	138.50	1580.01	2452.30
First, Berne, Indiana	C. H. Suckau	36	8	11	10	5	1062	Twice weekly	54	1364	2	734	3	591	4508.25	10933.01	4360.25		5592.65	25394.16
First, Bluffton, Ohio	S. M. Musselman	12	12	5	2		430	Twice weekly	25	400	2	55	2	65	3827.30	1223.00	460.00			5510.30
First, Chicago, Illinois	Wm. C. Rhea	4	3		11		63	Twice weekly	22	303	2	160	1	26		150.00	$ 3149.95			3299.95
First, Nappanee, Indiana	E. S. Mullett	5	2	1	2	1	145	Weekly	11	170	1	60	1	50	1938.19	643.90	89.50	148.75	50.00	2870.34
First, Summerfield, Ill,	Adolf Friesen						134	Weekly	9	114	1	32	1	29	2094.36	156.00	55.00	75.00		2380.36
Grace, Pandora, Ohio	Paul E. Whitmer	14	3	3	6	5	335	Twice weekly	22	375	3	120	2	110	4107.47	1727.75	892.75		846.46	7574.43
Pulaski, Pulaski, Iowa	W. W. Miller			5			211	Weekly	14	149	1	40	2	35	1425.00	313.65	300.00	575.00	40.95	2654.95
Salem, Dalton, Ohio	A. R. Keiser	7	3	1	2		230	Twice weekly	16	202	2	62	2	117	2351.00	463.33	415.43	65.76		3295.52
St. John, Pandora, Ohio	Edgar E. Toews	18			14		280	Alt. Sun. P. M. Sunday A. M.	19	280	2	150	2	85	2200.65	807.61	397.54	88.50		3494.30
Sugar Creek, Sugar Creek, Ohio	Lester Hostetler	7	6	1			136	Weekly	11	259	1	120	2	45	1340.00	235.00	175.00	400.00	110.00	2260.00
Wadsworth, Ohio	W. S. Shelly	15	14	4		2	210	Weekly	8	150	2	45	1	25	3436.58	240.73	82.66		309.29	4069.26
Wayland, Wayland, Iowa	Elmer Basinger	19		3	11		360	Alt. Sun. P. M. Sunday A. A.	18	328	2	35	1	46	2749.38	592.83	313.33	5550.00	236.20	9441.74
Zion, Donnellson, Iowa	D. E. Welty	5			1		206	Twice weekly	15	177	3	50	2	70	1854.95	738.61	308.33	100.00		3001.89
	TOTALS	89	71	49	83	23	4986		321	5202	31	1985	28	1552	39744.24	20841.25	11703.96	9030.08	10782.83	92102.71

JOTTINGS

The Men's Brotherhood of the Eastern District Conference held an important Conference at Souderton, Pa. Delegates from the various churches in the District responded.

During the absence of the pastor, Rev. Carl Landis, of the First Church, Philadelphia, the pulpit has been filled by Rev. George Dillinger of the Central Theological Seminary of the Reformed church, Dayton, Ohio.

Twenty-five members accompanied their pastor, Rev. A. M. Fretz of the Perkasie, Pa., church to the Mennonite Home for the Aged at Frederick last Sunday where services were held for the benefit of the Home guests.

Preparations are being made in the Swamp, Pa., charge for the annual Harvest Home Service to be held Sept. 6. The congregations comprising this charge have had the privilege of having Bro. Detrick Remple in their midst to tell them of the Russian situation. A liberal contribution was the response.

The Union Vacation Bible School of Upland came to a close Friday evening, July 10th, with a program that was rendered to a full and appreciative house. The School was held in the Mennonite Church, and had an average attendance in 121 for the four weeks. Children from 8 different churches attended.

Rev. L. H. Glass, of Altoona, Pa., was the guest speaker at the Anniversary of the Young People's Society of the East Swamp, Pa., church. The monthly meetings with special features of the Adult Class of the East Swamp church were addressed on the two last occasions by Rev. D. J. Unruh, of Lansdale, and Rev. E. J. Bohn of Souderton. In September Rev. C. E. Radcliff of Quakertown will bring the message. The pastor, Rev. W. S. Gottshall, and congregation are expecting to conduct services at the Mennonite Home for the Aged on the afternoon of August 30.

The July meeting of the Ladies' Aid Society of the Allentown, Pa., church turned out to be a birthday surprise for the pastor, Rev. Howard G. Nyce. A beautiful birthday cake graced the table. The pastor then received a splendid Silver Individual Communion Set, a gift from the society.

A delegation of fifteen young people from about Bluffton, Ohio, attended the retreat at Lake Shipshewana, Ind. Among the leaders at the retreat were, Rev. P. A. Kliewer, pastor of the Ebenezer church, Rev. Dr. J. E. Hartzler, formerly of Witmarsum Seminary, Miss Clara Birky of the Bluffton College faculty; Rev. Paul Whitmer of Grace church, Pandora, Ohio, Rev. J. Langenwalter, D. D., formerly of Bluffton but now of Wichita, Kan., and Dr. Floyd Pannabecker, a former Bluffton graduate and returned missionary.

The Sunday School Union of the Eastern District Conference will hold its annual convention in the old Germantown Mennonite church September 26.

Rev. P. C. Hiebert, of Sterling, Kan., who attended a meeting of the Mennonite Central Committee in Pennsylvania, stopped off at Berne, Ind., last Sunday and preached in the Berne church.

Rev. Norman Cressman, a returned missionary, gave an interesting address illustrated by slides in the West Swamp, Pa., church, last Sunday evening. Rev. Cressman was one of the instructors at the recent Retreat held at Green Lane by the young people of the Eastern District Conference.

Baptismal services were held in Aberdeen, Ida., church last Sunday. The candidates were from Paul, a location some distance away where services have been held and catechetical instruction given. The minister of the Aberdeen church is Rev. John E. Kaufman. The next session of the Pacific District Conference will be held in the Aberdeen church. Recent visitors to Aberdeen were Rev. Martin Toews of Henderson, Neb., and Missionary Rev. P. A. Penner.

In the absence of the pastor of the Flatland, Pa., church the deacon, Daniel Landis, had charge of the services. A number of the people from this congregation were visitors to Mechanic's Grove on the occasion of the Sunday School and Y. P. Rally.

At the recent meeting of the League of Christian Churches in China, composed of representatives of a number of denominations, the Moderator of the Presbyterian church of China, Rev. Chai Yu Ming, D. D., and Rev. P. J. Boehr of the Mennonite church were requested to give two months of their time of the year to work for the League, holding revival meetings and deepening the spiritual life.

Rev. Ernest J. Bohn, the newly elected minister of the Souderton, Pa., church, was installed into the pastorate last Sunday with special exercises. Rev. Howard G. Nyce, the Chairman of the Eastern District Conference, had charge of the exercises and was assisted by several other visiting ministers. The Souderton church gave a reception to their new pastor on the evening of July 22.

A meeting was held last week in Bluffton College for the purpose of organizing a Peace Society. Speakers at the meeting were J. S. Moore of Dayton, Ohio, regional director of the League of Nations and Miss Helen Barnes of Findlay, O., International Secretary of the Y. W. C. A. Miss Barnes is the daughter of a former Bluffton Methodist minister. Following the addresses Dr. S. K. Mosiman was designated to appoint a committee to direct activities relative to the forming of a local organization.

My Greeting and Gift Register

A popular novelty for gift and prize purposes;

New Years
Easter
Birthdays
Christmas
My Greeting and Gift Register

A Loose-Leaf Greeting Card and Gift Register that will prove its popularity! Different, well made with a firm, sturdy binding and comes beautifully boxed.

A loose leaf album for keeping a record of gifts and greetings sent and received, with pages on which to mount greetings which are to be preserved.

The book is 7 x 9 inches in size with single piece cover concealed back. Screw post loose leaf expansion. Contains printed index leaves for **New Year's, Valentine's Day, Easter, Mother's Day, Thanksgiving, Christmas, Anniversaries, Birthdays,** and **Directory** for names and address. There are 40 leaves (80 pages) of heavy gray album paper. Attractively bound in marble design cloth with gilt title stamped on front.

Price $1.50 Postpaid

HELP TRANSFORM AMERICA

With a Copy of the Gospel of John in Every Home.

As never before America and the World need this great Gospel of God's love. Transformed lives mean transformed homes. Transformed homes mean a transformed nation.

Help distribute the Gospel of John in every home in America. This will obtain a peace more enduring than that secured by treaties or legislation.

Taking part in this great work is the privilege of every earnest Christian. Send today for sample copy enclosing two 2c stamps or order a quantity for resale or distribution.

HORTON EDITION OF JOHN

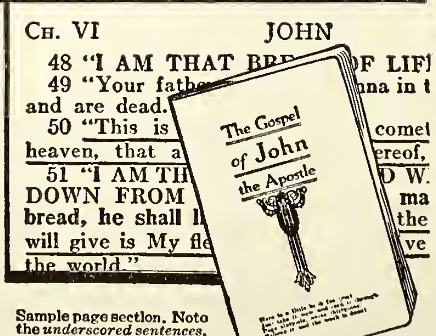
Arranged by Rev. T. C. Horton, Chairman of the "Gospel of John in Every Home" Campaign.

16 pages of unique and precious helps including words and music of the great hymn, "What a Friend We Have in Jesus." Complete text of the Gospel of John with expository subheads through the text. Helps include an analysis of five essential doctrines, God's plan for saving folks, and "A Royal Resolution for Every Real Believer."

Unheard-of Low Prices—3,000,000 Sold

100 copies $1.90 (add 30c for postage and packing); **1000 copies $16.50** (add postage for two cartons of 38 pounds each from Chicago; ask your postmaster).

Be sure to send money with your order.


The Gospel of John the Apostle

Ch. VI JOHN
48 "I AM THAT BR OF LIF
49 "Your fath nna in t
and are dead.
50 "This is comet
heaven, that a ereof,
51 "I AM TH D W.
DOWN FROM ma
bread, he shall l the
will give is My fle ve
the world."

Sample page section. Note the *underscored sentences,* the phrases in CAPITAL LETTERS; also the key verses in bold type for the comfort of believers and the conversion of sinners.

Red bristol cover, 80 pages. clearly printed, good paper. Size 3⅜x5⅜. Round corners.

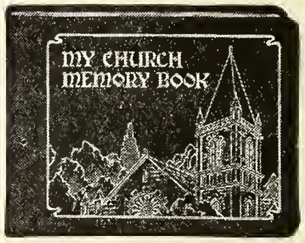
Mail Coupon today

I want to participate. Please send me .... copies of the famous Horton edition of the Gospel of John. I enclose check or money order for $..........
☐ Check for sample copy. Enclose two 2c stamps.

Name..........
Address..........
Postoffice..........

My Church Memory Book

A Gift or Reward That Will Be Used and Appreciated



Maroon artificial leather binding

A charming novelty in Autographic Memory Books for those who are fond of their Church and its activities. Contains the following designs in colors:

- My Church Memory Book
- My Sunday School Superintendent
- My Sunday School Teacher
- Visiting Speakers at My Church
- My Church Summer Activities
- My Pastor
- My Sunday School Class
- My Young People's Society
- Friends from Far and Near
- Autographs

There is ample space for autographs on each page containing a design and in addition there are 100 pages of good bond paper in assorted tints on which to write autographs, memory verses, or to record church events of interest. Size, 4¾ x 6¼ inches.

The album is sturdily bound for long usage in three attractive bindings, stamped in gold:

CLOTH, Blue Linen.
50 cents

ARTIFICIAL LEATHER
Maroon Damask Grain
$1.00

GENUINE LEATHER
$1.50
Bronze Fleece Grain

Order from MENNONITE BOOK CONCERN, Berne, Ind.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI BERNE, INDIANA, AUGUST 20, 1931 No. 33

EDITORIAL

In the midst of hard times the fact remains that when it comes to the essential necessities of life some one is getting a cruel and unusual amount of profit out of them before they reach the consumer. With wheat at twenty-five cents a bushel and flour retailing over the counter in the cities at five cents a pound, one cannot escape the conclusion that profiteering is by no means at an end. There is no reason why, for example, that a loaf of bread that cost five cents before the war when wheat was dearer than now should cost eight cents and over, except that the large baking companies, who have long ago forced the little independent baker out of business, have a strangle hold and are grabbing money in order to be able to maintain their monoply and satisfy the demands of their stockholders for dividends.

In the town in which the writer lives, milk once sold for eight cents a quart and the dairyman who produced it received five to five and one half cents. Today, with other food stuffs reduced from twenty to fifty per cent, milk continues to sell from twelve cents up while in many instances the farmer gets as low as two and a half cents.

Fish caught in the sea, where they are waiting for any one to get who comes after them, are often caught in quantities so large that there is danger of the market being glutted. The commercial concerns controlling the market are interested in keeping up profits and not in the least in conservation and, so, when they have on hand more than the market calls for at their price, instead of making it possible for the poor to buy at a reduced price, take their commodity out to sea again and dump it.

The last person on earth to show the least grain of human consideration is the profiteer. It was bad enough when, during the War, he enriched himself, taking advantage of the existing miseries incident to the war, but, now when people are hungry, he deserves nothing but the perpetual contempt of his fellow human beings.

The recent proposition inspired from government sources that the cotton grower destroy one-third of his crop in order to increase the value of what remains, is but another one of those heartless suggestions given that the rich may make themselves richer and the poor become poorer by the elimination of a great proportion of what they happen to have. It works out this way. The grower with a large amount on his hands would have a chance to profit by the speculation that would follow the elimination of such a considerable amount of his surplus. But, what chance would there be for the grower whose production is limited to a few bales? The very little cash that he might expect as a reward for his labor would be wiped out by one-third. Nothing but charity would see him through the year.

During the war the government conserved everything that was scarce and distributed everything equally of which there was an abundance. When its most serious business was killing people it could carefully look after the needs of all. Now when there is a serious need for supplying people with enough to eat, and when there is more than plenty on hand to do so, this same Government would suggest the destruction of an essential commodity that was produced by honest sweat in the hope that by some miracle prosperity will again come upon us.

Mennonites have had an important contribution influence in many things but to whom does it occur that even in American architecture they have received some small notice? A book by Owens and Riley on "The Colonial Architecture of Philadelphia" appeared some time ago from the press of Little Brown and Co. Naturally the writers had a splendid field in which to work since no other city in America has so many important relics of the Revolutionary Period and before as has Philadelphia. The list of its homes and many public buildings worthy of preservation as samples of the way our forefathers built is too large to recite in detail. However, the fact that our Germantown Meeting House is deemed worthy of notice is not to be permitted to pass without comment. The book contains a splendid picture of the building as it was before the rear part of it was added. "In Germantown," the book goes on to say, "the Mennonites built a log meeting house in 1709, the first of this sect in America and their present stone church on Germantown Ave. near Herman Street in 1770, a modest structure of ledge stone. It would be impossible to conceive anything simpler than the tall narrow double doors with the little hood over a stone stoop with a plain iron hand rail on the side."

It is a well known fact that the immigration of Mennonites from Russia into Kansas in the early 70's had an important bearing on the economic life of Kansas and neighboring states. The introduction of wheat, the seeds of which they brought with them from Russia, proved a boon to the west and added millions to the wealth of the country. It remains for a magazine writer to surround this incident with a halo of romance. In an article appearing in the New York Times Magazine he says: "The famous stalk that grew from Jack's magic bean was a mere blade of grass compared with the wheat empire that sprang from a sack of seed."

"In the early 70's Kansas received a tide of immigration from Russia. But the immigrants were German rather than Russian, their forebears having settled in the former domains of the Czars by invitation of Catherine the Great. Later when they confronted military service, thousands came to the Western plains."

One was a little girl bearing a sack of seed. Back on the Volga her father had sorted them from many seeds and sent her to the new land with no better dowry. From that sack of seed came the empire of wheat—hard Russian wheat that germinated in cold latitudes. Kansas had known wheat before, but it was wheat of another variety. Because that little girl did not forget that her bag of seed "would grow good wheat" the wheat empire exists today.

It would be interesting to the readers of The Mennonite to know just who that little girl whom her father sent across the seas alone with her dowry in the shape of a bag of wheat in her hands was. We do know that the settlers brought the seed with them but Mennonites are not accustomed to set children adrift in the world to shift for themselves and we also know that the custom of giving dowries to marriageable daughters is not in vogue among us as it is in some of the European countries.

HOME MISSION BOARD MEETING

The annual meeting was held this year immediately after the close of the Pacific District Conference in the Y. M. C. A. building in Portland, Oregon. Holding our meeting in connection with a District Conference with which one or more of the members of the Board are identified, is profitable in two ways: it saves the Board the expense of paying the travelling expenses of the member or members in their own district, and furnishes a splendid opportunity for fellowship and mutual helpfulness in Conference work.

The problems that presented themselves for solution were most difficult and of far reaching effect, and required much prayer and consultation, indeed it almost seemed as if Home Mission work were doomed.

The first subject that demanded our attention was the Portland Mission. In a meeting together with the Evangelization Committee of the Pacific District Conference, in conjunction with which the Portland Mission was carried on, the request from those connected with the Mission, was made, that the Mission be organized into a congregation.

This request was favorably considered, and on Monday evening, June 29, members of the Board and of the Evangelization Committee met in the Alberta Community church in which the Mission is conducted, and effected an organization. This step seemed especially advisable in order to care for the five applicants for baptism who presented themselves, and which were baptized by the undersigned the same evening. Several others had also brought their church letters and six were received by letter or reprofession. One Deacon and one Trustee were also elected. We covet the prayers of our people for this one of our youngest children.

The financial condition of our treasury gave the Board the most concern. Salaries, rents, insurance, etc., were coming due with no funds to meet them. Workers appealed to the Board and wrote that unless they would receive their salary they would lose their credit. In times of prosperity the Home Mission treasury was not supplied with the necessary funds, else the Board would be better off now. And in times of adversity the inclination is to look after self and the Lord's cause goes begging.

Everywhere possible the Board reduced expenses, and salaries which had been reduced already, received another cut wherever possible. Applications for loans for church building purposes were filled until the board receives the funds. Yet the Board needs $1800 a month to keep the work going.

With few exceptions the reports from the various fields indicated that the work was prospering. All feel the depression and they have to practice the strictest economy to make their offerings meet their running expenses. This is especially true in the city missions.

In several instances the effort was made to make different arrangements by which the Board's responsibility would be eliminated. In the case of the Immanuel Congregation of Los Angeles all financial responsibility was assumed by the congregation except the lady worker.

Others who are also in great need, saw the Board's calamity and held back their application. In Canada the needs are greater than the supply, in the States it is very little better.

One of our good members who has a heart for the cause has offered to help us out with $1000 Annuity Loan. May the Lord prompt others to do likewise, and prompt many to practice self-denial in order to keep the Lord's cause from suffering.

The Board is very grateful for all the past support in money and prayers, and graciously solicits their continuation.

W. S. Gottshall, Sec. of the Board.

NOTES AND COMMENTS

The committee for the establishment of a National Christian daily newspaper is functioning in New York City under the leadership of Stanley High, formerly an editor of the Christian Herald. An effort is being made to sign up as many subscribers as possible between now and October 1st. No payment on subscriptions will be asked until the first copy of the paper has been received. The exact price has not as yet been determined as this item will depend somewhat on the number of advanced subscriptions obtained. The paper will be first of all a great newspaper. Back of it are a number of the nation's most successful publishers and most progressive editors. In staff, features, and news services the paper—from the front page on through the sports and financial sections to the last page—will rank journalistically with the best dailies now published. In association with these journalists is a group of nationally prominent business and professional leaders who have been long and notably related to every significant effort for political, economic, and social righteousness. Their backing is certain insurance that this paper, on such vital issues as crime, corruption and social integrity, on prohibition, on economic sanity and industrial justice, on international understanding and world peace, will be intelligent, alert, aggressive, and morally courageous. Its news columns will be kept clean of social filth and its advertising space open only to unquestionable products. In short, it will be a Christian paper, run by men of Christian ideals, for the people of our Christian homes. It will be published every morning except Sunday. The most modern and quick methods of delivery will be used in its distribution over the nation.

Archbishop Nathan Soderblom, primate of Sweden, liberal churchman, master scholar and warrior for world peace, died at Upsala, Sweden, July 12, at 65 years of age. His death followed closely upon a serious operation which brought an a heart attack. Dr. Soderblom was a foremost leader of his own church, the Lutheran, but he was also, as Dr. A. E. Garvie characterized him upon hearing of his death, "the outstanding example of a Pan-Christian"; and Dr. Garvie added: "If it were possible for Protestants to have a pope, Dr. Soderblom would qualify for that position." Besides being archbishop of Upsala, Dr. Soderblom was also pro-chancellor of the University of Upsala, Sweden's most ancient institution of learning. For his efforts in behalf of world peace, he was last year awarder the Nobel peace prize.—Christian Century.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb..............................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance.......................................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

Sixty years ago the doors of Spain were opened to Evangelical Christianity. The Revolution of September, 1868, deservedly known as "la Gloriosa," put an end to absolution, and brought, with other modern rights, religious liberty. Up to that date a Spaniard could not profess any other religion than the Roman Catholic. As late as 1860 a group of Spanish gentlemen were prosecuted and sentenced to seven years of enforced labor for meeting in private houses to read the Bible and pray. And only through insistent foreign influences, the sentence was changed to banishment.

Today many Protestant denominations are represented in Spain. Scotch and Irish Presbyterians started work in Andalucia. British and Irish Episcopalians help the Spanish Reformed Church in Madrid, Seville, and other towns. German Lutherans and Reformed support Pastor Frederic Fliedner, who founded the Colegio de El Porvenir, and established work in other places. Plymouth Brethren have a flourishing work in Galicia, and other parts. British Methodists have churches and schools at Cataluna and the Balearic Islands. Lately the Methodist Episcopal and the Baptist, South, of America, have come also to help. These denominations maintain generally fraternal relations. There are many Evangelical Spaniards who lament the multiplicity of names and would have a single Evangelical Church for all Spain. The American Congregationalists have been working in Spain since 1871 and now have six stations.

No complete statistics have ever been made. The total Evangelical Spaniards is reckoned by some as about 10,000, others go much further and say 20,000. But the progress made by the Evangelical work cannot be measured by statistics. Protestants are a very small minority. Still, the mere fact of their existence is an incalculable benefit for Spain, and their influence is immensely out of proportion with their numerical strength.—C. Aranjo Garcia, in The Congregationalist.

A group of leading Baptist laymen, from the different parts of the country, on the invitation of Mr. John D. Rockefeller, Jr., met in New York on the evening of January 17, 1930, to hear an address by Dr. John R. Mott, recently returned from a round-the-world journey through the principal mission fields.

Fired by Dr. Mott's convincing statement of present-day trends and challenged to a realization of the gravity of the situation, these laymen initiated a plan to make an intensive study of Foreign Missions, quite independently of their Board and financed entirely by themselves. A committee of five was appointed to represent them in having this study made.

No sooner had this committee begun to think about the problem than it became evident that the study, if it were to accomplish its largest purpose, must also take into account the missionary activities of other Boards. This led to an invitation to laymen of other denominations to join in the study, with the result that six denominations have joined with the Baptists in the study which is now known as the Laymen's Foreign Missions Inquiry.

The seven denominations now included are the Presbyterian Church in the U. S. A.; the Reformed Church in America (Dutch Reformed); the United Presbyterian; the Methodist Episcopal; the Congregational; the Protestant Episcopal, and the Northern Baptist.

Each of these seven denominations is represented by a group of five men and women with a denominational Chairman. The thirty-five men and women of this group are known as the Directors of the Inquiry. The Chairmen of the denominational groups form an Executive Committee of seven.

While the Inquiry is being undertaken independently of the Mission Boards, the idea has received the full and hearty cooperation of the Boards. Secretaries representing the Boards of all the denominations have been consulted as to the purpose and aims of the Inquiry and as to the general plans for carrying it out. It was decided to restrict the Inquiry, for the time being, to three fields—Japan, China, and India, including Burma.

RELIEF NOTES

By Levi Mumaw

At a meeting of the Executive Committee of the Mennonite Central Committee held at Lancaster, Pa., August 1, 1931, final arrangements were made to have Bro. Orie O. Miller visit the Russian Mennonite colony in Paraguay in the interest of the colonization of these people assumed by the Mennonite Central Committee. This action had been under consideration for some time and had been requested first by the Corporacion Paraguaya, Philadelphia, Pa., with whom this work has been carried on, and later at the suggestion of Bro. T. K. Hershey in his report of his visit to the Colony early this year. In connection with the trip to Paraguay, it was decided that he also visit the Russian Mennonite colony being established in Brazil, as this can be done with no great inconvenience, and the information obtained by such a visit will be of great help to the work of the Committee. The time required to make this trip will be about three months. He is planning to leave from New York harbor August 8. We are sure the good wishes of our people will go with Bro. Miller in his extended effort to help those who are struggling against many difficulties in their effort to establish their new homes in a strange land.

According to recent reports the last group of colonists to leave Germany for Paraguay consisted of 70 persons. They were scheduled to reach Buenos Aires August 1 and thence to Puerto Casado. We are glad to report that additional funds have reached us since our last report, but not sufficient to take care of the needs of this additional group. We are trusting for further support of these people. One cannot fully realize what this privilege to these people really means after their long delay in leaving Germany.

Another request has come from Germany to allow possibly 20 families more to migrate to Paraguay within the next few months. This naturally brings us face to face with further decisions for these people. The Central Committee can act only as funds are available or can reasonably be expected. The need of this additional group cannot be questioned. Can we find enough people interested in their cause to provide the necessary funds? Our estimate for the needs of the first groups sent to Paraguay had been $500.00 per family of five persons. It is hoped that through the reports that will be obtained through Bro. Miller's visit to the Colony that this amount can be reduced. Can we depend on your further support for these needy ones?

An interesting report of the Sunday school organization effected in the Paraguay colony has recently reached this office. There are 391 children in the colony between the ages of 4 and 15 years. It was recommended to have the Sunday schools meet every Sunday morning before the church services. It was voted to purchase some song books for use in the Sunday schools, these to be purchased with funds that had been made available through the Mennonite Central Committee of North America.

The religious activities of the Colony are directed by three distinct church organizations: the so-called Kirchliche Mennonite Church, The Evangelical Free Church, and the Mennonite Brethren Church. The three churches have chosen a "committee on cooperation" consisting of one brother from each church to consider matters in which all three churches are interested, such as Bible Conferences, etc. Under date of April 28, 1931, it was reported that 28 applicants for membership had been received by baptism and letter and that thirty more were waiting to be received by baptism on Whitsuntide. The following "letter of thanks" had been drawn up at one of the general Bible conferences and has been forwarded to this office for publication:

Letter of Thanks

to our benefactors of the Mennonite Central Committee in the U. S. A.

To-day, May 10, 1931, we as a Mennonite colony had our harvest thanksgiving service in the village of Gnadenheim, Paraguay. In connection with this service we had the dedication of the school house.

On this day we feel ourselves especially indebted to return to our heavenly Father the thanksgiving of our hearts for the help He has granted us in the year that is passed, and for that which we, notwithstanding various difficulties, were permitted to harvest from our fields.

But we also thank you, dear brethren, and in a special way the dear brother, Prof. Bender, for all that you have done for us. We do not find words sufficient to express to you our gratefulness. Gladly we would at some time do this orally, but since this is impossible, we must commit it to paper.

If possibly at any time some one of us has hurt your feelings, we ask your forgiveness, dear brethren. The general feeling in our colony is one of appreciation for what you have done. Today our hearts are filled with gratefulness toward you, realizing that you have done above expectation and expression.

We shall never forget our experiences of the past ecclesiastical year. Much that we have experienced in a material and spiritual respect is of such a nature that it is ever to be remembered. But we must confess: The Lord has held His hand over us even in times of storm and stress. We would commit the future to Him and lift up our eyes to the hills from whence cometh our help.

May the Lord bless and richly reward you from His fulness for all that you have done for us. This is the desire of our hearts today.

Greeting with Matt. 25:34-36.

The representatives of the churches of the colony Fernheim:

Gerhard Isaak, H. Pauls, Isaak Braun, Johann Bergmann, Nicolai Wiebe, Nicolai Siemens, Gerhard Balzer, Peter Loewen, J. Penner, H. Unruh, P. Fast, Johann Funk.

August 3, 1931.

CORRESPONDENCE

Upland, Calif., R. R. 1, July 28, 1931.—Dear Editor and Readers—This is summer even in Upland, Calif., and partly at least, an eastern summer at that. At the writer's home the thermometer has registered only 102 F. But others report temperatures of 110 and even 116 and in the press rooms of a local printing establishment it had risen to 125. What reminds us of the Eastern summers particularly is the humidity. Thunder clouds are gathering around the mountains to the north and east and on the desert beyond. Were we in the East we would expect a downpour of rain any time, but as it is no rain reaches us. This extreme heat lasted only a few days, however, and at this writing the temperature has moderated considerably, besides the nights have almost invariably been cool so that one was glad to reach for some covering.

Vacation time is upon us and makes itself felt also in church attendance. A number of our families spend a week or month at the beach or in the hills, or have perhaps gone on a more extensive trip. While physically absent, we trust that in spirit they worship with us wherever they are.

Looking back over the past months of our church life, there are many items deserving special mention for we have received many special blessings. Not only has the Lord blessed us in our regular weekly meetings, but a number of extra meetings and series of meetings have taken place.

April 10-12 the California Mennonite Sunday school and Christian Endeavor convention took place at our church and brought with it much inspiration. Then followed the series of meetings conducted by the former pastor of our church, Rev. M. M. Horsch. He arrived on the 24th of April. On the evening of that day the Ladies' Missionary Society had arranged for a reception and program at which nearly the entire membership was present. The nine messages which Brother Horsch brought us as well as the calls at many of the homes of the members were greatly appreciated and have left a lasting blessing behind. On May 3rd four new members were received into the church, two young girls by the rite of baptism and Mr. and Mrs Peter M. Janzen by the right hand of fellowship. A very fitting discourse by Rev. Horsch followed, based on the text, "And they shall be mine saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him." Mal. 3:17. The closing message that evening had for its theme "The Sword of the Lord and of Gideon."

On Mother's Day, May tenth, a number of parents brought forward their babies and small children during the morning worship to offer them to the Lord. Eleven children were consecrated. The solemn vow of the parents to bring up their children in the nurture and admonition of the Lord and the pastor's prayer over each one made this rite very impressive and will without doubt leave behind it lasting results.

A number of friends have visited Upland again during this spring and summer. Among them were Rev. J. B. Epp with their daughter Dorothea and his sister Mrs. Peter Penner. The latter lived at Upland for some time with her family and they were members of our church.

Rev. Epp who with his family spent the winter in Los Angeles, delivered the morning message on June 28th. On July 19th Mr. Willis Rich of Bently, Kansas spoke in the evening on the theme, "World Peace and Brotherhood," presenting the subject from a Christian view point. Rev. Henry Riesen and family of Bethel College were also with us for a short time and others whom we can not well all name. We are always glad for such visits, all the more, because of the fact that there is less opportunity here to mingle with members of other churches of our denomination, since the Mennonite churches on the Pacific coast are few and far apart.

A number of our young people attended the Mennonite retreat held in the midst of a beautiful mountain scenery under the tall trees at Lake Sequoia. They report having had a very interesting and inspiring time. Among those that helped and taught at the retreat were Rev. and Mrs. P. W. Penner, Mr. C. F. Mueller and Miss Emma Ruth of Reedley and Mr. and Mrs. L. J. Horsch of our own church.

The latter part of June our pastor and his family motored to Portland, Oregon, to represent our church at the Pacific District Conference, being absent from the church for one Sunday. From their report we gather that it must have been a time of spiritual refreshing and true Christian fellowship as well as a time in which much definite planning and practical work was accomplished for the work of God's kingdom under the Spirit's help and guidance. Brother Neuenschwander was also able to spend a few days at the International Christian Endeavor convention at San Francisco.

The Daily Vacation Bible School of our town in which five churches participated was held at our church. The school lasted four weeks and closed with a very good program. It was very gratifying to hear of the large number of Bible verses memorized and Bible stories learned. Many of the latter were acted out in dramatic form during the closing program. A number of the children came from homes where they have no Christian influence whatever and where the Bible is an almost unknown book and they listen with rapt attention to the wonderful stories (Bible stories) the teacher tells and when the closing hour arrives, they beg to hear more. The seed is being sown, how much of it will bear fruit for eternity?

Our Mission societies are busy in trying to stir up the mission interest in the church as well as doing practical work for missions in our own and other lands and in sending clothing and the like to Canada. Some time this spring the Samaya Mission Band gave an interesting program. This society consists of the girls of the church. The Women's Missionary Society usually gives a program at the church in fall. In spring or summer a picnic at which also a program is rendered is held at some city park. This year it was held at Fourth Street Park, Ontario. Among the speakers on this occasion were Rev. and Mrs. Albert Claassen of Los Angeles and Rev. and Mrs. Neuenschwander.

Many joys and blessings we have received of our heavenly Father. May we be truly grateful for them all. But our life cannot all be happiness. Some of us are led in paths that are not so pleasant to us. We think in first place of those who are spending their days and weeks in the sickrooms and of those who have been called upon to follow the casket in which a loved one is borne to the cemetery. Mrs. Barbara Kuehne, nee Schmidt after a long illness was called home the 20th of this month. She had made her home for some time with her daughter, Mrs. August Ledig. What a comfort in times of trial and sorrow to be able to say, "The Lord is my Shepherd, ... He leadeth me . . . Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me."

With brotherly greetings,

Alfred Wiebe, Cor.

PROGRAM OF THE WOMEN'S MISSIONARY SOCIETIES OF THE MIDDLE DISTRICT CONFERENCE

Devotionals—Mrs. Paul E. Whitmer, chairman.
Announcements.
Music.
Address—The School at Basna, India—Mrs. Mary Burkhart
Address—"Why I Am Going to Africa"—Mrs. Vernon Sprunger
Music
Address—"Transformed Lives in China"—Mrs. S. F. Pannabecker
Offering
Closing Prayer.

Mrs. J. E. Amstutz, Chairman,
Mrs. W. S. Shelly,
Mrs. C. T. Habegger.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

August 30

What Does the Bible Say About Missions?

Matt. 28:18-20

All growing religions are missionary religions. The Bible is a missionary book. The Old Testament has many portions which are of a missionary nature, but is primarily a preparation for Jesus and the New Testament gospel story. Here in the New Testament we find a missionary message almost from beginning to end. The Gospels give the biography of the great Missionary who left the Father in Heaven to give His life the supreme sacrifice. The Acts contains the history of early missions, the Epistles are missionary letters and Revelations gives the rewards of the missionary's labors.

The Missionary Appeal: Quite often the strongest appeal is the presentation of a need. "The field is white unto harvest." Again and again Jesus ministered because His heart of love saw some soul in need, He had compassion on them, He looked upon them and saw untold possibilities, in Mary Magdalene He saw an ardent potential follower, He looked upon the woman taken in adultery, He saw there a repentant soul and saw deep down what she might become if she would be befriended.

Luke makes his appeal by just relating the facts telling what Jesus has done for us, the facts ought to take hold of us and cause us to become witnesses. Mark and Matthew give the direct command "Go ye and disciple all nations." John says, "As the Father sent me, so send I you." And to each one of us comes the Macedonian call, we may answer the call and make the most of our talents or we may put it aside and be forever a second-rate man.

"All power is given unto you:" "Ho, every one that thirsteth, come ye buy and eat . . . buy without money and without price." Isa. 55:1.

"Go ye into all the world and preach the Gospel to every creature." Mk. 16:15.

"Lo, I am with you always even unto the end of the world." Mt. 28:20.

Here we have three wonderful verses beginning with "Ho," "Go" and "Lo." That is the proper order, we must first evangelize, tell men the story of how Christ died for all sinful men, in order that they may come to live the more abundant life, then follows baptizing, we must urge men to take the step which will definitely place them on the side of Christ. But when that is done, that is not the place to stop. When a man has accepted Christ He has still a long way to go, the third and last step namely to teach and bring them unto that perfection which in its perfect form is found in Jesus Christ.

As we consider the power which is ours when we throw ourselves on the side of Christ, there is absolutely no limit. All authority in heaven and earth is given, the very "gates of hell shall not prevail against" the church and those who are owned by His sway. When we think of our potentialty, it is not a sacrifice to be a Christian, what does Satan have to offer which begins to compare, it becomes relatively insignificant.

Tithing and Missions: Every denomination finds it exceedingly difficult to continue supporting missions on the standard which was set years ago. But even in days of depression if all Christians would tithe there would be a big sufficiency flowing into the treasuries of the church to take care of all her needs. We lack faith. God can do more with our nine-tenths than we ourselves can do with out ten-tenths. Try God and see for yourself.

One Sunday when a missionary offering was being received in a certain church, the offering plate was reached to a wealthy member, but instead of contributing he said, "I never give to missions." In response to which the elder whispered "Then take some off the plate, for the money is for the heathen."

"The whole wide world for Jesus,
This shall our watchword be;
Upon the highest mountain,
Down by the widest sea;
The whole wide world for Jesus,
To Him shall all men bow,
In city or in prairie
The world for Jesus now."

WHICH?—CANNON-FODDER OR KINGDOM BUILDERS

Mennonites have often been accused of opposing war in war-times but doing nothing about it in peace time. There is considerable of truth in the accusation and this guilt does not cause us to be happy about it. And then too since the Great Disarmament Conference is looming before us, some of us think we should do something before February, 1932.

Because of these facts the editor of the Young People's Department is planning to write a series of articles, which are to appear under the heading of this article. Let us consider in this issue "The Problem" as it looms before us at present.

The Obsession of Preparedness: This is the first of these grave and pressing problems. We are spending so much of our material resources and spiritual energy that many things which need to be done for building up the social fabric must remain undone.

Since the Disarmament Conference four years ago, the four great powers have increased their war expenditure by $500,000,000 or 27 per cent a year. The world is now spending $5,000,000,000 a year for war preparedness. Great Britain is spending over $1,000 per minute on preparedness, while the U. S. is spending even more, the United States is spending about $800,000,000 a year more than any other country in the world. We spend 72 per cent of our entire budget on wars past and future.

Such heavy war taxes leave little enthusiasm to grapple with social, educational and industrial problems.

The next world war will destroy civilization: This is the second great factor making the war problem so serious. Lord Bryce said shortly before his death: "Civilization must destroy war or war will destroy civilization." The next war will no doubt emphasize three methods:—Projectiles, gas and germ warfare. Gen. Swinton says: "We have since the war discovered germs which dropped upon cities and armies will slaughter a nation in a day." And Edison says London could be wiped out in three hours by means of Lewisite and other gases. America has herself propelled torpedo planes which will travel for 200 miles with great precision.

In the face of these facts there is but little profit to train our children in order to realize high social ideals, there is but little value to sacrifice so that our children may have a thorough education if we are told by scientists and militarists that in the next war the whole fabric of the civilized world will be blown into fragments.

Unless we can somehow or another find a substitute or alternative to war there will be no world to preserve and no world problems to be solved. So the abolition of war will immediately loom up as the primary problem of first importance. There is no use dealing with others until this one has being settled.

The Christian Dilemma: This is the third and last factor which we will consider in this article. The Christian is discovering that Jesus Christ has a relation to the fact of war just as He has to all other facts of life. After studying the teachings and spirit of Jesus as we believe He should be interpreted many earnest disciples are concluding that no Christian can have a share in war. The problem resolves itself into the question, "Ought I to identify myself with the state at war or am I bound to express Christ's will and manifest His Spirit as the one and only means of furthering His redemptive purpose in the world?" Shall we as Christians and as His church to accept the demands of a sub-Christian world or be true to the way of Christ at any material cost and any personal distress? We believe this moral dilemma is the most important aspect of this problem. Very true Jesus commanded "Render to Caesar the things which are Caesar's" but He also spoke, "And to God the things which are God's."

DARE TO FOLLOW CHRIST

By Blanche Aeschliman, Almota, Washington

This is indeed a challenge to youth of today when we realize the state of religion in this country and all over the world. Most of this low state of spiritual life of Christians is due, perhaps, to the fact that they do not realize that the aim and object of conversion is to bring the soul, even here on earth, to a daily fellowship with God. That is one lesson all young Christians should learn—the absolute necessity of fellowship with Jesus each day.

Many Christians backslide because this truth is not clearly taught. They are unable to stand against the temptations of the world or of their old nature. They strive to do their best to fight against sin and to serve God but they have no strength.

But how can Christians be taught this lesson of following Christ and live it? First we must be convinced of the great need of daily fellowship with God. We must also understand that it is not enough at conversion to accept forgiveness of sins or even to surrender ourselves to God. That is only a beginning. We must understand that we have no power of our own to maintain our spiritual life. We need each day to receive new grace from heaven through intercourse with God.

This cannot be obtained by a hasty prayer or a superficial reading of a few verses from the Bible. We must take time to come into God's presence, for man needs to be alone with God. Without this God cannot have the opportunity to shine into our hearts and to take possession and fill us with the fullness of His power. Christ on earth needed to be alone with God. He could not live the life of a son here in the flesh without at times separating Himself entirely from His surroundings and being alone with God. How much more must this be true of us!

When Christ gave us the command to enter our inner chamber and to pray to our Father in secret, He also gave us the promise that the Heavenly Father would hear such prayers and mightily answer them in our life before men.

Alone with God—that is the secret of true prayer and real living face-to-face fellowship with God. There is no true deep conversion, no clothing with the Holy Spirit and with power; no abiding peace or joy without being daily alone with God. Although this is of deepest importance we also must learn that we must live wholly for God. As we find that it is not easy to persevere in being alone with God we begin to realize that it is because we are not all for Christ. Nature teaches us that if anyone desires to do a great work he must give himself wholly to it. We see this plainly when we look at the love of a mother for her child. She gives herself wholly to the little one whom she loves. And shall we not think it reasonable that the great God of Love should have us wholly for Himself? As wholly as God gives himself for us, so wholly He desires that we give ourselves to Him.

In worldly matters we know how important it is that work should be done with the whole heart. In the spiritual life this still holds good. God has given the commandment: "Thou shalt love the Lord thy God with all thine heart and with all thy might." And in Jer. 29:13 we read, "Ye shall seek me and find me when ye shall search for me with all your heart.

It is amazing that earnest Christians, who attend to their daily work with all their hearts are so content to take things easy in the service of God.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." I John 2:15. John teaches us clearly what he means by the world when he said, "All that is in the world, the lust of the flesh, the lust of the eye and the pride of life is not of the Father but is of the world."

The world still comes to us offering desirable food and much to please the fleshly appetites, but we must cleave fast to the Lord Jesus. There must be daily fellowship with Christ for His love alone can expel the love of the world.

Christ still calls to us as He did to the disciples of old, to leave all and follow Him. He also said that—"Apart from me ye can do nothing." He knows our utter weakness but He has promised that "He that abideth in me beareth much fruit."

Let all that we learn of the more abundant life and abounding grace constrain us to live to win souls for Christ.

JESUS AS A FRIEND

To all the other unique characteristics of Jesus, we must now add His capacity for friendship. He drew men unto Him with irresistible force, but if the hands had the softness of silk, they had the strength of steel. Once men had passed fully under His influence they were willing to die for Him. In all ages men have praised the friendship that existed between Socrates and the boy Plato, between Aristotle and his pupil Alexander. More interesting still, the hold Michelangelo had upon his artist students; but the whole history of friendship holds nothing so moving as the story of Jesus and His disciples. . . .

Friendships vary in degree; sometimes one gives much and the other little, and the friendship is unequal. Sometimes friendship is an exchange, and the two friends give and receive in equal justice. Now and then a friend appears who declines all, but gives everything. . . . After that pattern of friendship Jesus bore himself through the most glorious friendship our earth has ever known.—Newell Dwight Hillis.

WHAT ART THOU ABOUT TO DO?

The task that fell into the hands of the chief captain when Paul was placed in his charge was not an easy one. Puzzled, the centurion asks him, "What art thou about to do?" (Acts 22:26).

Many young men and young women, when they are about ready to take up work, hear this same question again and again. Many young people are very eager to make a real contribution to the upbuilding of God's Kingdom. As a pastor and a member of the Home Mission Board, I occasionally receive letters of this nature.

It does not satisfy the minds and the hearts of consecrated young Christians simply to find a job by which they can "earn a living". Many young men and women, who never enter these callings, have nevertheless grappled with the question of entering full time Christian service. And why have they not? The reasons have undoubtedly been various, but I wish to make a few suggestions to such who cannot see their way clear for financial reasons.

These hard times leave many splendid, talented Christian workers unsupported. And many of us who are getting our support from the churches and others from the Mission Boards, are keenly conscious of the fact that we are somewhat of a burden to those unto whom we are ministering. One of the leading Quakers of Philadelphia told me several years ago, that he had finished two years of preparation for a doctor, when the war broke out and he entered full-time relief service and has never found time to complete his studies. His calling was to preach the Gospel, but he wanted to practice medicine to pay expenses, just as a certain train conductor said that his business was to win souls for Jesus Christ, and he punched tickets to pay expenses.

Why not try to get some employment in a community in which there is great need for Christian service. If a school teacher, and you are anxious to do some Christian service on the side where it is really needed, try to get a school in some out-of-the-way and neglected community, where competition is less keen and salaries possibly lower. The Mission Boards of the large denominations frequently have contact with such communities.

If you are engaged in some other profession, you might do the same thing. Recently a young woman wrote to me that she would like to work among the foreigners of our land. Since our treasury does not permit at all the taking on of new workers, I suggested that she get some employment in a community where there are foreigners. There she may be able to do like Paul, weave tents and at the same preach the Gospel.

Some months ago a brother wrote that he would like to do home mission work. We referred him to a new settlement where a minister was greatly needed, but he would have to find some kind of a job to earn a livelihood. With no propects for remuneration, but a good deal of faith in God, he went to that field and has done some very commendable work for his Master. Some financial assistance has come to him after he had been on the field for some time.

Some of our most aggressive C. E. leaders in the county are working girls, who are tied to their jobs all day, but in the evening and on Sunday they are enthusiastically about the Master's business.

"What art thou about to do?" To overcome this obstacle of finding support may turn out to be a real opportunity for independent service in the Lord's vineyard.

J. M. Regier.

THE S. S. LESSON

August 30.

The Mission to Cyprus. Acts 12:35-13:12.

Golden Text,—I am not ashamed of the gospel: it is the power of God unto salvation unto very one that believeth. Rom. 1:16.

From the time of Saul's conversion until he was called of the Holy Ghost and the church at Antioch, besides his visit to Jerusalem and his retirement to Tarsus, there is little, but Saul's statement of his retirement into Arabia for a period, to throw light on what he was doing. No doubt he spent the time in contemplation and readjusting his life and thinking to the new understanding of the Scriptures that came to him with the call from God on the road to Damascus. Saul was learned in the Scriptures according to the best Jewish traditions, as he sat at the feet of Gamaliel, but now a new light had come and he must, through God's leading, prepare to make that light shine.

Few men have had such a recommendation from God's word as Barnabas. "He was a good man and full of the Holy Ghost and of faith." He had been one of those who sold their possessions and laid the price at the feet of the Apostles. Having had property he must have been comparatively wealthy at the time. It was he who vouched for Saul when the church at Jerusalem regarded him with suspicion. Leadership and tact as well as energy were characteristic abilities he possessed as well as faith and goodness.

The church at Antioch, established by refugees from Jerusalem after the martyrdom of Stephen, became the leader in evangelistic efforts. The leaders mentioned in the lesson as teachers and prophets were given to ministering and fasting. It was this that made them ready to follow the directions of the Holy Ghost: In other words, they had given themselves seriously and earnestly to the exercise of the faith that was in them and the Spirit opened up to them a larger vision and a larger field. When Christians are thoroughly given to God's service they will not remain inactive and they will be looking for opportunities for the expression of their faith. The movement in the church at Antioch was the beginning of foreign missions. The members of the church were called Christians, and that means being Christlike. A Christlike life will always express itself in efforts to bring the knowledge of Christ to those who do not know Him.

Barnabas and Saul being selected by the Spirit were gladly surrendered to the mission to which they were called, though, no doubt, it must have meant the taking away of the most active of those who ministered in the church. We get by giving and so the church at Antioch got more in blessings than they might have had with these two outstanding leaders with them.

There seems to have been a definite understanding on the part of the church and Barnabas and Saul that their first efforts should be directed toward Cyprus, the home country of Barnabas. The field was one with which Barnabas was familiar and therefore in the best position to do effective work. Missions are never a matter of blind chance. The Spirit calls and then directs so that the Gospel may have its full power.

It was here that the Apostles came in contact with false religion. The sorcerer had gained much influence through his pretentions. Dark things cannot endure the light and, when the darkness of Barjesus was confronted with the light of Christ, failure and punishment was the result. In the light of the Gospel all evil teachings must disappear. Truth will always overthrow falsehood. Barjesus was working on the superstitions of others for his own selfish ends, Barnabas and Saul were witnessing for Christ for the benefit of all who would hear, the punishment of the sorcerer fitted his offence. He brought darkness and it was his fate to be in darkness for a time because of it.

Saul's meeting with the deputy, Sergius Paulus had a decided influence upon him. The deputy sent for the Apostles and heard the Word. It next followed that Saul from henceforth is called by his Roman name Paul. Perhaps this change was a compliment to Saul to his new found friend with whom he shared his love for the Scriptures.

We note several striking things concerning the Spirit in this lesson. 1. The Holy Spirit calls and sets apart. 2. The Holy Spirit sends and directs his messengers. 3. The secret of the power of the servant of God is his obedience to the Spirit.

PROGRAM OF THE 43RD SESSION OF THE MIDDLE DISTRICT CONFERENCE

To Be Held in Noble, Ia., August 26-30, 1931.

Conference Theme: "LOOKING UNTO JESUS"

Conference will be opened by the Conference Sermon on Wednesday evening, to be delivered by the Conference President, Rev. W. W. Miller.

Thursday Forenoon

Sunday School Session—Rev. J. E. Amstutz, chairman.

9:00—Worship Service—Conducted by Rev. Adolph Friesen.

9:20—"The Church School in Our Denomination", by Dr. Ed. G. Kauffman. (To be followed by discussion if anyone desires)

10:20—Music

10:25—"The Task and Challenge of Religious Education", by Mr. Walter Hutton, General Secretary of Religious Education Council of Iowa.

11:30—Closing service.

The Thursday afternoon and evening services will be in charge of the Young People's Conference.

Friday Forenoon

9:00—Worship service—Conducted by Rev. J. D. Warkentine

9:10—Bible Message, "Through Christ to God", by Dr. Ed. G. Kauffman

9:55—Music

10:00—Business
1. Receiving delegates' certificates.
2. Minutes of preceding session by the Sec'y
3. Order of the day.
4. Appointment of Committees by the President.

11:00—"Looking Unto Jesus for Our Faith", by Rev. C. H. Suckau

11:30—Closing Service.

Friday Afternoon

1:30—Worship Service—Conducted by Rev. N. O. Blosser

1:40—Bible Message—"Through Christ to God", by Dr. Ed. G. Kauffman

2:25—Music

2:30—Business
1. Granting of Complimentary votes.
2. Report of Educational Committee.
3. Report of Evangelization Committee.
4. Report of Trustees.

3:30—"Looking Unto Jesus in Our Economic Depression", by Rev. Lester Hostetler

4:00—Closing Service.

The Friday evening session will be conducted by the Women's Missionary Society.

Saturday Forenoon

9:00—Worship Service, conducted by Rev. Elmer Basinger

9:10—Bible Message—"Through Christ to God", by Dr. Ed. G. Kauffman

9:55—Music

10:00—Business
1. Report of Bluffton College.
2. Report of Witmarsum Seminary.
3. Election of Officers and Committee Members.

11:00—"Looking Unto Jesus for Peace", by Dean N. E. Byers

11:30—Closing service.

Saturday Afternoon

1:30—Worship service, conducted by Rev. Delbert E. Welty

1:40—Bible Message—"Through Christ to God", by Dr. Ed. G. Kauffman

2:25—Music

2:30—Business
1. Recommendations.
2. Choosing place for next Conference.
3. Unfinished business.

3:15—"Looking Unto Jesus for Our Salvation", by Rev. P. A. Kliewer,

The Saturday evening session will bring an Address by Dr. Harry E. Terrell, the Associate Secretary of Middle West District of National Council for Prevention of War.

The Sunday sessions will consist of Communion service and Missionary Addresses.

DEATHS

Kaufman—Anna Graber Kaufman was born near Freeman, South Dakota, on October 7, 1891, the daughter of Christ and Freni Graber. She graduated from the academic department of Freeman College where she fitted herself for a teacher and taught country schools for five years with success.

On May 24, 1917, Rev. C. Hege united her in holy wedlock with Jonas Kaufman of Pretty Prairie, Kan., with whom she shared joy and sorrow for a little over fourteen years until her life ended so abruptly on July 27, 1931.

To this union four children were born, two of whom preceded her in death.

Her husband was drafted for military service during the late war, and upon two other occasions she stood at his side in the hospital; little did she realize that she was to go first.

For about seven years they farmed in Kans. In the Fall of 1925 she removed to South Dakota with her family where they farmed about four and one half miles southeast of Freeman, and where on the 18th day of July she met with a fatal accident that brought about her untimely death. On July 18th, last, she stepped ino a nail which was not considered serious at first, but when the wound refused to yield to home treatment, they called on their family physician. Three days later it developed that the deadly tetanus germ had brought about what is commonly known as lockjaw. On Monday, July 27th, at 5:45 p. m., in the presence of her family and relatives she peacefully passed away.

On July 12, 1908, she was baptized by Rev. H. A. Bachmann and became a member of the Salem church where she was a faithful member at the time of her death. She taught numerous Sunday school classes and was always active in the church.

She leaves to mourn her untimely end: her husband, Jonas Kaufman, and two boys: Homer, aged 11, and Clayton, aged 7; her widowed mother, one sister, four brothers, numerous sisters-in-law and brothers-in-law and a host of friends. She attained the age of 39 years, 9 months and 20 days.

Kuehny—Mrs. Barbara (Schmidt). She sleepeth may truly be applied to Mrs. Barbara Kuehny, for on the evening of Juy 20th, while asleep, she fell asleep in the Lord, to awaken in glory.

Mrs. Kuehny had been ailing and her strength has been slowly decreasing since early in April. It was a case of general debility that finally resulted in death. At no time was any pronounced pain evident. May she rest in peace.

Mrs. Kuehny was born in Bavaria, Germany, August 20, 1848, and died July 20, 1931, thus bringing her age to 82 years and 11 months. When only four years of age she came to America with her parents. On October 5th she was baptized and received into the Mennonite Church by Christian Schowalter.

She was joined in marriage to Jacob Kuehny, August 15, 1869, to which union eleven children were born, nine of whom have preceded their mother in death. Jacob Kuehny, her husband, answered the call from the Lord November 3, 1925.

Two daughters, Mrs. Hulda Ledig, Alta Loma, and Mrs. Sarah Brown, Glendale, survived their mother, and now mourn their loss. Four grandchildren also survive. Of her immediate family only one brother, Peter J. Schmidt, still lives.

From Iowa they moved to Kansas, where they lived about 28 years, and in 1907 they moved to California where they have made their home since.

March 29th, Mrs. Kuehny with her husband joined the First Mennonite Church, where she has been a faithful member ever since.

Funeral was held in the Upland Mennonite church, her pastor, Rev. A. J. Neuenschwander, officiating. He used I Cor. 15:47, 48 as text. Interment at Bellevue Cemetery.

FOREIGN MISSION RECEIPTS FOR JULY, 1931

Mission Friend, $3,000; New Hopedale Ch., Ringwood, Okla., $9.27; S. S. First Ch., Mt. Lake, Minn., $24.46; C. E. Soc. Bergthal Ch., Corn, Okla., $25; C. E. Soc. Zion Ch., Dallas, Ore., $15; G. J. Voth, Inola, Okla., $30; G. J. Voth children, Inola, Okla., $30; Friedenstal Ch., Tampa, Kans., $29.35; S. S. Bethel Ch., Fortuna, Mo., $11.53; S. S. Class Bergthal Ch., Pawnee Rock, Kans., $15; Bergthal Ch. Pawnee Rock, Kans., $23.49; Friend, Beatrice, Nebr., $50; Friend, Beatrice, Nebr., $20; Emmaus Ch., Whitewater, Kans., $669; S. S. Eden Ch., Moundridge, Kans., $190; Grace Ch., Pandora, Ohio, $40.99; Jac. H. Krehbiel, Moundridge, Kans., $30; Elisabeth Voran, Littlefield, Tex., $15; Bethel College Ch., Newton, Kans., $17.75; S. S. Hopefield Ch., Moundridge, Kans., $26.85; Menn. Ch., Lehigh, Kans., $8.52; Grace Hill Ch., Whitewater, Kans., $30.01; Schweizer Ch., Alsen, N. D., $24.49; Cornelius Jantzen, Plymouth, Nebr., $10; Emmanuel Ch., Pratum, Ore., $32.17; On-We-Go Class, Calvary Ch., Mechanics Grove, Pa., $25; Menn. Ch., Pulaski, Iowa, $12.80; Bethanien Ch., Kingman, Kans., $11.10; Menn. Ch., Medford, Okla., $7.24; S. S. New Hopedale Ch., Meno, Okla., $8.69; Bethel Ch., Mt. Lake, Minn., $125; S. S. Bethel Ch., Mt. Lake, Minn., $62.67; Bethel Ch., Dolton, S. D., $26.74; First Ch., Mt. Lake, Minn., $58.66; Menn. Ch., Deer Creek, Okla., $10.60; C. E. Soc. Bethel Ch., Mt. Lake, Minn., $30.50; J. H. Claassen Est., Whitewater, Kans., $33.50; Immanuel Ch., Los Angeles, Calif., $60; Zion Ch., Donnellson, Iowa, $100; S. S. Menn. Ch., Donnellson, Iowa, $21.79; West Zion Ch., Moundridge, Kans., $48; Salem Ch., Munich, N. D., $7.71; Christian Ch., Moundridge, Kans., $84.15; Conf. Coll., Langham, Sask., $210.99; Men's Chorus, First Ch., Berne, Ind., $104.40; S. S. Class 46, First Ch., Berne, Ind., $23.85; Angelina Soc., Halstead, Kans., $30; Menn. Ch., Buhler, Kans., $28.50; Bethesda Ch., Marion, S. D., $65; First Ch., Nappanee, Ind., $125; Hebron Ch., Buhler, Kans., $18.41; Bethel Ch., Hydro, Okla., $7.50; Zion Ch., Elbing, Kans., $57.60; S. S. Bethel Ch., Volt, Mont., $10.33; First Ch., Berne, Ind., $420.67; Grace Ch., Pandora, O., $42.51; S. B. Latshaw Leg., Bally, Pa., $500; J. H. Quiring, Delft, Minn., $1.50; Eigenheim Ch., Laird, Sask., $64; Alexanderwohl Ch., Goessel, Kans., $59.85; Menn. Ch., Arlington, Kan., $30; First Ch., Philadelphia, Pa., $41.70; S. S. First Ch., Philadelphia, Pa., $11.50; New Hopedale Ch., Ringwood, Okla., $9.90; Miss. Coll., Winkler, Man., $33.28; Tabor Ch., Goessel, Kans., $31.74; Hoffnungsau Ch., Inman, Kans., $18.38; S. S. Eden Ch., Inola, Okla., $45; Menn. Ch., Beatrice, Nebr., $130; C. E. Soc., Garden Twp. Ch., Moundridge, Kans., $32.51; Jacob S. Voth Legacy, $100; Friend, Newton, Kans., $50; Agatha Claassen, Newton, Kans., $5; S. S. Bergthal Ch., Corn, Okla., $6.17; Bethesda Ch., Marion, S. D., $16.50; First Ch., Upland, Calif., $78.12; Menn. Ch., Hutchinson, Kans., $37.93; J. S. Harder, Whitewater, Kans., $10; Rent—Canton, Okla., Prop., $14.11; Eden Ch., Inola, Okla., $17.25; Catherine Roth, Quakertown, Pa., $100; Menn. Ch., Pulaski, Iowa, $12.44; Salem Ch., Dalton, Ohio, $48.12; L. H. Linscheid, Butterfield, Minn., $3.50; First Ch., Newton, Kans., $299.89; Swedish Lutheran Ch., Odin, Minn., $5.71; S. S. Bethel Ch., Inman, Kans., $26.25; Bethesda Ch., Henderson, Nebr., $82.71; S. S. Johannestal Ch., Hillsboro, Kans., $24.12; Bethel S. S., Lustre, Mont., $9.82; Int.—Conf. Trust Funds, $357.25; Ex. Com. Miss. Soc. (Mrs. J. G. Regier, Treas.), $299.

Total		$8,870.04
Balance in Bank July 1, 1931		131.58
Gifts for General Fund	$8,023.43	
Gifts for Orphans, etc.	437.51	
Gifts for India Station	3.50	
Gifts for Sundries	26.74	
Interest and rent	378.86	
	$8,870.04	
Balance and Total Receipts		$ 9,001.62
Money borrowed during month		3,500.00
		$12,501.62
Paid on orders during month	$9,117.63	
Paid on debt during month	3,000.00	
		$12,117.63
Balance in bank August 1, 1931		$ 383.99

(On August 1, 1931 the Board has a debt of $5,500, with unpaid orders in the amount of approximately $10,000.) Respectfully submitted, **J. G. Regier**, Treas.

JOTTINGS

The campus of the Bluffton College was selected for the reunion of the Schumacher family this year. This family is of Swiss origin and is quite numerous in the vicinity of Bluffton.

An interesting special meeting of the C. E. society of the First Church, Philadelphia, was recently held when a debate was conducted on the subject "Resolved that the Professional Business Life Affords Equal Opportunities for Service to the Ministry." A number of visitors from other societies were present.

The First Mennonite church of Newton, Kansas, is planning to move its present building back and erect a new building of brick facing the street. The old portion is to be retained for use with the new. Half of the sum needed has already been subscribed, but work will not begin on the addition until some future date.

The Fretz family of Pennsylvania held its Annual Reunion in the Deep Run Church, Bedminster, this year. A large number of the clan were present to participate in the exercises. There stands in the cemetery near the church a monument erected in honor of the pioneers of the family by their descendants.

There are good prospects that the enrollment of Bluffton College will exceed that of last year. The Freshman class is particularly expected to be large. Registration blanks have already been filled out by a number of students from South Dakota, Texas, Iowa, Minnesota, Illinois, Indiana, New York, Pennsylvania and Ohio.

Michael Hofer, of Freeman, S. D., who celebrated his 102nd birthday on August 4 has a clock 75 years old which he brought from Russia with him during the migration of the early 70's. He insists that the instrument be kept in good running order.

The Mennonite refugees in Brazil, S. A., have organized themselves into a conference which they call The Union of Mennonites of Brazil. The purpose of the Union is to work together and so meet and better solve the problems with which they are confronted to the best interest of all concerned.

Since preparations are now being made on an extensive scale for the Washington Bicentennial the name of Lafayette also gets prominent mention. On Lafayette's second visit to America in 1824, when he was 67 years of age, he was feted everywhere. Town after town exerted itself in doing its utmost in honoring him. Mrs. Adalade Schrack, who for many years before her death, in 1899, was one of the faithful few who maintained the old Germantown church and saved it from extinction. It was her delight to tell how, when as a very small child, she was selected as one of the flower girls to greet the distinguished visitor on his arrival to Germantown.

Rev. M. M. Horsch, pastor of the Second Mennonite church of Beatrice, Nebr., has changed his address and is now comfortably located in his new home near the church, 921 Bell St.

Mr. and Mrs. Morris DeHaven, of the Schwenksville, Pa. society, attended the C. E. Convention in California. They journeyed on the official train with many other eastern delegates. On their return they visited Yellowstone and other places of interest.

CORRESPONDENCE

Lind, Wash., July 9th, 1931. Dear Editor and Readers of the Mennonite.—Our Aid meets once every second Thursday of the month. At present we are studying the Book "25 Years in India" by Rev. Penner, which is taught us by our pastor, Rev. Galle. The book is very interesting.

We also sew for the station in Ashland, Montana. Our Aid is not very large, an attendance of 15 to 20 usually attend.

This year our church at Menno wanted to redecorate the ceiling with new tin and paint also kalsomine the walls. Our Aid had an apron and candy sale, also taxed the members $1.00 beside the birthday offering and in this way raised quite a large sum of money to be used in our church, which is very pretty since it is finished.

Our members live a long distance apart. Rev. and Mrs. Galle live in Odessa, and the farthest member from Lind is 19 miles on the other side, so its about 51 miles apart and at that the members are nearly present.

When it gets so warm we meet in the Lind Park.

Last August we celebrated the birthdays of Mrs. I. Ensz and Mrs. G. Ensz, who are twins, in the park. By having the girls of which we have a lively number sing several songs. After our social time a large birthday cake baked by Mrs. W. E. Eden (daughter of Mrs. I. Ensz), also several other cakes and ice cream were served.

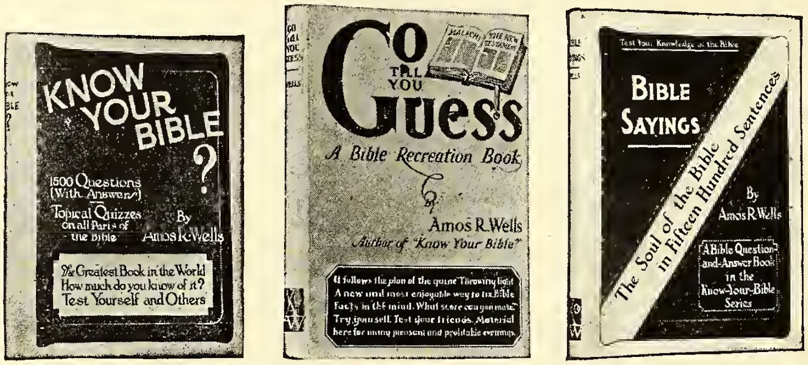
30 of the Menno people surprised Mrs. M. J. Galle on her birthday in May.

A large cake was brought by the ladies, and a fine time had by all.

Good wishes to all societies,

Mrs. W. E. Eden,
Corresponding Sec.

Test Your Knowledge


KNOW YOUR BIBLE?
1500 Questions (With Answers)
Topical Quizzes on all Parts of the Bible
By Amos R. Wells
The Greatest Book in the World How much do you know of it? Test Yourself and Others
Go Till You Guess
A Bible Recreation Book
by Amos R. Wells
Author of "Know Your Bible"
It follows the plan of the game Throwing Light. A new and most enjoyable way to fix Bible Facts in the mind. What score can you make? Try yourself. Test your friends. Material here for many pleasant and profitable evenings.
Test Your Knowledge of the Bible
BIBLE SAYINGS
The Soul of the Bible in Fifteen Hundred Sentences
By Amos R. Wells
A Bible Question-and-Answer Book in the Know-Your-Bible Series

Bible Question-and-Answer Books

Know-Your-Bible Series

By Amos R. Wells

Know Your Bible?

The question and answer method applied to Bible facts.

1500 Questions with answers in last pages and 21 Topical Quizzes on all parts of the Bible.

Go Till You Guess

It follows the plan of the game "Throwing Light." A new and most enjoyable way to fix Bible facts in the mind.

400 Sections each dealing with a separate Bible fact or event.

1000 Bible References are given with the answers in the back.

Bible Sayings

This book brings together the greatest and best-known of the sayings of the Bible.

The Soul of the Bible is in these 1500 sentences. Answers and Bible references in the back part of the book.

Enlightening—Main facts covered throughout the whole Bible.

Educational—as study books they lead to searching the Scriptures.

Entertaining—for individual use and easily adaptable for social gatherings.

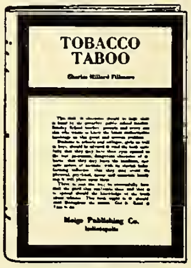
Durably bound in cloth, size 6 x 7½, each 128 pages.

Price $1.00 each postpaid.

TOBACCO TABOO

By Charles M. Fillmore

The rapid growth of tobacco using, in recent years, particularly among women and children, has made it one of the acute, vital problems of the day. Mr. Fillmore has devoted ten years to an extensive and intensive study of the question from every possible angle.


TOBACCO TABOO

"It shows evidence of careful preparation and accurate statement."

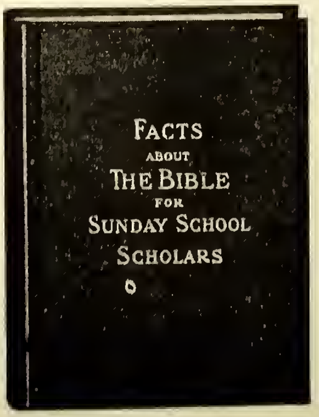
"It is compact, and the material is so arranged as to evoke one easily to turn to any phase of the subject."

"A refreshingly new book on the subject that faces all modern attitudes and problems related to the subject."

"A valuable compilation of expressed attitudes of various current organizations of note is found in the book."

"A fine spiritual tone is woven throughout without leaving the book at all sentimental."

Price $1.50, per copy.


FACTS ABOUT THE BIBLE FOR SUNDAY SCHOOL SCHOLARS

Facts About the Bible

For Sunday School Scholars

By William Smith **Size 8¼" x 6"**

Containing a Dictionary of the Bible; Its Antiquities, Biography, Geography and Natural History. By the Distinguished Author

Comprising Four Thousand Questions and Answers on the Old and New Testaments, with Important Additions by Eminent Commentators, Travelers and Scholars.

Practical Instructions for Learning Sunday School Lessons; Golden Texts and Hymns for Children and Youth, etc. The whole designed for the Instruction of the Young in the Home and Young People's Societies, and to Promote a Greater Love and Veneration for the Holy Scriptures.

Containing 400 pages. Illustrated with many Full-Page Phototype and 200 Line Engravings and Maps in Colors.

Bound in Black Linen Cloth..$1.00

Send money with your order direct to THE Mennonite Book Concern, Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI BERNE, INDIANA, AUGUST 27, 1931 No. 34

EDITORIAL

On two occasions recently bandits have killed children in the New York streets when they happened to get in the way of their bullets. One was an occasion when a fight was staged among themselves and the death of a baby in a coach was but an incident in the long story of crimes that have been permitted to terrorize communities largely because of the inefficiency of the authorities. In the other instance the child met his death, being accidentally struck by a bullet when the police and a band of pay-roll bandits were battling. In both cases, as in many other instances, the pistol and the automobile were in evidence as the most effective tools of the criminals. Were it harder for criminals to get guns and to use these instruments it would be easier to control, or at least check the wave of crime that is going over the country. The right to own fire arms, without regulation or supervision, seems, in the minds of some, a sacred matter which must not be disturbed, even though criminals can efficiently indulge in crime by the abuse of such right. In some states, a man, no matter how suspicious his actions, cannot be indicted for having a pistol or other firearms in his automobile and there can be no doubt that criminals know how to take advantage of this weak spot in the law. In some states there has been recent action with the view of remedying this defect but it has been in the face of opposition from both the makers of arms and amunition and sportsmen who fight for the right to kill God's dumb creatures, many of which should be protected, especially those friends of man, the birds who destroy insect pests and eat the seeds of weeds. In Pennsylvania, where the use of firearms has been a menace to thousands of human beings, farmers stubbornly fought the regulation of the right to own arms without restriction, so that only recently was the Legislature able to pass a mild bill that compels the registration of owners and the purchase of firearms. One would suppose that for the protection of their own fields from insects by birds whose existence should be assured by law would have been regarded as an advantage by land owners. Yet, they, or as least very many of them, were loath to give up the right to kill birds just for the fun of killing. However, after much serious peril to the life and limb of multitudes of innocent people we are sure every community will be forced for the safety of its citizens to assume control of the use of firearms if it hopes for any degree of assurance that the criminal element will not be able to molest its men, women and children.

The automobile with its quick means of rapid travel has many legitimate uses but its use by the criminal enables him also to work rapidly and make his escape quickly. Until a more efficient system of rapid identification and control of automobiles and their drivers is developed, criminals will have an easy-going time. The question arises, can the drivers of automobiles be identified and located quickly enough and efficiently enough to put a definite check upon crime? It is our opinion that more efficient methods than those now in vogue can be devised. The great suspension bridge at Philadelphia, connecting Pennsylvania with New Jersey, carries one of the greatest loads of traffic that pass anywhere in the world, yet, a small staff of men, not more than a half dozen working at one time, are able to stop every car and collect the twenty-five cents toll without congesting traffic, Why, at stragic points all along the arteries of travel cannot every car be stopped and the driver and his car identified and his destination discovered? There would be no very great expense or problem of administration involved, both in the execution of the plan and in keeping officers entrusted with such an undertaking informed as to what has happened and who is to be looked for. No honest man could reasonably complain about being stopped to identify himself and show credentials when he already submits to the halts called upon him by the traffic officer at almost every corner. The time certainly is ripe for the development of a system that will make it difficult, if not altogether impossible, for the gun-man and the gun-toter to go freely and unmolested up and down the land, menacing the safety and lives of law-abiding citizens.

The migrations of the Mennonites during the centuries, among other things, brought with them numerous linguistic complications. They came to Pennsylvania in the time of William Penn, bringing with them the dialect of southern Germany, which became the foundation of that German dialect the so-called Pennsylvania Dutch. When they left East Prussia for Russia, they took with them the Low German dialect. As they prospered on the Steppes, they added to their dialect for use in church and school a German so pure that it became stilted. When the Mennonites undertook relief work in Constantinople among the needy Mennonite refugees in that city because of Wrangel's fall, there were many other German colonists of other religious persuasions, seeking aid. In order to identify the Mennonites among them these refugees were addressed in the Low German which the Mennonites all could speak, but which the other German colonists could not comprehend.

Canadian Mennonites who first wen to Paraguay, took their household speech, the Low German, with them of course. Their fifty years' stay in Canada gave them a smattering of English in spite of their prejudices against it. A letter to a Canadian paper, written and printed in German, shows how some English words do stick, even so far away as the lower side of the earth, where winter is summer and summer is winter. The writer describing conditions and experiences as he notes them in his settlement and inadvertently the words "horseback", "store" and "high times" get into his diction.

With the recent additions to the Paraguayan Mennonite colony with a quota of teachers and ministers, it is to be expected that great emphasis will be given to the use of High German. The result of this mixture with the Spanish of the country may in the course of a few generations result in a popular dialect as curious as our "Pennsylvania Dutch." German has been such a convenient medium by which Mennonites have been able to communicate with one another in different countries that its culture should continue. To be sure there will ever be a protest from older German speaking people when a transition becomes necessary, because they cannot be convinced that they are not losing something, yet, as time goes on, we have nothing to expect but that German in non-German countries among Mennonites will be retained only as a matter of culture and not as the tongue of home and church.

AN ANNOUNCEMENT BY THE HOME MISSION BOARD

This announcement is primarily intended for the congregations in the Western Conference and a reminder to those congregations in other districts.

In 1929 it became evident that the church at Hutchinson, Kansas, is too small to house the growing Sunday School and congregation. The Home Mission Board offered to make a contribution of $1000 toward enlarging the building whenever work was started. This was done in good faith and with an honest purpose, trusting that the congregations of the Conference would send us the funds. When the work was started, the Board had no funds on hand for any extra outlay and sent notices to the pastors, suggesting that perhaps the Sunday schools and, or, the Y. P. S. could provide the needed amount. Owing to the depression not one-third of the required amount came in. We are thankful for everything that was received, but the Board was not able to keep their pledge.

The people at Hutchinson, had trusted in the word of the Board and told the businessmen of Hutchinson that the money would be forthcoming, but since the funds were not on hand and the Board could not pay, the good people of the Hutchinson church were put into a predicament because after a reasonable time the businessmen demanded their money and satisfaction. In our extremity the Board requested Bro. Plenert to make solicitations in the churches for the Home Mission cause, primarily the Hutchinson appropriation. The Board leaves the details of the solicitations to Bro. Plenert, in the hope however that he will not be sent empty away. If a man has two debts, shall he pay only one or both? Rom. 1:14. Come and help us out of our difficulty.

W. S. Gottshall,
Sec. of the Home Mission Board.

NOTES AND COMMENTS

The annual statistical report of the religious bodies of the United States brings the information that, while the various bodies of the United States increased by 56,000, the population of the country increased by 1,700,000. This means that the country grew thirty times faster than the religious bodies. The largest increase reported is by the Lutherans who claim 56,000. The southern churches, Baptist, Methodist and Presbyterian all report gains in net growth and in percentage of increase while the northern Methodists gained 14,000 while the northern branch lost 51,000. The Southern Baptists gained 40,000 while the northern Baptists gained but 5,000. The southern Presbyterians 6,000, while the northern church lost 22,000.

Methodists, Congregationalists and Presbyterians in Australia are making plans for a federation to include these denominations. A Federation of Evangelical churches has been formed in Brazil, which is to include Presbyterians, Episcopalians, Congregationalists and Methodists. Three denominations, Congregationalist, Christian and United Brethren have recently organized the Evangelical Church of Puerto Rico.

The Reformed church in Roumania, has two districts comprising 816 congregations with 800 ministers in charge of 780,000 souls. The inner life of the church is healthy and hope-promoting. A useful new liturgy has been prepared, giving guidance according to Reformed principles, based on the Heidelberg Catechism, which has also been reissued for daily use along with Bible and hymnary.—Missionary Review of the World.

According to a report made by the Prohibition Bureau, dated July 1, during the past year the federal dry agents seized more than 1,833,000 gallons of illicit liquor and 5,000,000 gallons of beer. From July 1, 1930 to July 1931, there were about 70,000 dry law cases in which arrests were made. From these cases were imposed 35,650 fines, amounting to $5,511,000. In addition 20,470 violators were sentenced to jail for a total of more than 18,383 years. Distilleries and stills seized totaled 21,375. There were seized more than 27,800 beer fermenters and 8,260 automobiles.

On one occasion when Tennyson was rusticating in a country place he asked an old Methodist woman if there was any news. She replied, "Why, Mr. Tennyson, there's only one piece of news that I know, and that is, Christ died for all men." He responded, "That is old news, and good news, and new news." The death of Christ in its substitutionary fact, and in its sanctifying influence, is ever the old, good, new news for time and eternity.

"A disgrace to the intelligence of America" —that phrase, used by a veteran coal operator, seems to me to epitomize the present condition of the bituminous coal industry. After recent investigations at important points in West Virginia and Pennsylvania, and interviews with operators, miners, county officials, social workers and ministers, I have returned burdened with memories of human suffering such as I have not seen before among the families of American workers on such a large scale.

Previous observations and recent reports from Kentucky, and parts of Ohio, would indicate that conditions are similar throughout the industry in these states.

Cut-throat competition among the operators themselves makes it practically impossible for the many well-meaning employers in the industry to maintain living wages. Financial bankruptcy stares many operators in the face. Starvation wages due to low rates and slack time, and in many places unspeakably squalid housing and unsanitary living conditions are the lot of the workers. Here we have unmitigated "rugged individualism" as a plutosophy of business carried to its ruthless and logical conclusion.

I shall never forget some little children I saw, naked except for rags pinned about their loins, with distended abdomens and thin legs—looking like the "Near East" pictures of starving children.

I shall never forget the families I interviewed the night before the constables were to arrive to evict them from company houses which were all they could call their homes. The Social

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb..............................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance....................................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

Ideals of the Churches demand for workers and employers alike the right of collective bargaining. Yet these folks were to be "set out on the road" along with heaps of their pitifully meager furniture. — James Myers.

HOME MISSIONS

In the Home Mission field everything is going along as usual. In practically all the reports progress is noticable, even in the hard Mountain Mission in Pa., they report a better attendance in the Sunday School than usual. Revival meetings are planned for the Fall in which Bro. Glass of Altoona is to be the speaker. The reports from Altoona are refreshing. The meetings are well attended and people are attracted to the place by the beautiful spirit that is prevailing there. There are almost constant conversions, but there are many poor people to be looked after.

In N. D., where Br. Edward Duerksen is doing some Home Mission work aside of his pastorate, the work in the Bartel church has received such a revival that a catechetical class of over twenty has been started.

In Chicago the Lord has signally blessed the work notwithstanding the hard times and the fact that many changed residences. All branches of the work are growing, six new members were received into the congregation and there are prospects for more. 162 were enrolled in the Daily Vacation Bible school. More could be secured if we had the room. Twice a month Bro. Rhea with from 15-20 of his young people go down town and help in the Rescue Missions by conducting the services. Considering the conditions, they bring great sacrifices, but it is not easy for them to meet their running expenses even beside the pastor's salary, which is paid by the Board.

The report from Hutchinson gives expression of joy and praise for their enlarged church building, and the increased attendance and growth of the work. In a few years the Conference will be glad to have brought the sacrifice required to make the improvements.

Portland Mission is also growing in all departments. The work received a new impetus through the convening of the Pacific District Conference there.

In Canada many are struggling for existence, yet they are also active in spiritual things. In Ontario 44 were baptized and at two places they have started to erect places of worship. 20 were baptized in Waldheim. In the Great Deer district 16 were baptized and 5 received by the right hand of fellowship.

In the Girls Home in Winnipeg 150 are enrolled. They have their regular Thursday afternoon and evening meetings with song practice and Bible study, and they attend services regular on Sunday evening. The same might be said about Saskatoon. There are 75 girls enrolled here, but here the congregational work is also included and the Superintendent has to look after the needs of the church, S. S. Y. P. S., preaching services and catechetical instructions. 7 young people were baptized.

The work would go on satisfactory if we only had the means to carry it on properly.

W. S. Gottshall, Sec.

SOUL CHEERING SCENES AT BASNA, C. P., INDIA

If any one doubts that the ennobling, purifying, sanctifying power of our Saviour Jesus Christ is visibly at work on our India Mission Field, I wish you could have been present at the annual mela for the Phuljhar-Deori Zemindaries held the last week of March 1931. This has become a 3-day Conference for the Deepening of Spiritual Life,—the Spiritual Love Feast of the Calendar Year. It is held in cooperation with the English Baptists, our neighbors to the south.

Witness the meeting on the last night. One man got up and told how before he was a Christian, sin to him was "kel", nothing but play. It did not matter to him whether he sinned or not. But since Jesus came into his heart, he had become a new creature. Another confessed how he used to drink intoxicants and thus waste his money. But since he had accepted Christ, his Saviour had helped him to stop it entirely.

Another man, a Christian, the only Christian in that village, some 15 or 18 miles distant, told how during the past year he was deathly sick ready to die. The headman of the village insisted on sending for a native sorcerer. He absolutely refused. He wanted to rely upon Christ, until he could send for medicine, then trust his Saviour more. He did and was cured. Another man rose, sheep faced, falteringly told how he had been persuaded to go away to a native idolatrous dance. He wanted forgiveness. Again and again, men and women, husbands and wives arose to their feet and asked the assembly to pray with them there on the spot. Again and again there were calls for songs, songs of joy and victory and glorifying Christ. Thus I believe the meeting would have continued until midnight, had not the need arisen for closing early,—we all had to get up at 4 A. M. because our Hindi leaders were leaving at that time. All the above were our own Christians.

Witness the way the folks came in. The furthermost church was Dagonia, in the Baptist territory. About 25 men and women and their babies came on foot these miles to attend. Another church Pulsabhari, 12 miles to the East, sent 35. One of our own churches 12 miles west sent 20. Thus they came from all points of the compass, all on foot, men, women, children, babies, carrying their personal equipment with them.

One of the most interesting sights to me was to see one of our leading families come in from their village 8 miles to the northwest. Father carried the littlest baby this distance on his shoulders. Mother led a charming little brown skin 5-year-old girl by one hand, and another 3-year-old by the other hand. Twelve-year-old sister came carrying on her head a basket containing food for the entire family for the 3 days. All delegates and visitors slept on the floor or open verandas on straw.

Samuel T. Moyer.

RECOLLECTIONS OF THE CANADA TRIP

Whenever experiences have entered one's life that were not only pleasant to the flesh, but gave much reason to be spiritually encouraged, about those a person craves to say a word of appreciation. Such recent experiences the undersigned has the pleasure to recollect. Almost without exception Mrs. Penner and myself together undertake the trips on deputation work; she much more ably is situated to present the phases of work she has generally followed up. This journey of which I am going to write was also planned accordingly, but on account of impaired health, I was obliged to look after the work alone such a trip has in store.

During July, it was my exceptional privilege to pay the churches, groups and families in Alberta, Brit. Columbia, a visit in behalf of the foreign mission cause. With one exception the church at Didsbury, Alta., and a few scattered families otherwise, all those localities visited had new immigrants from Russia. However was I deeply grieved not being able to see those people in upper Alberta and a few smaller groups in the southern portion of that province. Adverse circumstances failed to permit that this time; all had been taken into consideration when the plans and preparations were made.

These weeks happened to be during a busy time, because the farmers had to look after their summer fallow, others urgently busied with irrigation, etc. Another hindering obstacle consisted in this that they mostly live rather scattered. When these prevailing conditions were looming up the energetic courage wanted to recede a trifle; on top of that autos available in only few instances, the financial condition bears down too heavy. What could now be expected? The one who trusts in Him, Who controls all affairs, will never fail a person, nor leave him in the lurch. How beautifully was the undersigned surprised! The meetings were mostly beforehand announced to convene in the forenoon, or afternoon, or evening, often three times during the day. When the specified time approached, one noticed with exceeding amazement how the farm wagons with the high double-boxes, and small buggies, the autos, from which the engine had been removed, a tongue attached, horses hitched to them, came driving up from near and far. Generally all well loaded, because neighbors had frequently gone together for the journey. This alone was quite sufficient to arouse curiosity and excitement almost to live on for a time; but that was not all. There was added something that captured my attention still more. Not only one or two representatives of the family appeared, but the entire household what belongs to human beings was packed in those above described vehicles. There sat in the audiences the parents with their children, lending undivided attention to what was said in the course of the lecture or sermon conveying experiences, etc., from the field. Small and large, young and old shared the intimations. For the small and young these impressions received are going to be lasting and an inducement for service later on. They took it all in. The aftermeeting generally brought them to the desk or pulpit for questions and inquiries that revealed their during the address observed attention. The large and the older ones were inspired for greater service. The after-meeting following the regular presentations caused one to fully believe there in the north is some interest building up that undoubtedly will weigh heavy in the forthcoming support of the missions. We have all reason trusting in this growth of interest and support in future years. Even during this time of depression, having hit them exceptionally hard, they have manifested an unexpected evidence while letting the collection basket be passed and drop in whatever was available. The best of it all is the interest that constitutes the working basis. Wherever that is at hand, the rest is going to follow sooner or later.

Just now proceeding on the way to Idaho; passing through the Washington churches. It would be impolite and unjust letting not a remark about them come forth. There is hardly a more distressing district presently to be noticed than that around Ruff, where now for the second year so-to-say no harvest is in view, yet the interest shown in missions should in no wise be put low or ignored. Everywhere the audience sat with satisfactory attention, listening to the presentations, asking questions, pointing out important features during the house visits, etc. The times are not going to remain that way when financial help cannot be kept up to par; the inclination shown will not cease, but remain for the more hopeful era to action.

In closing let me express my deepest gratitude to all those responsible for the well-pleasing receptions, the warmest hospitality, the true friendship, the willingness in conveying me from place to place, etc., etc. More a person can hardly do to show his appreciation, but we have Him, Who takes note of the minutest details of life and action,He will undoubtedly reward to the utmost. A GOD-SPEED must be herewith sounded out to all concerned. If God sees fit, Mrs. Penner and myself coming October, shall be on the high seas, speeding toward India, where multitudes are waiting for the ones to return who left them in April 1930. The prayers of all are solicited for the trip and the work on the field, the entire working staff—both Europeans and Indians—the inquirers and the Indian Christians not to be forgotten, who remain surrounded by severe testings and temptations. Not so much one looks forward for the long seavoyage—that has at times something for dwellers of the briny deep in store—but to be bodily reunited with the staff, the non-Christians—to point them to the Savior—the Christians—to help them get strengthened and aspire to higher standards.

Yours in His service,

P. W. Penner,
Marion, Kansas.

WHAT IS OUR GREATEST TASK?

What is our greatest work, seed sowing or harvesting?

After our visit in China and after being again a few months in India the above question has sometimes almost burned in my mind. When I write here a few words on this subject I surely do not mean to indicate with this that the problem is solved in my own mind. But I would be glad for the thoughts of at least some of our many Mission friends in the home country. It is good and necessary to report that so and so many have been definitely converted and have been baptized; i. e. so and so big the visible harvest has been. I surely would not wish to throw the importance of that point in question.

Several times during the last few months I have made short tours among our villages and I have seen anew the hundreds and thousands of the children of the Indian villages running about, having no other chance to expose their minds to anything except low morals and heathenish ways in general. I ask myself the question: "Have I a duty towards these little lambs? Can't the Christian church expose these little minds to something noble and uplifting and eternal?" Several hundred of these village children in our area here are in our Mission schools. Their little minds are there five to six hours a day exposed to the influence of the Christian teacher, and there they hear the Gospel story and the prayers to God our Father. There they learn and fill their minds with Christian songs about the Savior of men. These songs are then again reproduced when they later herd cattle or sit at leisure in the village. Is it in vain?

And yet, we naturally have our eye on visible results. If our Mission work in India has to be retrenched, one of the first things that would happen would be that we close those schools and virtually tell those children: "Now go again and expose your mind to the evil that is constantly surrounding you." It is so much more pleasant to report of harvest, of sheaves and grain, etc. The Medieval church of Europe, baptized Europe's people by the thousands. The visible results and reports were wonderful. Yet we well know that the church in Europe and America has to this day not digested the cud that it swallowed in medieval days. Signs like the late war and many other signs show that.

Are we perhaps too impatient? Should we not in connection with this question too say: Do one and not leave the other undone? That is, have joy in harvesting, but not to have less joy in sowing!

John Thiessen.

Birra via Janjgir, C. P., India.

CORRESPONDENCE

Salem Church, Marion, S. D., Aug. 15, 1931. Dear Editor and Readers:—Would like to submit a brief report of the events and activities of our church and community.

The matter that seems to be foremost just now is the short crop and the poor prices. This community has enjoyed a record of fair to good crops since 1894 and the slogan of our county became "Crops never fail in Turner county." This distinction was well merited until this year. But now our people are face to face with the realization that even here we are not immune from the same calamities that befall other sections.

While the crop may not be termed a total loss it is nearer being so than the present generation has ever experienced it. The majority of the oats was not threshed at all. It was either harvested or cut down by mower and made into hay. The corn prospects were the very best, but with insufficient moisture did not grow ears and the result will be that most of the stalks will be cut into fodder.

This means that most of the grain will have to be shipped into the community from a distance in order to tide over the live stock.

While this will work a great hardship on our people it may at the same time teach us younger people a valuable lesson in adapting ourselves to such conditions and to make better provision for similar experiences in the future.

The weather this summer has been extremely hot which with the dry period has been a very uncomfortable experience.

Our church has recently mourned the loss of two of our young people. The first was the death of Mrs. Jonas Kaufman, after only a week's sickness with lock-jaw. She stepped into a rusty nail which developed into the dreadful disease that caused her unexpected death at the hospital a few days later. She died July 27th, 1931 leaving surviving her the husband and two children, eleven and seven years of age. The day Mrs. Kaufman died, my brother Charles was taken to the hospital for an appendicitis operation, which proved to be a ruptured one. He failed to rally and on Friday, July 31st, 1931 he too passed on. He is survived by his wife alone. Mrs. Kaufman was of the age of 40 years and Mr. Gering 45. The vacant chair in both of these homes is a very painful experience.

The affairs of the church are moving on in about normal. Every second Sunday of the month the forenoon services are conducted in the English language and the rest of the Sundays in German. Young people's meeting and short English services are held every other Sunday evening. Preparations are now being made for the opening of Freeman College the first week in September. We all sincerely hope that these hard times will not be the cause of either church or school suffering or losing interest.

John J. Gering.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The Work

by the
Young People's Committee of the General Conference

A UNITED MENNONITE YOUTH THROUGH CHRIST

Mennonite Young People's Society

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

September 6

Prayer: Jesus' Teaching and Example.

Luke 11:1-13.

"From every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat;
'Tis found beneath the mercy-seat.

"There is a spot where spirits blend,
Where friend holds fellowship with friend;
Though sundered far, by faith they meet
Around one common mercy-seat."

In Mark 6:31 we read how Jesus spoke to His disciples and said, "Come ye yourselves apart into a desert place and rest a while (for there were many coming and going and they had no leisure as much as to eat.)" Surely that is the message which Jesus gives us today. We are so busy rushing around, we are so busy that we get nothing accomplished, we fritter, and fume and fuss but we do not take time to compose ourselves and get right with God.

Practically all we know about Prayer comes from the teaching of Jesus and from His example. Many times when others were sleeping Jesus arose early before it was yet day or even spent the whole night in prayer. There was His secret of power, in fellowship with the Father He found composure and calmness.

"Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast.

"O Thou by whom we come to God,
The life, the truth, the way,
The path of prayer Thyself hast trod;
Lord, teach us how to pray."

—James Montgomery.

In discussing this topic it would be well to have one or several persons find all the prayers of Jesus and all the teachings which He gave on the great topic of Prayer, summing up their conclusions in a talk. In the Lord's Prayer we find all the necessary characteristics of real prayer. Our whole life should be one continual period of fellowship with the Father. And as we pray let us remember that when God says "No" it may be just as real an answer to prayer as His "Yes". Men whose lives have counted as one thinks of greatness have invariably been men who knew how to pray, they were willing to count the cost. If the Church of Jesus Christ needs anything today, it does need men and women who "come apart and rest awhile."

"Pray without ceasing." In a great conference some one asked that I Thess. 5:17 be explained. Three men were appointed to bring to the next gathering papers explaining this passage. A poor woman arose and said: "I am a poor servant girl, but I can explain this Scripture. When I open my eyes to the light of day I say, 'Lord, open my spiritual eyes to the light of thy truth.' When I clothe myself I say, 'Lord, clothe me with the robe of righteousness made white in the blood of the Lamb.' When I kindle the fire I say, 'Lord, enkindle in this heart of mine the fire of Thy love and burn out all the dross.' When I prepare the bread for breakfast I say, 'Lord, give me the bread that cometh down from heaven.' When I sweep the floor and dust the furniture I say, 'Lord, dust out of my heart all that is sinful, and let my heart be a fit place for the indwelling of the Holy Spirit.' Everything has a spiritual significance to me, thus I pray without ceasing."—Selected.

WHICH—CANNON-FODDER OR KINGDOM-BUILDERS?

If universal peace will ever come into this world it will come because men in sufficiently large numbers will have taken Jesus Christ seriously in relation to the fact of war, and noted the inconsistency and utter folly of it all and in the second place because the world consciousness will have become a corporate body in their thinking and will make use of such institutions as the League of Nations and the World Court.

But before the second of these factors will become a reality, war must be robbed of its illusions. This is a task for educators. In the bygone days history has always shown the glory of war and lauded the old fighting habit. Modern history is beginning to emphasize the constructive factors in historical and political movements and more and more the facts of war are being classed with the savage and semi-barbarian days and rightly so. The Mennonite Church has many fine young men and women who are employed as teachers. Here lies a golden opportunity in teaching the coming generation the nature of the monster War and the desirability of Peace and the constructive facts of history.

Methods of Glorifying War

In time of war, the majority of our newspapers consider participation in warfare to be the citizen's chief title to glory. Even in times of peace, the picture page daily features either a field-gun, a war-ship or an officer. All of these things help to keep people thinking in terms of war, even though war has become taboo in all modern civilization since the signing of the Kellogg Peace-Pact.

All state functions are accompanied by martial music and military maneuvers. When an oriental monarch visits our fair country we entertain him not by showing him the glories of our schools, universities, road networks, or factories but by having him inspect and review our men in uniform. Likewise we decorate our parks and university quadrangles with guns and army tanks. Quite paradoxically a tank rested in front of the altar of St. Paul's Cathedral, London, for some months following the World War.

When Charles Lindbergh, a private citizen, performed his daring feat the military arm of our fair nation was quick to commission him a colonel and put a warship at his disposal for his return trip together with his aeroplane.

How we all like to sing war songs, how patriotic we feel, we thrill as we sing, when a war song is announced we almost "raise the roof". And then, too, when we sing a national anthem we are so patriotic that we stand, anyone who does not stand does not have much patriotism or cultural sense. But of course when we sing "When I survey the Wondrous Cross" or some hymn like that, that is different, it is not necessary to stand then. The only religious hymn, or anthem or chorus for which we universally stand is "The Hallelujah Chorus."

No, the glory and splendor of death for one's country is not sufficient a justification of war. The cross of Jesus Christ and giving one's life for his country are not so much alike as has sometimes been thought to be true. In war man kills and sacrifices not self but others; who ever heard of killing the enemy in the spirit of love. If we desire to glorify war with "The Battle Hymn of the Republic" we must sing it as follows:

"As He died to make men holy,
Let us kill to make men free."

PARENTS AS LEADERS

P. C. Jantz
Odessa, Wash.

As a Scripture passage the words that Paul wrote to Timothy gives us the keynote to the topic which is as follows: "Keep thyself pure."

In this passage we see a great responsibility resting upon the parents to keep pure. The law of nature "Like produces like" tells us at once if parents want children with sound bodies they must first have sound bodies themselves. Rev. Cross says: "The responsibility of bringing into existence an immortal being is the greatest responsibility that human beings can voluntarily take upon themselves, which should be assumed not thoughtlessly, but thoughtfully—not carelessly, but prayerfully."

The child as he grows up is learning and influenced by his parents at a very early stage of life. Even at the age before they can walk or talk children will imitate father or mother as best they can and as they grow older and as they grow older and stronger the tendency to imitate increases. Parents, your children will be very much what they observe from you and how you train them. In Proverbs 22:6 we read: "Train up a child in the way he should go; and when he is old he will not depart from it."

One who is a leader must know how to lead and be able to lead in the right direction, and this path requires that he must be pure, for an impure person cannot be a true leader in the right sense of leadership. Leaders must lay down an example. School teachers and salesmen know very well that they will be far more successful in their particular field of work if they can demonstrate. In a much stronger sense parents must live an example for their children in that they must be themselves all that they want their children to be when they grow up. The home environments has a great influence on the children and the parents must see to it that this environment is made pleasant. Children must be provided with something to play with or to read to keep their mind working in a wholesome constructive way. Children love to play with parents and this duty parents should not neglect for in play with children parents are giving examples as leaders to their children. Fair play and honesty must be taught and where have parents a better opportunity than in play? Here parents can see when children are at play bubbling over giving an expression of their inward life. The evil will find a way out as well as the good traits. We read (Prov. 22:15) that "Foolishness is bound in the heart of a child." The parents with their example as leaders will have more to contend with in not withholding correction from a child. Very often parents think it very clever if little Johnnie does something contrary to good behavior. Parents cannot be on guard too early to correct the hands, feet, mouth of the little children for "a child left to himself bringeth his mother to shame. Correct thy son and he shall give thee rest; yea, he shall give delight unto thy soul." Prov. 29:15-17.

Right here in correcting evils lies one of the great duties of leadership. "Chasten thy son while there is hope and let not thy soul spare for his crying", Prov. 19:18. In connection with this is obedience to parental authority which is the foundation to good citizenship and subjection to God's authority. By parents obeying laws the child will be led to obey the righteous laws of the land. If parents indulge in a litte gambling, intemperance, profanity, they can expect their children to indulge in it and the parents have no right in forbidding the children not to, for they have laid down the example for the children.

This brings us immediately to another part of the question parents as leaders in the spiritual work. What attitude should parents take to religion as an example for their children? The children will observe this leadership as close or closer than many other duties of parents. How many parents have we who call themselves Christians, belong to the Church, go to Church, but do not read the word of God to their children nor hold family devotions. Parents must take an affirmative stand in religion in the home, for it is not right for parents to let their children grow up and decide for themselves about the truth of religion. People do not do so in other things why should they in religion. Read the word of God to thy children, "Talk of it when thou sittest in thy house, and when thou walkest by the way, and when thou sittest down and when thou risest up." If parents do not do this Satan will have a way to keep children the greatest part of the time, if not all the time, away from God's word. Parents let it never be said of you that you spoke thoughtlessly about religion or that you never spoke about religion to your children as it is said of one father who stood at the coffin of his dead daughter: "She never heard a prayer in her father's house."

What examples about the Sabbath day are parents giving to their children? We are in an age where the drift is toward pleasure, thrills, excitements similar to the Romans when they ruled the world, lived in luxury and were pleasure-mad. Youth, of course, is the age filled with life and excitement, but this can greatly be overdone and especially on the Sabbath day. Many parents will use the Sabbath day as a day for pleasure seeking. Others again are so overtaken with business and work that they must rob the Lord of the Sabbath day for their business and work. Can parents expect anything less from their children?

Parents as much as is in your power watch carefully to lay a good example for your children so that it may never be said of you by your children: "My father or mother is guilty of me going astray for father or mother practiced the great evil which has led me the downward road."

Parents, in our own strength, we cannot be ideal leaders for our children, we must bring all of our burdens and trials to Him, who is able to help us in this great work.

TEN COMMANDMENTS FOR BOY AND GIRL FRIENDSHIPS

By Percy R. Hayward

1. Thou shalt live such a life of varied and wholesome interests that thou wilt not become "boy crazy" or "girl crazy."
2. Thou shalt not, therefore, make thy boy friendships or thy girl friendships the one and only thing in thy life.
3. Thou shalt so live that when thou fallest in love it will be with someone's soul, and not with a bewitching curl or a handsome face.
4. Thou shalt choose as thy friend someone whose presence will cause thee to be bigger and better than thou art.
5. Thou shalt choose someone who looks upon the most important issues of life with somewhat the same slant as thyself.
6. Thou shalt cultivate diligently the gracious art of being able to enjoy the company of thy friend, not only when thou two art alone, but also in the company of other folks.
7. Thou shalt share a broad variety of wholesome interests with this thy friend.
8. Thou shalt measure up thyself to every ideal that thou requirest in thy friend.
9. When thou and thy friend become engaged thou shalt look well unto thy practice of physical caresses lest this usurp the place of many other mutual concerns.
10. Thou shalt mark well thy friendship of today, for in it thou art laying the foundation for the kind of life that is to be thine in thy home-that-is-to-be.—Epworth Herald.

A BAD RECOMMENDATION

A young man desiring to get a situation as apprentice in a certain business, recently entered a store with a cigar in his mouth and expressed his wish to the proprietor. The gentleman looked at him a little and then said: "I could easily give you a situation here but you carry in your mouth a very bad recommendation."

"I never saw any harm in smoking," the young man said, "almost everybody smokes."

"My young friend," the old gentleman answered, "I am sorry that I must tell you I cannot take you. If you have money enough to smoke cigars, you will not care to work as an apprentice; and if you have no money your desire for cigars may lead you to steal it. No young man that smokes finds a place in my business."—The Little Christian.

HELP FOR THE TEMPTED

Frank W. Boreham passes on a story told by Handley Page, the air-man. When Page landed at Kobar, in Arabia, a large rat managed to get into his airplane. When Page was in mid-air he discovered the rat's presence by the sound of gnawing behind him. Alarmed at the thought of the damage which those pitiless teeth might do, the aviator remembered that a rat is unable to survive in high altitudes. He determined to soar, and rose until he found difficulty in breathing. At length he ventured to descend to a lower level and upon landing he discovered that the rat was dead.

There is help for the tempted here. When we feel ourselves endangered by the pests that molest our souls, we need only to rise to a loftier level of Christian living and of Christian attainment.—Youth's Christian Companion.

TEN MARKS OF AN EDUCATED MAN

He keeps his mind open on every question until the evidence is all in.

He listens to the man who knows.

He never laughs at new ideas.

He cross-examines his day-dreams.

He knows his strong point and plays it.

He knows the value of good habits and how to form them.

He knows when not to think and when to call in the expert to think for him.

You can't sell him magic.

He lives the forward-looking, outward-looking life.

He cultivates a love of the beautiful.

—The American Magazine.

THE S. S. LESSON

September 6

Turning to the Gentiles. Acts 13:42-52.

Golden Text: I have set thee for a light to the Gentiles, that thou shouldest be for salvation unto the uttermost parts of the earth. Acts 13:17.

Several things are to be noted about the visit of Barnabas and Paul to Antioch in Pisidia. John was no more with them. His courage failed when it was planned to go to the half barbarious peoples of the interior. Years later, though he had been the cause of a rift between Barnabas and Paul, Paul came to recognize him as a valued friend and helper. One failure may be an inglorious one but it may also be the means of making better persons of us in the future. It is also noted that hereafter we read about a change of leadership. From now on it became Paul and Barnabas instead of Barnabas and Paul. In Cyprus Barnabas was in his own country and therefore best fitted to plan and lead the work. In Syria Paul was in his own territory and so more capable to do the directing. Can it be too, that because of the situation created by the desertion of John Mark, which was to result later in a complete separation, Barnabas lagged in energy? Perhaps not, but the energy of Paul keeps him in the forefront. It may have been only the taste in diction shown by Luke that was responsible for the change in name of the one who led. We have ample evidence to show that both men were aggressive and ready to suffer many things for the Gospel's sake.

His address in the synagogue at Antioch Pisidia was Paul's response to a courtesy usually offered to visiting strangers. The Jewish synagogues gave the Apostles an opening and the informal way of conducting services gave them an opportunity to testify for Christ. The customary reading of the Scriptures in Paul's case, and in the case of our Lord on occasions, gave the text. Paul's discourse traced God's dealings with His people to the giving of Jesus as their Messiah. He then warned them of the consequences of rejecting Jesus. The Jews were not interested because they did not believe. Among the people in the Synagogue were proselytes, Gentiles who leaned toward the Jewish faith. It was they who were interested when the Jews were not. We see the same condition prevailing in our day. While so-called Christians are indifferent heathens are calling for the light. There was a good deal of personal work accomplished during the week and on the following Sabbath we find a great company waiting to hear more of the Gospel.

The unbelieving Jews added the sin of jealousy to their unbelief. There is nothing that so vexes those out of sympathy as the progress of the faith in spite of their opposition. The fact that truth gets its hearing always provokes the devil. The opposition of the Jews took the form of denial and blasphemy. One of these sins is sure to lead to the other. Blasphemy is taking the name of God in vain and brings upon those given to it the curse that God will not hold the one guiltless who takes His name in vain. Blasphemy and a rejection of Christ must, if persisted in, become the sin against the Holy Ghost.

Paul's vision was a world for Christ. The truth was first for the Jew and then through them for the Gentiles. Here, then, with the favored people rejecting Christ, was the plain duty of bringing it to the Gentiles who would hear gladly and believe. If the Jew would not believe the Gentile could nevertheless be glad and glorify the Word. The fact that some reject will not hinder the progress of the truth and often opens a way for others to receive its blessings.

We get an idea of the power of the Gospel when we note that the word of the Lord was published throughout the region. How was it published? By the testimony of those who had been converted. The enthusiasm of the convert is often a more powerful promoter of salvation than the eloquence of the preacher. Indeed, it is the individual disciple who is commanded to let his light shine.

It is sad to note that in the company of those who opposed the Apostles were some women. Generally the best examples of faith are found among the women. In this case we must also believe that there were converted women whose aid and testimony helped in establishing the faith.

The fact that Paul and Barnabas were exiled from the city would seem that the cause had met with defeat. Such, however, was not the case. The missionaries were sowing seed which was to bring a rich harvest. If there is a harvest what matters it if the sowers are gone. Persecution may hinder but it also strengthens. Persecution makes it possible for only true and faithful ones to confess their Lord and so there remained behind those whom all the opposition and persecution could not shake. There took place what always takes place in the face of persecution. "The blood of the martyrs is the seed of the church."

DEATHS

Shelly—Mrs. Emma Shelly passed away at her home at 139 Beck Street, Wednesday morning, July 22, at the age of 82 years, 1 month and 24 days.

Funeral services were held Friday afternoon from the Bicksler Funeral Home at 2:30 o'clock and from the Mennonite church at 3:00 o'clock with Rev. Wilmer S. Shelly officiating and burial was made in Woodlawn cemetery.

Emma Hunsberger Shelly was born May 28, 1849 in Bally, Berks county, Penna. She came to this community with her parents when she was a girl three years old and has resided here ever since. She was the daughter of Rev. Ephraim and Esther (Bechtel) Hunsberger. She was baptised in 1866 by her father who was the founder of the First Mennonite church here.

On the 16th day of October, 1869 she was united in marriage to Mahlor Shelly, who preceded her in death April 8, 1907. Her parents, four brothers, three sisters, and one half-sister preceded her in death. She is survived by one brother, one sister, one half-brother and one half-sister. She is also survived by one foster daughter.

Mrs. Shelly was one of those kindly Christian souls, whose friendship was cherished by all who knew her. She was not flattered by the glamor of this life, rather in her own peaceful and contented manner she enjoyed the simple home in which she lived alone since the death of her husband 24 years ago, and the church of which she was one of its most faithful members and at the time of her death had been a member for a longer period of time than any other living member. For 65 years this church was her pride and joy to which she loved to come to worship her God and her Saviour

Her faculties of mind and body were remarkable for her age of past four score years. Her memory was keen, her conversation intelligent—our memories of her are all pleasant and inspiring.

Gering—Charles J. Gering was born on the family homestead in Childstown township, Turner county, So. Dakota, September 8, 1885. His parents were John Gering and Mary Graber Gering. His childhood and youth he spent on his father's farm, where he attended the rural schools and assisted the family in farm work. When yet a boy he was intensely interested in machinery and it was his ambition to become an engineer. During the summer of 1907 his parents sent him to a traction engineering school at St. Paul, Minn. For a number of years thereafter he ran steam engines during the threshing season and one year he operated the steam engine of the then Freeman Roller Mills.

On Thanksgiving day, November 25, 1908, he was married to Anna Miller, and they lived happily together for 22 years and 8 months. Much to the regret of both of them this union was a childless one.

Last Sunday morning he attended church as usual and did not complain of any trouble or pain until that afternoon. The next day he failed to improve and was taken to Yankton where he underwent an operation at 11 o'clock in the evening, which proved that his ailment was a ruptured appendix. He passed away on Friday at 12:30 p. m.

Charley Gering was a tireless worker and only a very few moments of his life time were spent in relaxation. Although childless himself he was an ardent lover of children and was a favorite uncle to his nephews and nieces. He was a sincere Christian and very regular in his church attendance. He was also a loyal friend of education and for over three years served as a member of the Corporate Board of Freeman College. In his business dealing it was his aim to be honest and to make his word good. A devoted son and husband, a loving and loyal brother, a kind and sympathetic friend, a friendly and accommodating neighbor, his presence will be greatly missed and his memory cherished by the large number that knew him.

He closed his book of life at the age of 45 years, 10 months and 21 days. Is survived by his wife, three brothers and five sisters, also his wife's parents.

Funeral services were held in Salem church, Freeman. Revs. A. Waltner and P. R. Schroeder were the officiating ministers.

CONTRIBUTIONS

HOME MISSION TREASURY REPORT FOR JUNE-JULY

General Fund:

Anonymous, Bluffton, O., $1; Zion Ch., Elbing, Kan., $124.25; Ebenezer S. S., Bluffton, O., $100; First Menn. Ch., Wadsworth, O., $17.95; Mr. and Mrs. L. M. Ledig, Upland, Cal., $100; First Menn. Ch., Berne, Ind., $314.96; First Menn. Ch., Upland, Cal., $64.61; First Menn. Ch. and S. S., Philadelphia, Pa., $49.52; Pulaski, Ia., Ch., $34.60; Grace Ch., Lansdale, Pa., $32.42; Eicher S. S., Noble, Ia., $21; S. S. Class No. 33, Berne, Ind., $17.10; San Marcos Ch., Paso Robles, Cal., $25; Salem Ch., Freeman, S. D., $100; Immanuel Adult C. E., Los Angeles, Cal., $21.29; Hoffnungsau Ch., Inman, Kan., $34.46; Bergtal Ch., Pawnee Rock, Kan., $23.02; First Menn. Ch., Mt. Lake, Minn., $30.04; Bethesda Ch., Henderson, Neb., $86.91; Eden Ch., Moundridge, Kan., $70.30; Grace Ch., Pandora, O., $58.41; Lehigh, Kan., Ch., $7.15; Garden Tp., Kan., Ch., $9; Upper Milford Ch., Zionsville, Pa., $50; Johannestal S. S., Hillsboro, Kan., $11.58; Buhler, Kan., Ch., $20.25; West Zion Ch., Moundridge, Kan., $75; Tabor Ch., Goessel, Kan., $27.82; Y. P. S., Quakertown, Pa., $8; Ex. Com. of Mission Societies, $60; First Menn. Ch., Newton, Kan., $64.10; N. D. Conf., Salem Zion Ch., Marion, S. D., $85.30; Bethesda Ch., Marion, So. Dak., $106.34; Emmanuel Church, Pratum, Oregon, $17.42; Bethel College Church, Newton, Kansas, $18.87; Calvary Missionary Society, Quarryville, Pa., $15; Emmanuel Ch., Noble, Ia., $38; Sister Hillegonda, Newton, Kan., $25; Swiss

Ch., Alsen, N. D., $13; Bethel Ch., Mt. Lake, Minn., $50; First Menn. Ch., Lostwood, N. D., $28.15; Friedensberger Ch., Avon, S. D., $15; Brudertal S. S., Hillsboro, Kan., $60.90; Men's Chorus, Berne, Ind., $26.10; Zion S. S., Donnellson, Ia., $7.26; First Menn. Ch., Geary, Okla., $13.61; Latshaw Estate Legacy and interest, $254.88; First Menn. Ch., Aberdeen, Ida., $25.96; Monroe, Wash., S. S., $5.75; Mr. and Mrs. Sylvan Lehman, E. Freedom, Pa., $10; St. John Ch., Pandora, O., $25; Bethel Ch., Hydro, Okla., $6.31; Bethel S. S., Fortuna, Mo., $8.46; First Menn. Ch., Nappanee, Ind., $40; Missionsfest, Langham, Sask., $110.71; Cornelius Jantzen, Plymouth, Neb., $10; Medford, Okla., Ch., $7.24; Rev. D. P. Ertzen, Mt. Lake, Minn., $5; New Hopedale Ch., Meno, Okla., $12.82; Salem Ch., Dalton, O., $24.07; Magdalene S. Landis, Folcroft, Pa., $2; Immanuel S. S., Los Angeles, Cal., $30.17; Net proceeds of wheat from Kan. farm, $203.36; Bethel S. S., Inman, Kan., $18.28; Halstead, Kan., Ch., $51.86; Arlington, Kan., Ch., $15.75.

Hutchinson Ch. Bldg. Fund:

Lehigh, Kan., S. S. Classes 1 to 3, $10; Butterfield, Minn., Ch., $5; Bethlehem Ch., Bloomfield, Mont., $11.31; First Menn. S. S., Reedley, Cal., $20; Emmaus Ch., Whitewater, Kan., $127.70; Salem Ch., Freeman, S. D., $25.35; Calvary Ch., Quarryville, Pa., $22.54; Emmanuel Ch. and S. S., Noble, Ia., $15; Ex. Com. of Mission Societies, $30; Immanuel S. S., Los Angeles, Cal., $25; First Menn. Ch., Nappanee, Ind., $10; First Menn. S. S., Bluffton, O., $18.07.

Special Gifts:

Eden Ch., Moundridge, Kan., (Ch. Bldg. Fd.) $70.29; Ex. Com. of Mission Societies, (Winnipeg) $60; Ex. Com. of Mission Societies, (Girls' Homes) $60; Children's Day Offering, Richey, Mont., for poor children, $8.71.

Total receipts, $3579.28; balance in bank, June 1, $46.90; Total disbursements, $3606.67; balance in bank, Aug. 1, $19.51; unpaid orders on hand, $2105; borrowed money, $7500.

Gratefully acknowledged,
J. E. Amstutz, Treasurer,
Trenton, Ohio.

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR JULY, 1931

For Foreign Missions, General Treasury:

Sew. Soc., Arlington, Kan., $15.26; Mission Soc., Bethel Coll. Ch., Newton, Kan., $75; Coll. Womens Miss. Societies Program, Pacific Dist. Conf., Portland, Ore., $12.19; Tabor Sew. Soc., Goessel, Kan., $13.49; Nord Alex. Sew. Soc., Canton, Kan., $23.50; Sr. Sew. Soc., Halstead, Kan., $40.

For Home Missions:

Mission Soc. Bethel Coll. Ch., Newton, Kan., General Treas., $50; Coll. Womens Miss. Societies Program, Pac. Dist. Conf., Portland, Ore., do., $12.19; Tabor Sew. Soc., Goessel, Kan., do., $13.49; Nord Alexanderwohl Sew. Soc., Canton, Kan., do., $23.50; Sr. Sew. Soc., Halstead, Kan., do., $20; Coll. Womens Miss. Societies Program, N. Dist. Conf., Marion, S. D., do., $47.30; Menn. Ladies Aid, Monroe, Wash., Portland Mission, $10; do., Girls Home, Winnipeg, Man., $5.

In Place of Sewed Clothing:

Sew. Soc., Arlington, Kan., Champa St., India, $15; Alexanderwohl Ch. Sew. Soc., Goessel, Kan., do., $28.53; Sr. Sew. Soc., Halstead, Kan., do., $20; Sew. Circle First Menn. Ch., Nappanee, Ind., Basna St., India, $5; Zoar Ch., Sew. Circle, Waldheim, Sask., Korba St., India, $5; Eigenheim Sew. Soc., Rosthern, Sask., Janjgir St., India, $5.

For Stereoptican, China:

Sew. Soc., Arlington, Kan., $5; First Menn. Sew. Soc., Newton, Kan., $10; Sew. Soc., Dallas, Ore., $1.68; Sr. Sew. Soc., Halstead, Kan., $5; First Menn. Miss. Soc., Bluffton, Ohio, $5; Eigenheim Sew. Soc., Rosthern, Sask., $8.35.

For "News & Notes", Postage, etc.:

Miss. Soc., First Menn. Ch., Nappanee, Ind., $1.50; Bethany Sew. Soc., Kingman, Kan., $1.60; Sisters Salem Deaconess Hospital, Salem, Ore., $1; Sew. Soc., Inola, Okla., $2.50; Mission Soc. Bethel Coll. Ch., Newton, Kan., $6; Mrs. C. E. Krehbiel, Newton, Kan., $.25; Ladies Aid Soc., Bowmansville, Pa., $.10; Nord Alexanderwohl Sew. Soc., Canton, Kan., $1.50; Bethel Sew. Soc., Mt. Lake, Minn., $2; Sr. Sew. Soc., Halstead, Kan., $2.50; Menn. Miss. Soc., Pratum, Ore., $4.35; Sew. Soc., Avon, S. D., $1.50; Mrs. J. A. Ruff, American Falls, Ida., $.10; Miss Clara Neu, American Falls, Ida., $.10; Miss Mary Goering, American Falls, Ida., $.10.

For Christmas Fund:

Nord Alexanderwohl Sew. Soc., Canton, Kan., Rev. and Mrs. P. J. Wiens, India, $5; Alexanderwohl Ch., Sew. Soc., Goessel, Kan., Miss Clara Kuehny, India, $2.50; Do., Miss Loretta Lehman, India, $2.50; Do., Dr. and Mrs. Harvey Bauman, India, $5; Sr. Sew. Soc., Halstead, Kan., Okla., Stations, $2.50; Johannestal Sew. Soc., Hillsboro, Kan., do., $5; Do., Montana, Stations, $5; Do., Janjgir Station, India, $10.

Miscellaneous:

C. G. I. T. Group, Altona, Man. Child, India, $10; Samaya Mission Band, Upland, Calif., Orphan, India, $15; Bethel Sew. Soc., Mt. Lake, Minn., Orphan, India, $30; Do., Evangelist, China, $60; New Hopedale Sew. Soc., Meno, Okla., Biblewoman, India, $36; Silberfeld Sew. Soc., Waldheim, Sask., Champa St., India, $13; Alexanderwohl Ch. Sew. Soc., Goessel, Kan., Evang. Work, China, $5; Brudertal Sew. Soc. Hillsboro, Kan., Eliz. Goertz, China, Birthday, $5; Menn. Ladies Aid, Monroe, Wash. Busby St., for Electric Lights, $5; Mission Soc., Bethel Coll. Ch., Newton, Kan., Rev. and Mrs. A. Habegger, Mont., $25; First Menn. Ch., Newton, Kan., do., $10; Eden Sew. Soc., Inola, Okla., do., $25; Menn. Miss. Soc., Pratum, Ore., do., $10; Miss. Soc., Bethel Coll. Ch., Newton, Kan., Relief Work, $25; Mission Soc., Upland, Calif., Harbin Refugees, $35; Sr. Sew. Soc., Halstead, Kan., Harbin Refugees, $10; Coll. Women's Miss. Societies Program, N. Dist. Conf., Marion, S. D., Sick Immigrants, Canada, $47.30. Total, $903.38.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

JOTTINGS

September 26th the Sunday School Convention of the Eastern Dist. Conference will be held in the Germantown, Pa., church.

The Woman's Orphanage Society of the East Dist. Conference will hold its annual meeting in Grace church, Lansdale, Pa., October 10.

The Middle District Conference will hold its annual session August 26 to 30 in Noble, Iowa. Delegates from all the churches identified with the Conference are expected to be present.

Bro. J. W. Krehbiel of Moundridge, Kan., for many years a trustee of the General Conference, celebrated his 71st birthday in the home of his son, N. W. Krehbiel, last week. His many friends among the readers of The Mennonite congratulate him.

Miss Vivienne Musselman, of Bluffton, Ohio, will move to Philadelphia, Pa., where she will serve as church visitor in the First Mennonite church. Miss Musselman is the daughter of Rev. and Mrs. S. M. Musselman.

The Anniversary of the Mennonite Home for the Aged at Frederick, Pa., is scheduled for September 12. This occasion is one of the outstanding events in the District. Large crowds assemble and transportation to the Home by bus are available from points on the railroad. Arrangements will be made, as usual, for serving dinner on the Home grounds at a reasonable price.

Bluffton College will open for its fall session September 15. The early freshmen enrollment indicated that the class of this year will be larger than last year. Dean Byers, C. Floyd Byers and Miss M'Della Moon, who were on leave of absence last year, will resume their duties this fall. Miss Naomi Brenneman, head of the English Department, will take up graduate studies on a sabbatical leave of absence during the year.

Members of families interred in the cemetery at Deep Run, Pa., church are invited to attend and participate in a Reunion and opening and consecration of new additions to the cemetery. The program will include addresses by Rev. W. S. Gottshall, Hon. Hiram H. Keller, Judge of the county courts, ministers raised in the church and ministers whose ancestors belonged to Deep Run. A trust fund is being built up for the maintenance of the cemetery.

The Schwenksville, Pa., church of which Rev. Freeman Schwartz is pastor, is arranging for the celebration of its Harvest Home service on August 30. The occasion will be one when parents are invited to bring their children for consecration. A number of the young people of this church made the journey by auto to Mechanic's Grove some Sundays ago to participate in the Young People's Rally. A recent visitor in the pulpit of the church was Rev. Norman Cressman, a returned missionary from Indo-China. His subject was "Avoiding the Commonplace in Life."

Rev. Andrew Bechtel and family of Deer Creek, Okla., spent their vacation in Summerfield, Ill. Rev. Bechtel is a former pastor of the Summerfield church.

On October 4th the Springfield church, Rev. A. M. Fretz, pastor, expects to celebrate Harvest Home with appropriate services. Plans are under way for the organization of a catechetical class in this congregation.

A group of Mennonites, who have migrated from Russia during the past ten years, held a reunion in the City Park, Newton, Kan., several Sundays ago. Short addresses were made by Gerhard Klassen and A. Warkentin.

The Annual Meeting of the Berne, Ind., Sewing Society was honored by the presence of Rev. and Mrs. Floyd Pannebecker, of China, who gave encouraging messages. At this meeting a report was received from the retiring officers and the names of the new officers were announced.

The Landis family, one of the largest of Mennonite origin in eastern Pennsylvania, held its reunion in Elizabethtown, Pa. It is estimated that 800 persons were present. The brothers Daniel Landis of Philadelphia and Jacob A. Springfield attended the reunion. They report an interesting trip. After the reunion they continued on to Harrisburg, Fairfield and Biglersville. In the Adams county fruit belt where the trees are loaded with luscious fruit peaches are selling at 40 to 50 cents a bushel. At Biglersville they had the pleasure of going through the large cannery of Mr. Musselman, who has 335 acres in apple, peach and cherry trees. Mr. Musselman has 40 acres in sour cherries from which he picked 9,000 bushels this season. In weight the crop represented 226 tons.

The Virginia (Old) Mennonite Conference, which met July 30th, passed the following resolution with reference to the radio: "We recognize that the radio may have a legitimate use among the people of the world, but, whereas the majority of the programs broadcast are detrimental to the spiritual growth and life, be it resolved that we require our members to refrain from placing them in their homes and require those who have them now dispose of them." Another resolution in the light of the conservative attitude of our brethren of the old church had to do with Compensation Insurance: "Whereas the State Compensation Act and Employer's Relief Associations do not involve the objectionable features of life insurance nor do they interfere with another phase of our faith and practice, be it resolved, that we go on record as having no objections to our brethren taking advantage of the protection they afford."

Books of the Hour

Whether you read for pleasure or information you will find what you need among the books listed below. Notice the many dollar book bargains.

▲ ▲ ▲

ON CHINA

1. CHINA FROM WITHIN by Charles Ernest Scott, M. A., D. D. Price **$2.00.**

2. CHINA'S CHALLENGE TO CHRISTIANITY by Lucius C. Porter. Cloth 75c; Paper **50c.**

3. THE LAUGHING BUDDHA by James Livingstone Stewart. A delightful novel based on Modern Chinese conditions. Price **$1.00.**

4. GODS OF WEALTH AND WAR by James Livingstone Stewart. A romantic yet realistic story—one, moreover, which is ninety per cent. Chinese history. Price **$2.00.**

▲ ▲ ▲

ON RUSSIA

1. NEW RUSSIA'S PRIMER by M. Ilin. A Soviet engineer's explanation of the famous "Five-Year Plan". Price **$1.75.**

2. STALIN by Isaac Don Levine. The best biography of Russia's greatest dictator. Price **$3.50.**

3. THE FALL OF THE RUSSIAN EMPIRE by Edmund A. Walsh. The whole tremendous drama of the Russian Upheaval. Price **$1.00.**

4. RASPUTIN, The Holy Devil of Russia—Rene Fulop-Miller. This book formerly sold for $5.00. Special edition now **$1.00.**

▲ ▲ ▲

GOOD FICTION

1. FINE GOLD by Josephine Hope Westervelt. A missionary romance of South America. Price **$1.50.**

2. CYNTHIA STANDS FAST by Florence Nye Whitwell. The story of a Christian girl who lets her "light" shine for the Master. Cloth **$1.25**; Paper, **75c.**

3. SILVER TRUMPET by J. Wesley Ingles. A definitely Christian novel which should be read by young and old alike. Price **$1.00.**

4. EYES IN THE DARK by Zenobia Bird. A delightful story that appeals to those who enjoy clean fiction. Price **$1.50.**

5. FOREVER FREE by Honorè Willsie Morrow. A gripping novel whose chief figure and hero is Abraham Lincoln. Price **75c.**

ON INDIA

1. GANDHI OF INDIA—HIS OWN STORY. Autobiography edited by C. F. Andrews. Undoubtedly you cannot agree with all of Gandhi's ideas, but it is nevertheless important that you know the facts concerning his life. Price **$2.50.**

2. MOTHER INDIA by Katherine Mayo. The sensational exposè of Modern India. Price **$1.00.**

3. VOLUME TWO by Katherine Mayo. A book that substantiates the evidence presented in "Mother India". It deals chiefly with the findings of a committee appointed to investigate the evils of child marriage. Price **$2.50.**

▲ ▲ ▲

MISSIONARY BIOGRAPHIES

1. FORTY YEARS ON THE LABRADOR by Ernest H. Hayes. The life story of Sir Wilfred Grenfell. Price **$1.25.**

2. ALBERT SCHWEITZER, The Man and His Work, by John Dickinson Regester. Price **$1.50.**

3. JAMES GILMOUR OF MONGOLIA by James M. A. Gilmour. A missionary classic. Price **$1.00.**

4. MARY SLESSOR OF CALABAR by W. P. Livingstone. A book that every friend of missions should read. Price **$2.00.**

▲ ▲ ▲

TRAVEL AND ADVENTURE

1. THE ROYAL ROAD TO ROMANCE by Richard Halliburton. Original price **$5.00.** Now **$1.00.**

2. EAST OF THE SUN AND WEST OF THE MOON by Theodore and Kermit Roosevelt. Price **$1.00.**

3. SIX YEARS IN THE MALAY JUNGLE by Carveth Wells. Thrilling experiences in the tropical jungle. Price **$1.00.**

4. FOUR FACES OF SIVA by J. R. Casey. The search for the Lost City of Angkor in the sinister jungles of Cambodia. Price **$1.00.**

5. THE MICROBE HUNTERS by Paul De Kruif. The true story of man's fight against disease. A book that gives more than just a thrill. Price **$1.00.**

6. SKYWARD by Admiral Richard E. Byrd. Byrd's own story of his life and flights. Price **$1.00.**

▼ ▼ ▼

Send money with your order direct to THE Mennonite Book Concern, Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI　BERNE, INDIANA, SEPTEMBER 3, 1931　No. 35

EDITORIAL

Perhaps nothing so sensational as the meeting of many thousands of New York citizens in Madison Square Garden to demand that the authorities of the State and Nation take instant action against the criminal gangs who have been shooting one another and innocent children and bystanders and policemen, has been reported over the radio and through the press in recent years. That the law abiding citizens have good reasons for insisting upon the most vigorous efforts to maintain law and order there cannot be the slightest doubt. The state of New York that refuses to support the constitution of the nation and has repealed the enforcing laws by which it can be properly sustained, needs to wake up to its own insincerity in the face of lawlessness that the repeal encouraged. It has been reaping the bitter harvest of its unholy sowings. Many speeches were made, among them were utterances by a United States Senator from New York, the Commissioner of Police and a Catholic priest. In each instance they erected a smoke screen over their own lack of respect of law and order by an attack upon the Prohibition laws of the nation. The senator, sworn to defend the Constitution of the United States, thought he was touching the weak spot by giving aid and comfort to the enemies of the Constitution in an attack upon the dry laws, the Police Commissioner confessed his own inefficiency by blaming alcohol for the state of affairs, thus demonstrating that when officers of the law excuse their failures by attacking the law there can be little hope that the law will be decently enforced. The strking note of the priest's oratory was an attack upon reformers and a protest because "a man cannot legally take a glass of beer when he wants it." We might say that the trend of these speeches was, Our children and innocent citizens are being slaughtered by gangsters, therefore give us beer and light wines.

Of course armed outlaws successfully driving their trade with the aid of firearms is uncomfortable and a sense of security required that it should be made impossible that outlaws have access to arms for the purpose of their terrible business. The demands for energetic efforts to disarm and suppress gunmen is a natural one and, unless they are pushed with all the power of the community, anarchy is the certain result. But will taking the gun away from murderers and opening a dam of intoxicating liquors that will engulf boys and girls, men and women, help any? Was not strong drink ever the most fruitful source of crime? To repeal Prohibition laws because inefficient officials who cannot, or rather will not enforce them, would be just as bad as to repeal laws protecting life and property because there are murders, thefts and crimes against innocence and purity, because officers sometimes fail in enforcing them. The murderer, the white slaver, the dope peddler, the vender of lottery tickets and gamblers would be happy indeed if such license were afforded them.

Can prohibition be enforced? It can. We have the necessary machinery but it is permitted to rot through neglect while streets run red with blood and corruptions besmear men in high and low official places. General Butler, the picturesque Marine official, added a note to the utterances of the meeting by a blasphemous taking the name of God in vain as though crooks would be greatly impressed by oaths. However, he did say that the President of the country did put the robberies of mails out of business by placing the postal deliveries under martial law and stationing marines in the offices and on the trains in 1921. It wasn't necessary to shoot any one when once the Government meant business. There are operating smuggling pirates all along our coasts who do not hesitate shooting and resisting the U. S. Revenue Cutters. No president has, as far as we know, ever dared to recognize this state of piracy and take effective measures such as a state of piracy calls for. If all the police power of the national Government is palsied with a fear of doing its full duty, is it any wonder rum runners can, without much risk, continue to bring in to this country contraband liquor?

The Metropolitan press is unsympathetic despite its great howl about respect of law. It shamelessly discredits the officers of the state and government who endeavor to do their duty in enforcing the prohibition law and it glorifies acts that defy and violate the basic law of the land. If the public would make the publication of such sheets unprofitable by withholding patronage, decent papers would get a chance and the glorification of crime would not poison the minds of young people to the undermining of decent and safe government.

Wets play largely upon the word "Hypocrisy" as though they were pure as angels in their thinking and utterances. "Give us light wines and beer" they jabber over and over again, implying that the millenium would then come to bless us all. Do they pretend that they do not know that before Prohibition, 90 percent of the alcohol consumed was in the shape of beer? Do they sacredly pledge that having won a victory for beer they will not strain every effort to legalize hard liquors also? Is there any guarantee that the saloon will not come back? If it does not, where will the stuff be dispensed? Is there any assurance that excessive drinkers will not doom their families to poverty? Will the man drunk with "light wine" or "beer" not commit acts of violence as readily as when full of whisky?

Those who want protection of the law and still want to have the privilege of the unlimited use of strong drink who shout "hypocrisy" are living in glass houses. We question their sincerity, we doubt their loyalty to the country and we suspect nothing but cruel selfishness in the demand for the right to gratify their beastly appetites even though poverty, crime, violence and corruption are the necessary by-product of the use of wine and beer as well as whisky.

ANOTHER MEDICAL MISSIONARY FOR CHINA

will be needed in a year from now. Dr. C. L. Pannabecker's furlough becomes due in 1933, and if he then can come home, i. e. if the treasury permits, the new doctor should have been there at least a year at language work, before he takes the place of the furloughed doctor.

So we are herewith calling for another doctor, and we pray that the Lord may fill some one of our young doctors here at home with the desire to serve Him in the mission field. A consecrated, well prepared doctor can open many hearts and doors for the saving message. Any reply to this call may be sent to the undersigned,

P. H. Richert, Goessel, Kans.

BROTHER AND SISTER F. J. ISAAC

are planning to have their farewell services next Sunday, Aug. 30th P. M., in their home church, Moundridge, Kans. A good mission friend has promised to pay for the return trip, otherwise we would hesitate to send him back. We are therefore doubly grateful for this gift. Let us all thank the Lord, and ask his further rich blessings upon the returning missionaries.

CHRISTIAN CARE OF A CHEYENNE WIDOW

The lot of an old Cheyenne widow in Oklahoma is a hard one. She has to depend upon her relatives if she has any and upon "friends" if she has no near relatives. She has to pay dear for every favor she gets. When she has any money she has to "give it"; when she has no money it is worse. And many times it takes special grace to pray and not scold at the bedside of an old widow.

I am glad to relate the following. June 30, was my day for the Hammon district. I found Vonha, one of our faithful Christians bedfast. According to agency records she was born 1833. She was sitting on a clean bed while her granddaughter combed her hair. Her hands and face were clean and her dress was clean. On a chair near the bed were a bottle of grape juice and a box of crackers. Her son and her daughter, and also her son-in-law, prepared a cooler place for mother. When Vonha heard my voice she reached out her feeble hand. Her eyesight had been poor for some time and she said she was blind now but could hear my voice. Her son and her daughter and two granddaughters took hold of the four corners of the blanket on which she was resting now and carried her to the cooler place.

It was easy to pray here and also to include the children and grandchildren who did what they could. When I was ready to leave our native helper came. His monthly report shows that he visited Vonha regularly every few days during her sickness. She passed away July 6, early in the morning and her remains were laid to rest that afternoon. I do not know what text the native helper used at the funeral. I would have used: "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit that they may rest from their labors, and their works do follow them." (Rev. 14:13).

J. B. Ediger.

Clinton, Oklahoma, July 22, 1931.

INVITATION

The Bethel Home for Aged, located at Newton, Kansas, is again planning to observe its annual Gift Day on Friday, September 11th. The committee in charge of arrangements for this event is aiming to make this occasion especially interesting and attractive. The doors will be open to visitors from 9:00 a. m. to 8:30 p. m., and a cordial invitation is extended to all who are interested to visit the Home on that day. Old friends will be welcome, and new ones as well. A program consisting of an address and various music numbers will be given in the afternoon. It will begin at three o'clock, and the speaker will be Dr. J. W. Kliewer. In the evening, between eight and nine o'clock, the Newton Municipal Band will give a concert from the front steps of the Home. Seats will be provided and anyone will be welcome to come and enjoy both the program in the afternoon and the concert in the evening. Ice cream and cake as well as candy will be obtainable throughout the day and evening. The ladies will also conduct a food sale which will be in progress as long as the supply will last. The proceeds from all sales will go for the benefit of the home.

On preveious occasions, when the Gift Day has been observed, the Home has been the recipient of many gifts, both in cash and in food supplies. This has been a great help, not only in reducing the expenses of the Home, but also in diminishing the building indebtedness. The management of the Home is kindly requesting the friends of the work to again remember the institution with their gifts. Gifts of money in any amount will be especially welcome, but gifts of food supplies will be no less appreciated, especially staple articles such as potatoes, canned fruits and vegetables, fresh fruits, flour, sugar, lard, cured meats, preserves, jellies, etc. Poultry and poultry feed will also be very helpful.

It will be appreciated if those who wish to remember the Home with a gift will bring it in person. Your presence will cheer us and we will be glad to greet you. But for those who cannot come, arrangements have been made so that they can send their gifts through their local church or their sewing society. So if you have a gift, and cannot bring it yourself, please get in touch with your minister or the officers of your sewing society and they will see that the gift is delivered to the Home.

We also wish to remind the friends of the Home that annuity gifts in any amount from $100 up will gladly be received. The Home is paying as high as 8% interest on such gifts according to the age of the donor. By giving on this basis, the donor is enabled to support the Home during his life time and at the same time to receive a very satisfactory income from the amount as long as he or she may live. Anyone who is interested in making a gift to the Home on this basis is requested to write for particulars which will gladly be given.

It is hoped that many will accept this invitation to visit the Home on this Gift Day. Come and bring your friends and together with them and us enjoy the visit and the program in the afternoon and the concert in the evening. Also, please, do not forget the food sale. **A hearty welcome will await you! Remember the date—September 11th.**

The Bethel Home for Aged,
Newton, Kansas.

NOTES AND COMMENTS

Apparent difficulties may lead to good results. A cloudburst in Colorado sent such large streams of water down the hillsides that in many places earth which covered gold and silver ores was washed away. On one hill a landslide almost completely uncovered the vein of a gold mine, so that the owners no longer had to work underground. The troubles that come to us are

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb................................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance......................................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

often used by God to draw us closer to Him and so to reveal His grace in us that we can be a help to others. "Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." (II Corinthians 1:4.)—The Bible Today.

For the first time since 1922, a census of Palestine is to be taken in the course of the next few months. The last census revealed that the population of Palestine was 757,182. It is expected that there will be more than 960,000 persons in the new census, of whom 595,000 will be Moslem, 100,000 nomad Bedouins, 165,000 Jews, 85,000 Christians and the remainder of other faiths. If this estimate is correct it notes an increase of 22 per cent in the population. The most interesting feature of the estimate is the tremendous growth in Jewish population. In 1922 there were only 83,794 Jews in Palestine. The present estimate is, therefore, an increase of about one hundred per cent in nine years.

As the mason heweth the hard stones and heweth off here one piece and there another, till the stone be fit and meet for the place where he will lay them, even so God, the heavenly Mason, buildeth, frameth and polisheth us, which are costly and precious stones, with the cross and troubles, that all abomination and wickedness which do not agree unto this glorious building might be removed and taken out of the way.—Robert Cawdry (1600).

More liquor is being consumed now than in the days when saloons were open, say the wets. They do not prove it because they cannot do so. Wets do not prove their claims that prohibition is a failure. New York is said to be the wettest city in the country.' That city and state repealed their dry law. But what about arrests for intoxication in wet New York City? In that city, like other large places, intoxicated persons were often not arrested in saloon days as long as they could travel about, and as long as they did not make themselves obnoxious by fighting and disturbing the peace.

In 1912, according to the New York World Almanac, there were 19,123 arrests for drunkeness in New York city. In 1913, the number of arrests was 20,848. In 1914, 19,936; in 1915, 19,587; in 1916, 17,078. These were all wet years. The average yearly arrests for intoxication for these five wet years was 19,314.

In 1925, a dry year, arrests for intoxication New York City numbered 9,391. In 1926 the number was 9,533. In 1927, 8,692. In 1928, 9,972, and in 1929, 8,240. The average number of arrests during these five dry years was 9,165 against 19,314 for the wet years enumerated.

New York city increased one and one-half million in population between the wet years quoted and the dry years.—American Issue.

The Rev. Carl E. Doring, a Lutheran city missionary recently appointed by the Norwegian Church of America as Advisor of Hymnology has submitted tabulation of the number of languages into which the most translated Christian hymns have been rendered.

The list, as published in a recent issue of the Lutheran, the official organ of the Lutheran Church published here, follows:

Hymns	Languages
A Mighty Fortress is Our God	171
Rock of Ages	130
Just as I Am	106
Adeste Fidelis	104
Nearer, My God, to Thee	101
Jesus, Still Lead On	93
Holy, Holy, Holy	81
O Sacred Head, Now Wounded	80
Jesus, Lover of My Soul	78
Guide Me, O Thou Great Jehovah	75
What a Friend We Have in Jesus	70
Abide With Me	66
All Hail the Power	65
Hark, the Herald Angels Sing	64
I Heard the Voice of Jesus Say	62

Jesus Shall Reign	51
Sun of My Soul	50
WhenI Survey the Wondrous Cross	50
Lead, Kindly Light	50
I Gave My Life for Thee	47

With the ascendency of radical groups in European politics, religious institutions have been subjected to all sorts of petty chicane on the part of hostile ministries or local officials. The most troublesome is the tendency to compel complete modernization of buildings and equipment by a given date, the penalty for default being sequestration of the land and secularization of the buildings. This policy has compelled many institutions to borrow money at high rates of interest, the payments on which are now very difficult to meet. It is doubtful whether a general moratorium would be helpful at this point.

In viewing European conditions, it must ever be remembered that we are dealing with people shaken by five years of horror, and ten succeeding years of tension, uncertainty and impoverishment. If WE feel keenly the depression which follows seven or more highly prosperous years, can we wonder at the despair, the hopelessness, which is rapidly spreading among the population of large areas of Europe? Can these people be expected to be optimistic, and energetically and vigorously pull themselves out of the present slump without a helping hand? It takes all their faith in God to keep going.

Twelve Views of Calvary

The soldiers saw in Christ a criminal, with cruelty.

The women saw in Christ a benefactor with sorrow.

His mother saw in Christ a son, with anguish.

The disciples saw in Christ blighted hopes, with perplexity.

The first thief saw in Christ a malefactor, with hardness.

The second thief saw in Christ a King, with penitence.

The centurion saw in Christ divinity, with conviction.

The priests saw in Christ an imposter, with mockery.

Angels saw in Christ love, with wonder.

Devils saw in Christ the seed of woman, with dismay.

Jehovah saw in Christ obedience, with affection.

The passersby saw in Christ nothing, with indifference.

The cross cannot be expained. To nail our poor theories on that tree but shows how our love has cooled and stiffened and expired.

—D. L. Moody.

The really "narrow" Christian should not be ashamed of his narrowness. Indeed, he should rather regard it as a compliment to be called "narrow" because it is one of the essential characteristics of Christlikeness, and one of the essential qualifications of travelers on the celestial highway of life. For "straight is the gate and narrow is the way that leadeth unto life: and few there be that find it." So he is in pretty good company, and he ought not to be ashamed to keep company with Jesus. Men ought rather to be ashamed of the "breadth" of which they sometimes boast, because it is the characteristic of travelers to destruction. "For wide is the gate and broad is the way that leadeth unto destruction, and many there be that go in thereat;" as Jesus, the great teacher, clearly taught. So he is in pretty bad company and had better forsake it, and to stand with Jesus in everlasting resistance of all sorts of ecclesiastical sham and official hypocrisy and theological deception may crown him with the epithet of "intolerance," but even this is better than the crown of thorns they put upon the brow of our Elder Brother for the same virtue. So we are still in the best of company—even that of the elite of the skies.—Methodist.

THE CHINA FAMINE

"At this moment when the press of the United States is carrying thousands of columns of telegraphic news and editorials telling of the floods in China and commenting on the opportunity of selling that country a part of our wheat surplus, I ask that there be taken into account a few of the following facts, the knowledge of which we get from our immediate contacts with that country," said Dr. David A. Brown, chairman of the Board of Directors of China Famine Relief U. S. A.

1. As many Chinese eat wheat and other dry land grains as eat rice. China's imports of

wheat, mostly from Australia, during the recent period of internal warfare have been around 50,000,000 bushels annually. The Grain Stabilization Corporation, of the Federal Farm Board, was negotiating a sale of seven million bushels of wheat to Chinese dealers when the floods came.

"2. While not seeking to pose as an international obligations specialist, I feel safe in saying that China will pay for wheat she buys from this country before some of the debts now due from other countries are paid.

"3. Food purchased with money spent from this country for flood or famine relief reaches those for whom it is intended. China Famine Relief U. S. A. has, since the middle of 1928, sent in excess of $1,400,000 to China. The ultimate outcome has been that none of that money, and none of the food for which it was spent has been lost or misappropriated. I have been identified with American relief work in foreign countries for many years and can say in safety that never in my experience has a dollar done so much in actual relief and rehabilitation as in China during the past three years.

"4. Ours is a relief organization without political or economic purpose, but our campaign for funds has been seriously handicapped by misrepresentation based on an apparent desire to discredit the government of China that is recognized by our own.

"5. That China is one of two countries which in the last fiscal period has increased its imports from the United States is not controverted, but I feel that more attention should be given to bringing about what Calvin Coolidge has stated in writing about the opportunity for increasing our foreign business. He said that if China's demands could be made to equal those of Japan, the former country would require annual imports of eight billion dollars.

"6. Much is said about communism as a threatened danger to China. If it is, the present tragedy in China is a good opportunity to set in motion forces that will prove its errancy. Our famine relief workers in North China heard little or nothing of communism.

"7. A prominent American business leader in China told us that if the people of the United States would realize that elections are in progress they would understand about much of the fighting. With what takes place around election time in some of our neighboring Latin countries we should be able to visualize what is happening in China, especially since that stricken country is going through a change in thoughts, customs and habits under which she has lived for several thousand years.

"The frequent recommendation that the sale of wheat to relieve starvation in China should be predicated upon an agreement for a cessation of fighting should, I submit, be measured against our efforts to stop the belligerents of Europe in the early stages of the comparatively recent struggle.

"I earnestly plead for the spirit of tolerance that should prevail whenever a people have been so sorely stricken as have the Chinese. And while I admit that introducing business possibilities is, for a relief organization, going pretty far afield, the sale of wheat to China by the United States on especially liberal terms which we have urged gives the problem a consistency in which charity and economics are well leavened."

CORRESPONDENCE

Emmaus Church, Whitewater, Kan., Aug. 16. —Dear Readers of the Mennonite: A dearth of material can hardly be cited as the cause for the conspicuous absence of correspondence from our church and community. In spite of frequent reminders appearing in the paper, and although more than half a year has elapsed since the writer was elected, this is his first report. But frankly, the writer at one time regretted very much that such a large portion of the Mennonite and the Bundesbote were given over to correspondences. They appeared so uninteresting. But as one's acquaintance in Mennonite circles widens, the interest in the reports from the various churches increases. It seems after all that the correspondences form a very worth-while part of our church papers in that they foster the feeling of kinship between various churches and sections of the country.

Occasionally one is reminded that the rich life is something else than an unintermittent succession of mountain top experiences. It is the manner in which the inconspicuous, daily routine of life is carried on that makes it rich or poor. Very early in the year the Byler family of North Manchester, Indiana, who have been touring the country, gave a program at our church.

It was unique, not because of perfect rendition of productions of renowned composers, but because of the plain, forward presentation of gospel songs as a part of the daily life and worship of a Christian family.

One Sunday evening the past spring the Girl Reserves of the Whitewater High School gave a program at our church. It was given to acquaint the people of the community with the objective of the organization and the manner in which its activities are carried on in high school. Miss McChessney, the sponsor of the local Girl Reserves, deserves credit for the very commendable work of the group. The Girl Reserves is not in the curriculum, but its presence gives evidence that the religious side of life is not altogether neglected in the otherwise religiously void schools of the country.

It is also encouraging to note that for the past two years the churches of this vicinity have been sponsoring Bible classes at the high school one or two periods a week. Let us hope that this may continue in an adequate manner in the future.

Since our church has the largest seating capacity in this vicinity the Union S. S. conference was held here. This was the first one of its kind around here in which several of our Mennonite churches actively participated. It was especially sponsored by the recently organized Ministerial Alliance of this section of the country. The theme of the evening concerned itself with the needs of the Sunday school. The various needs were discussed by several speakers, and their papers followed by open discussion. At last there is growing up a little more brotherly spirit that is surmounting denominational barriers.

We have frequently had visiting preachers during the course of the year thus far. At Easter time. Rev. H. R. Voth was with us for the last time. The Missionary Isaacs brought us a report of the work in India. Recently representatives of the Concordia Hospital of Winnipeg, Manitoba, came to create interest in their institution. Rev. Gustave Frey, who is conducting the Bible Academy at Hillsboro, Kan., was here to interest some of the young people to attend there.

One annual event, that should be even more of a red letter day than it is with some people, is the Bethel Rally day. Not so long ago, the speaker at a public program made the remark that it seemed "more important to be and to do than to know." Probably so, but it would be hitching the cart before the horse to forget that being and doing do not come before knowing. For without knowing, being and doing become the result of chance, and there can be no clearly conceived or designed action. Bethel here in the West and Bluffton in the East are the mainstay of the Mennonite Church and its organized activities to a far larger degree than many know or are willing to admit. It is therefore just cause for rejoicing that those who do know and those at the head of our higher institutions of learning are dauntlessly forging ahead in spite of half-hearted support, and even direct opposition that they so often meet. We have arranged for a Rally, and will have the privilege of hearing from Prof. P. S. Goertz on the importance of an accredited college for the future of the Mennonite church.

Soon students all over the country will be pouring in through open doors of schools and colleges. At that time let us remember particularly our Mennonite institutions that they may carry on wisely and efficiently the work for which they were called into being. And let us encourage our young people to attend there in preference to other institutions so that they may better understand the needs of our church, be more in harmony with its doctrines and objectives, and eventually more fit to serve the Lord by ministering to the needs of the brethren as well as those outside.

Sincerely,
Hans E. Regier, Cor.

A NEW BIBLE TRANSLATION

Of the many languages spoken by the Indians of Central America in only eleven has any part of the Bible been translated and printed. The eleventh language just added to this list is Mam, spoken by some 200,000 Indians in Guatemala. The American Bible Society has just received at its headquarters in New York City the first copies of the Gospel of John printed in this language and published at the Mission Press at Quezaltenango, Guatemala, with the aid of the American Bible Society and the Pioneer Mission Agency.

Mam is the most archaic branch of the Mayan family of languages and has many of the throaty gutturals and explosives that are so difficult for the language workers to identify and express in written form. When a Mam Indian opens the book and reads that well-loved verse, John 3:16, it will look like this:

Kun ictsunju ulakjtanmi Dios quij xjal, tun tsunju
tsajtgkon ocxujun Tkual, tuntsun jniju intxontanmi
tij, miai cubxitj, tuntsun titen angkbil jumajx.

Translation work has been done by the Rev. and Mrs. Dudley Peck of the Presbyterian Mission, ably assisted by several native workers. Although a rough translation of the entire New Testament is now being made, progressing with the aid of two translators, at an average of a chapter a day, very careful study of the language is planned so that further publication shall be in the best form of the language and useful to the whole Mam group. Four districts have been selected in which the newly published Gospel of John will be tried out and more effective wordings noted. Reading classes are also being held for Mam leaders in which this Gospel will be used as a text book. As the translators will serve as teachers in these classes they will have a splendid opportunity to study the effectiveness of their translation.

The American Bible Society plans to further this work as much as possible by financial aid, counsel, and careful printing.

THE CITYWARD MOVEMENT DECLINES

According to the annual estimate of the Division of Farm Population of the United States Department of Agriculture, fewer people left the farms in 1930 than during several previous years. More people seem to have moved to farms. The net result adding the surplus of births over deaths on farms, is that the farm population has increased for the first time in the ten years for which annual surveys have been made. The number of persons who left farms for towns and cities in 1930 is reported as 1,543,000, compared with 1,876,000 persons in 1929 and a peak movement of 2,155,000 persons in 1926. The movement from cities to farms in 1930 was the largest since 1924. Last year 1,392,000 persons moved from cities to farms, compared with a peak movement of 1,396,000 persons in 1924. The trend farmward is considered a reflection of the industrial employment situation. There was a "net movement away from farms" of 151,000 persons last year, but a normal increase of 359,000 births over deaths on farms brought the total farm population on January 1, 1931, to 27,430,000 persons, as compared with 27,222,000 persons on January 1, 1930. The tendency to leave farms appears to have received a decided check in the Middle Atlantic, South Atlantic, West South Central, and East North Central states, in which areas 262,000 fewer persons left farms in 1930 than in 1929. The Bureau's estimates are based upon surveys of farm families in all parts of the country.

WHY JOIN THE CHURCH?

I ought to belong to the church because I ought to be better than I am. Henry Ward Beecher once said, "The church is not a gallery for the exhibition of eminent Christians, but a school for the education of imperfect ones."

I ought to belong to the Church because of what I can give it and do through it, as well as because of what I may get out of it. The church is not a dormitory for sleepers; it is an institution of workers. It is not a rest camp; it is a front-line trench.

I ought to belong to the Church because every man ought to pay his debts and do his share toward discharging the obligations of society. The church has not only been the bearer of good news and personal salvation, it has been and it is the supreme uplifting and conserving agency without which "Civilization would lapse into barbarism and press its way to perdition."

I ought to belong to the Church because of memories; memories of things I can never forget; memories of faces that will never fade; memories of vows that are the glory of youth.

I ought to belong to the Church because of hope; hope that lives when promises are dead; hope that paves the way for progress; hope that visions peace and social justice; hope for time, and hope for eternity—the great hope that casts its anchor behind Jesus Christ.

—Selected.

CONTRIBUTIONS

PUBLICATION FUND

First Menn. Ch., Aberdeen, Idaho, $5.91.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

A UNITED MENNONITE YOUTH THROUGH CHRIST

Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR

September 13

What Should Our Meetings Accomplish?— II Peter 1:5-11.

The committee which has prepared the C. E. topics for the year 1931 has done a very fine job and should be complimented. The topics are highly devotional if we make them so and they are quite practical also. The theme of this week's topic coming as it does in the beginning of the school season and as we begin the hard work of Fall and Winter, is very timely.

What should our meetings accomplish? That is the question. We do well to apply the test of fruitage here as in many other cases. "By their fruits we shall know them."

Found in II Pet. 1:5-11.

Peter is here speaking to Christians who were mere babes in Christ. It is not enough for such to be merely born. A child needs to grow. Likewise the Christian when he has taken the step to be one of Christ's he has still a long way to go until he begins to attain perfection. There must daily be added virtue and knowledge. It comes slow, there is no spectacular growth, it requires much diligence. Yet we must remember each day either adds or detracts from character. It will be surprising to note how rapidly Bible knowledge will grow if we study our Bibles daily but a short period of time.

"Give diligence to make your calling and election sure." We must remember we are biworld creatures, let us not be so much busied in gaining so-called success and getting "things" so that we will neglect building a Christian character which is the thing of prime importance.

What a C. E. Society Should Not Be.

Sometimes a good way to get to the positive is to take a look at the negative. There are many ways in which a young people's society may kill itself and be worse than useless.

1. This is not a place for foolish love-sick young folks to gather, and titter at every announcement that is made and every thought that is uttered, the society service must be a time for praise and worship.

2. Avoid that type of monotony in the program, which makes it possible for an absent member to say at twenty minutes after seven, "O yes, right now Sam Jones is offering his long-winded prayer and then they will sing a song and then have another topic." Variety is helpful in the C. E. prayer meeting.

3. A Young People's Society is not a place where the majority of the speakers are older people talking to young people. It is a place where the young people may develop the expressional side of their Christian faith. It is helpful however to have a sprinkling of topics by older people to assure the young people of their interest.

4. An interesting meeting cannot be held by merely reading slips. That will not build up Christian character, neither will it be of much benefit to those listening. Let a man study and then speak from his sincere convictions.

What a C. E. Society Should Do.

1. Of primary and first importance, the C. E. society should be a training ground for more fruitful Christian lives. If we fail here, we fail entirely. This will come about by studying the Bible, other religious books, expressing these truths and listening to other young people like ourselves thinking and expressing similar

thoughts. Thus the whole group will grow in Christian character and conduct.

2. The C. E. Society affords a wholesome environment for young people and their friends. There is no better place to form life friendships than in a C. E. Society or in a Christian College. And then too the cooperation which is being taught in actively participating in Christian Endeavor is very helpful.

3. Many ministers and community leaders look back to the time when they attended Christian Endeavor, for it was there they made their first speech, it was then they had their first experience in responsible leadership.

4. The C. E. Society must always be a feeder and auxiliary of the church. A large host of church members today received their early training in Young People's Society. The C. E. dare never try to rival the church, her program must fit in with the larger program of the church. Young people today are mostly sane and normal, and they have an enormous task ahead of them in the coming decades. I beg of you, do not cheat yourselves by running out of church when the evening or the morning worship services begin. You will need that help in later years, do not rob yourselves of that spiritual power.

How Plan the Meetings?

We will all agree that our meetings must be devotional, of spiritual content, varied, interesting and helpful. How shall we accomplish those ends, how can we best plan them? Several plans are used, and all of them may be successful depending on the attendant circumstances.

The first plan is to have a prayer meeting committee, whose task it will be to appoint leaders for either a half-year or a year in advance and then have each leader plan and lead his own meeting. To this leader should of course be handed the "Christian Endeavor" or some similar helps. If each leader plans a long time ahead and tries to have the best and most spiritually helpful meeting, some very good meetings will result. The big danger in using this method will be that each leader will choose the best talent and consequently the same few persons will appear from week to week.

Another plan which is being used increasingly is to have a program committee which plans all the programs and hands out topics and all assignments and asks the leader to merely be the chairman for the meeting. If the program committee is willing to do a large piece of work and do it well, the plan works quite well. The committee will be able to give everybody a chance by passing around the assignment of topics, etc.

The third and perhaps the best plan, providing it can be worked satisfactorily is to have a combination of the other two, namely; to have the program committee meet with three or four leaders well in advance and definitely plan the meetings for that many weeks. The leader will by so doing take a real initiative and plan his meeting and the committee will be able to bring about variety and a change in the personnel of those participating.

In conclusion, begin meetings on time, have everybody sing with a spirit, have a varied worship service, endeavor to have every member participate in prayer, and witnessing for Christ and the church from time to time, and so through it all may there be an upbuilding of men and women in things spiritual and from beginning to end may Jesus Christ be praised.

HOW BIG WAS ALEXANDER, PA?

(A conservation between a father and his son.)

By E. Jones.

How big was Alexander, pa,
That people call him great?
Was he like old Goliath, tall,
His spear a hundredweight?
Was he so tall that he could stand
Like some tall steeple high,
And while his feet were on the ground,
His hands could touch the sky?

O no, my child; about as large
As I or Uncle James.
'Twas not his **stature** made him great
But greatness of his name.

His **name** so great? I know 'tis **long**
But easy quite to spell;
And more than half a year ago
I knew it very well.

I mean, my child, his **actions** were
So great, he got a name,
That everybody speaks with praise,
That tells about his fame.

Well, what great **actions** did he do?
I want to know it all.

Why, he it was that conquered Tyre,

And leveled down her walls
And thousands of her people slew;
And then to Persia went,
And fire and sword on every side
Through many a region sent;
A hundred conquered cities shone
With midnight burnings red;
And strewed o'er many a battle-ground,
A thousand soldiers bled.

Did **killing people** make him great?
Then why was Abner Young
Who killed his neighbor last July
Put into jail and hung?
I never heard them call **him** great.

Why, no, 'twas not in war;
And him that kills a single man,
His neighbors all abhor.

Well, then, if I should kill a man,
I'd kill a hundred more;
I should be **great** and not get hung,
Like Abner Young, before.

Not so, my child, 'twill never do;
The Gospel bids be kind.
Then they that **kill** and they that **praise**
The Gospel do not mind.

You know, my child, the Bible says
That you must always do
To other people as you wish
To have them do to you.

But, pa, did Alexander wish
That some strong man would come
And burn his house, and kill him too,
And do as he had done?
Does everybody call him **Great,**
For killing people so?
Well, now, what **right** he had to kill,
I should be glad to know.
If one should burn the buildings here,
And kill the folks within,
Would anybody call him great
For such a wicked sin?

"—LEST ANY MAN SHOULD BOAST"

Elma Sprunger, Berne, Ind.

Humility is an attribute that is all too rare among Christians and a trait for which one would scarcely look among the people of the world. By humility, of course, we do not mean an inferiority complex which does not recognize talents and abilities that God has bestowed, but a spirit which accepts everything as from Him, to be used to His honor and glory.

So many people, perhaps almost everybody, hope to be saved on their own merits;—in fact it is one of the hardest lessons to learn, that salvation is all of grace and not by works. A Christian worker recently expressed a deep truth when he said: "Grace eliminates every bit of personal merit,—that's why folks don't like the doctrine of grace." Of course we want to be saved and many of us would give or do anything for salvation, but oh, how hard it is to admit that our works can never save us. "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God. Not of works, lest any man should boast." Eph. 2:8, 9. This seems truly humiliating and is a lesson that is seldom learned until the sinner has come to the end of his own resources and comes to realize that his works are so far from perfection that they would sooner condemn than save him. It is then that grace becomes great to him.

Not only does pride manifest itself in the sinner, but it is constantly working havoc in the ranks of the soldiers of Christ and bringing dishonor to the name of the greatest Leader. Perhaps your work in the church, Sunday school, or Christian Endeavor society does not seem to be appreciated. Immediately pride insists that you discontinue that work lest you further disgrace yourself instead of reaping honor from your efforts. Only the humility that puts God and Jesus Christ first will survive the test.

Years ago two young men were sent as missionaries to China. At that time, of course, the name of neither was well known. Since then, however, the name of the one has become prominent as a leader in the work of the China Inland Mission. The name of the other has been forgotten, but for the sake of convenience we will call him Smith. While aboard ship on their way to China Smith approached his co-worker-to-be with this rather surprising statement: "Host, the Lord has just revealed to me that in any case of difference of opinion I am always to have the last word." Naturally Host was rather shocked when he heard of this "revelation," but he did not argue the point but went to his cabin to talk with his Master about the matter. He did not succeed very well, however, because there was a feeling of bitterness and reproach. Finally, however, the Lord was able to show him that it was his pride that was hurt and that his real concern was not that the work of God should not be hindered. Host was humbled and when he returned to his fellow-missionary he said, "Smith, what you said goes." It is almost needless to say that he had not long to put up with Smith's "last words"; the latter remained on the mission field only a year. Host's work continued to grow under the blessing of God, and while he is today considered a great man he is noted for his meekness and humility. It is such an instrument that the Lord can use best in the spreading of His kingdom.

Sometimes pride even poses as humility, or at least as modesty. What is it that causes young people to refuse to discuss a topic at the Christian Endeavor meeting with the excuse that others can do so much better? Very often it is pride—fear of exposing one's ignorance or lack of eloquence. They forget that a word humbly spoken for the glory of God is often worth more than an eloquent speech.

Pride is an insidious foe. It is constantly lying in wait to destroy Christian character or to keep each individual from attaining the highest that God intended for him.

"Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. 2:5-8.

IT COULDN'T BE DONE

Somebody said that it couldn't be done
  But he with a chuckle replied,
That "Maybe it couldn't," but he would be one
  Who wouldn't say so till he'd tried.
So he buckled right in, with a trace of a grin,
  And if he worried, he hid it.
He started to sing as he tackled the thing
  That couldn't be done, and he did it.

Somebody scoffed: "Oh, you'll never do that,
  At least no one ever has done it."
But he took off his coat and he took off his hat,
  And the first thing he knew he'd begun it.
With a lift of his chin, and a bit of a grin,
  Without any doubting or quiddit:
He started to sing as he tackled the thing
  That couldn't be done, and he did it.

There are thousands to tell you it cannot be done,
  There are thousands to prophesy failure:
There are thousands to point out to you, one by one,
  The dangers that wait to assail you.
But just buckle in, with a bit of grin,
  Then take off your coat and go to it:
Just start in to sing as you tackle the thing
  That "cannot be done"—and you'll do it.

THEY KNEW HIM

A missionary in China found himself in an inland town, far off the beaten track, and there, to the crowd that gathered about him on the street, he told the story of Jesus; how he cared for people, healed their diseases, recovered them from their sins. "Ah, yes," said the head man, "we knew him; he used to live here."

"No," said the missionary, "he lived centuries ago in another land."

"Not so," said the head man, "he lived in this village, and we knew him." They took the visitor to the village cemetery and showed him the grave of a medical missionary who, a few years before, had served and healed and died there.—The (London) Christian.

TIRED

The day is long, the day is hard,
We are tired of the march and keeping guard;
Tired of the sense of a fight to be won,
Of days to live through and work to be done;
Tired of ourselves and of being alone.

And all the while, did we only see,
We walk in the Lord's own company;
We fight, but 'tis he who nerves our arm,
He turns the arrows which else might harm,
And out of the storm he brings a calm.

The work which we count so hard to do,
He makes it easy, for he works too;
The days that are long to live are his,
A bit of his bright eternities.
And close to our need his helping is.

—Susan Coolidge.

More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day,
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God.

—Tennyson.

THE S. S. LESSON

September 13

Some Missionary Experiences. Acts 14:8-23.

Golden Text:—Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven. Matt. 5:10.

The Apostles Paul and Barnabas were on a mission of love. They loved men's souls and so were ready to show that love by bringing the blessing of God to suffering ones at any cost. There was a helpless and hopeless cripple, such as one found in many places, begging. It was he who heard the preaching and responded to it. Paul noted his faith. Faith is something that one who has it cannot and does not care to conceal. His faith made him a fit subject for the blessing of faith for, when one believes, God sends happiness to both body and soul. It was a wonderful thing that the man was healed but the mighty faith of Paul also enters into the event. Paul had no doubt that this poor cripple would get up and walk when commanded to do so. Without faith nothing can be done, on the other hand, faith is the power that can remove mountains. The curing of the lame man was a testimony of the power of Christ. It showed that God had endowed the Apostles with a proof that they were his special servants.

The lame man is a type of the sinner, without Christ he is hopeless, helpless and lost. Only the power of God, through faith, can be his hope. The world is full of spiritual cripples. They can only be made whole as they believe. The faith of those who come to their help is also a vital factor. The reason why so many who would be Christians seem to accomplish so little is their lack of faith. The words of the missionary Carey fit well into this situation, "Expect great things from God, undertake great things for God.

The impression that the miracle made upon the people was great, but, it was not the right response to it. They were both ignorant and superstitious and, being without the Light, they fell into sin even in their attempt to show appreciation. The one ignoring the Gospel of salvation is in no way to serve God acceptable. He will go deeper and deeper into sin. As they were heathens they took a heathen way of recognizing the miracle performed in their midst. They supposed that the two Apostles were gods in disguise. This was in accord with the native religion which taught that gods sometimes visited the earth in the shape of men. It was to lead them from their false religion that the two missionaries had come and they did not realize it. All missionary effort is confronted with situations such as this. The heathens do not know God and therefore must be taught how to reverence Him.

The native dialect which Paul and Barnabas did not understand for a time concealed from them the things that were about to happen. But not for long. They knew false religion when they saw it. Having stopped the sacrifices Paul had opportunity to reveal the true faith in an address that pointed to the true God. He told how that even they were not without some witness concerning Himself. God gives to those without the Gospel many evidences of His love to which they should respond.

The people of this country were noted for their fickleness. We note how even among the Christians at a later time when Paul wrote to these Galatians that they were hard to keep to a consistent way of life. Do we blame these people severely? Let us remember that once the Jews who crucified our Lord were ready to take Him by force and make Him their king. We note too that modern Christians are far, in many instances, from a consistent service of Jesus Christ.

The Jewish trouble makers were zealous in doing whatever injury they might do to the Apostles.

They had given themselves to the service of the devil and the devil never loses a chance to injure the cause of Christ and his faithful helpers. We must remember in this connection the words of Christ which are our Golden Text. Blessedness comes from being persecuted for righteousness sake. Where there is not enough earnestness to bring on persecution one will find that there is little of the true service that merits the Saviour's blessing.

The stoning of Paul by the mob must have made him think of the time when he took a part in the stoning of Stephen and must have made him love these people all the more. He could understand how they acted in this way without Jesus. Blessings that could not have been anticipated came from this torture. Paul is believed to have experienced the rapture into Paradise at this time of which he speaks in II Corinthians 12. It also brought out the loyalty of the Christians "the disciples stood round about him." It required real courage thus to stand by one who was being done to death, as the mob believed. Only a supreme love for Jesus could have made them to cling to him. It was in this place too that Paul found Timothy. No doubt this youth was among those who risked being his friend when all the world was trying to destroy him.

Death had no terror for the Apostles. We finding them returning from the other cities to confirm the disciples, encourage them and provide for their leadership when they passed on to other fields. In departure the Apostles commended the brethren to the Lord, on whom they believed. This last statement speaks of the persistent faith of these Christians living in this ignorant, cruel and heathen city. The more they saw of the evil of their surroundings the more were they determined to remain firm in the faith.

MARRIAGE

Effrig-Myers—On August 15 at Colmar, Pa., by pastor A. M. Fretz, Clarence H. Effrig and Mae S. Myers.

DEATHS

Stetler—Mrs. Annie Stetler, nee Kratz, was the daughter of Mr. and Mrs. Michael Kratz. She was born on the Kratz homestead, Upper Salford township, September 11, 1848. Most of her girlhood was spent at that place. Later her parents moved to Kratz Station. Here on February 25, 1875 she was married to Mr. Irwin Stetler, Frederick. The couple moved to the home of Mr. Stetler's father, Mr. Christian Stetler. Later in the year they built a new home opposite the store. Mr. Stetler was received in partnership with his father shortly thereafter which business he continued until his death, March 30, 1922.

Mrs. Stetler was an active member of the Eden Mennonite Church, Schwenksville. She was baptized and accepted into its membership in the "Little Old Meeting House on the Hill," by the Rev. Moses Gottshall, May 16, 1873. She was a constant attendant at all of its services until her injury and was the oldest active member of the Sunday School.

Though they had no children of their own, Mr. and Mrs. Stetler adopted a daughter, Mrs. Morris DeHaven. They also received into their family, Mrs. Howard Hason. At various times others were afforded a hospitable home. Two sisters and a brother survive her.

The funeral services for the deceased were held today in the Eden Mennonite church. Her pastor, Rev. Freeman H. Swartz, had charge of the same. He was assisted by the Rev. Cyrus Held, Sumneytown, and the Rev. Ralph Gresh, Harrisburg. Interment was made in the Keelor's Cemetery.

Tschantz—Mrs. Mary (Fiechter), wife of Christian C. Tschantz, died Sept. 24, 1930, at her home on Sonnenberg, Wayne county, Ohio, aged 82 years, 11 months and four days. From her youth she was a member of the Mennonite Church, first of the old Sonnenberg church here, then of the Salem church after its organization, until her departure. Deceased was born in Switzerland and, being orphaned, came to this country in childhood with an uncle, where she was adopted into the family of Mr. and Mrs. Jacob Baumgartner, deceased, until maturity. On October 27, 1870, she was joined into wedlock with her now widowed husband, with whom she faithfully shared joys and sorrows for 60 years minus 33 days. Sister Tschantz always took a very active interest in all church activities, particularly in the Ladies' Mission Sewing Society. Deceased leaves besides her aged husband, one son in Pennsylvania and two daughters, six grandchildren and three great-grandchildren. Funeral services conducted by her pastor, Rev. A. R. Keiser; burial from the Salem church.

Sprunger—At his home in Sonnenberg, Wayne Co., Ohio, Amos Sprunger, on Aug. 1, 1931, of long lingering infirmities, aged 65 years and 10 months. Deceased was born October 11, 1865, near Berne, Ind., and was brought up to manhood under the spiritual nurture of Rev. S. F. Sprunger, pastor of the Berne Mennonite church. He became a member of that congregation through baptism in 1886 with one of the largest classes, over 50, up to that time, after a general revival in that congregation. He remained a faithful member of that congregation until 1920, when he moved with his family to this community where he transferred his membership to the Salem church, to which he gave his active support to his end. He was married at Berne, Ind., in 1913 to Mrs. Caroline (Fuhrer) Sprunger, widow of Abraham Sprunger, who survives him with two daughters and one son (one daughter, out of the widow's former marriage, Miss Della, student nurse of Bethel Deaconess hospital, Newton, Kan., who for several months left her training to come home to help her mother in the care of father). Deceased was for many years a faithful Sunday school teacher of boys at the Berne church, and otherwise of a quiet, unassuming nature, took just pride in his class of boys growing up into sane Christian young manhood, many of whom have entered into splendid careers of service. "His firm faith," the writer of the obituary truly said of the deceased brother," in his Heavenly Father was not often expressed, this being unnecessary because his life was a living witness for his master." In his last months of suffering his greatest desire was to enter into his eternal rest, which he abundantly deserved. Funeral services took place from his home and church Friday, August 14, conducted by his pastor, Rev. A. R. Keiser, attended by an overflowing house of mourners.

JOTTINGS

While Rev. P. R. Schroeder of Freeman College was at Henderson, Nebr., looking after the interests of the college the pulpit at East Freeman was supplied by Rev. John C. Kaufman.

The Mennonite church of Bluffton, Ohio, last Sunday evening had the privilege of having Dr. J. E. Hartzler, former president of Witmarsum, preach. Dr. Hartzler is shortly to depart for Syria where he expects to remain a year teaching in the American college.

The large community interest in Freeman College, Freeman, S. S. was shown when, in response to a call given out in the various churches, a number of people came together at the college and made a day of it washing and oiling the floors, thus saving the college considerable money.

Rev. I. R. Detweiler, head of the Bluffton College Department of Biblical Education, was the preacher at the Bluffton, O., community service held last Sunday evening in the M. E. church. This was the last of a series of summer services into which the churches of the community entered.

Rev. J. B. Epp, of Newton, Kan., who was in New York last week in the interest of Russian Missions, stopped over in Philadelphia to have a pleasant chat with the editor. On Sunday he was in Quakertown where he preached in the East Swamp church of which Rev. W. S. Gottshall is pastor.

A Brazilian official, the first official visitor to the Mennonite settlement in Brazil, was greatly surprised at the progress being made by the newcomers. He showed his appreciation by presenting the community 100 copies of school books in the Portugese language, the language of the country.

The Messenger, published in the interest of our Oklahoma Indians, has among others, this interesting article: "On July 26 Spotted Wolf was added to the church membership through baptism in the presence of about 65 Arapahos at the church and on August 2 also the brothers Lewis, Hannibal and Tommy Howling Buffalo, when 50 were present at the service. On this day the Lord's Supper was also commemorated and we received spiritual showers of blessing as well as a fine natural rain for the thirsting earth."

August 23 was a great day for the Sugar Creek, O., church, Rev. Lester Hostetler, pastor, when ten young people were added to the membership of the church through the rite of baptism. The Young People's Choir of the Sugar Creek church will sing the cantata, "David the Shepherd Boy", on the evening of August 30, and will repeat it Tuesday, September 1. Last Sunday evening an outdoor vesper service was conducted on the high hill on the Shepfor and Moomaw farm east of town.

October 4th, 2:30 P. M., is the time when Springfield is expected to conduct services at the "Home" for the Aged at Frederick, Pa. It is to be hoped that many can go and that those from Springfield may have a spiritually up-lifting time.

The Berne, Ind., Community Chorus under the direction of Harold Reusser, a graduate of Bluffton College and a member of the famous Westminster Choir, won first place in the second annual Chicagoland Music Festival in Chicago, Aug. 22.

In the Mennonite colony in Paraguay there are twelve village schools sustaining eleven teachers, two of the villages having combined their school. The salary for the teacher is $18.00 a month. Besides teaching these teachers also hold and work land or have it worked for them. One teacher writes that he is so far from his home that he can only spend the week-ends with his family.

Members of families interred in the cemetery at Deep Run, Pa., church are invited to attend and participate in a Reunion and opening and consecration of new additions to the cemetery, on Sunday, September 13. The program will include addresses by Rev. W. S. Gottshall, Hon. Hiram H. Keller, Judge of the county courts, ministers raised in the church and ministers whose ancestors belonged to Deep Run. A trust fund is being built up for the maintenance of the cemetery.

Rev. and Mrs. P. A. Penner and Mrs. F. J. Isaac returned missionaries and Miss Mariam Penner, the daughter of Newton, Kansas, and Miss Helen Penner of Mt. Lake, Minn., were recent guests of the Berne, Ind., congregation where Rev. Penner gave two addresses on the 22nd and displayed and explained a very neat model of the leper village at Champa, India, of which he has been the superintendent for many years. Mrs. Isaac with her husband and son will sail early in October for India after a furlough of a year. One of the delightful experiences of the party was a picnic held in their honor in the local park.

In the Christian Monitor is an article by Paul Erb on The Mennonites of Western Europe. His reaction of his visit to the Mennonites of Holland is as follows, "In Amsterdam is the largest Mennonite church in the world. Not the building for there are a number of churches in America which will hold more people. But there is a membership here of eight thousand! Church membership in Holland is quite nominal, however, and we are told that only about one thousand of these are found in church services on any Sunday morning. Amsterdam is a center. It has the best, that is, the most complete, Mennonite library in the world. Here is located their theological seminary, and consequently most of the ministers would in our country be classed as liberal. The same could be said of a few centers in Germany, such as Embden, Crefeld, but otherwise the Mennonites of Europe are theologically evangelical."

Books of the Hour

Whether you read for pleasure or information you will find what you need among the books listed below. Notice the many dollar book bargains.

ON CHINA

1. CHINA FROM WITHIN by Charles Ernest Scott, M. A., D. D. Price **$2.00.**

2. CHINA'S CHALLENGE TO CHRISTIANITY' by Lucius C. Porter. Cloth **75c**; Paper **50c.**

3. THE LAUGHING BUDDHA by James Livingstone Stewart. A delightful novel based on Modern Chinese conditions. Price **$1.00.**

4. GODS OF WEALTH AND WAR by James Livingstone Stewart. A romantic yet realistic story—one, moreover, which is ninety per cent. Chinese history. Price **$2.00.**

ON RUSSIA

1. NEW RUSSIA'S PRIMER by M. Ilin. A Soviet engineer's explanation of the famous "Five-Year Plan". Price **$1.75.**

2. STALIN by Isaac Don Levine. The best biography of Russia's greatest dictator. Price **$3.50.**

3. THE FALL OF THE RUSSIAN EMPIRE by Edmund A. Walsh. The whole tremendous drama of the Russian Upheaval. Price **$1.00.**

4. RASPUTIN, The Holy Devil of Russia—Rene Fulop-Miller. This book formerly sold for $5.00. Special edition now **$1.00.**

GOOD FICTION

1. FINE GOLD by Josephine Hope Westervelt. A missionary romance of South America. Price **$1.50.**

2. CYNTHIA STANDS FAST by Florence Nye Whitwell. The story of a Christian girl who lets her "light" shine for the Master. Cloth **$1.25**; Paper, **75c.**

3. SILVER TRUMPET by J. Wesley Ingles. A definitely Christian novel which should be read by young and old alike. Price **$1.00.**

4. EYES IN THE DARK by Zenobia Bird. A delightful story that appeals to those who enjoy clean fiction. Price **$1.50.**

5. FOREVER FREE by Honorè Willsie Morrow. A gripping novel whose chief figure and hero is Abraham Lincoln. Price **75c.**

ON INDIA

1. GANDHI OF INDIA—HIS OWN STORY. Autobiography edited by C. F. Andrews. Undoubtedly you cannot agree with all of Gandhi's ideas, but it is nevertheless important that you know the facts concerning his life. Price **$2.50.**

2. MOTHER INDIA by Katherine Mayo. The sensational exposè of Modern India. Price **$1.00.**

3. VOLUME TWO by Katherine Mayo. A book that substantiates the evidence presented in "Mother India". It deals chiefly with the findings of a committee appointed to investigate the evils of child marriage. Price **$2.50.**

MISSIONARY BIOGRAPHIES

1. FORTY YEARS ON THE LABRADOR by Ernest H. Hayes. The life story of Sir Wilfred Grenfell. Price **$1.25.**

2. ALBERT SCHWEITZER, The Man and His Work, by John Dickinson Regester. Price **$1.50.**

3. JAMES GILMOUR OF MONGOLIA by James M. A. Gilmour. A missionary classic. Price **$1.00.**

4. MARY SLESSOR OF CALABAR by W. P. Livingstone. A book that every friend of missions should read. Price **$2.00.**

TRAVEL AND ADVENTURE

1. THE ROYAL ROAD TO ROMANCE by Richard Halliburton. Original price **$5.00.** Now **$1.00.**

2. EAST OF THE SUN AND WEST OF THE MOON by Theodore and Kermit Roosevelt. Price **$1.00.**

3. SIX YEARS IN THE MALAY JUNGLE by Carveth Wells. Thrilling experiences in the tropical jungle. Price **$1.00.**

4. FOUR FACES OF SIVA by J. R. Casey. The search for the Lost City of Angkor in the sinister jungles of Cambodia. Price **$1.00.**

5. THE MICROBE HUNTERS by Paul De Kruif. The true story of man's fight against disease. A book that gives more than just a thrill. Price **$1.00.**

6. SKYWARD by Admiral Richard E. Byrd. Byrd's own story of his life and flights. Price **$1.00.**

* * *

Send money with your order direct to THE Mennonite Book Concern, Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI BERNE, INDIANA, SEPTEMBER 10, 1931 No. 36

EDITORIAL

The opening of this year's schools again calls our attention to the needs of our young people and children. Time are hard and people are unsettled but the education of our young must go on with the hope that they will be sufficiently equipped for life's duties. We should seriously realize that the boy or girl who is to go out into the world from now on has to face more trying problems than we of older years ever had. It is not only the financial depression that has caused so many of us such agonies. They will in some way adjust themselves, but, it is the spiritual and moral problems that will call for strong characters to face them. God has entered so little into the lives of the masses that conscience seems to have died and faith to have perished. The materialistic attitude of the age is such that people are thinking only in terms of money and material advantage. Without God and without conscience life will resolve itself into nothing but a selfish competition which will have no room for justice, love, benevolence and character. With all our civilization we will then become degraded to nothing but tribes of savages—or worse, for savages do consider the common good of their tribes. The answer to this situation is Christian schools in which Christian character is developed so that indeed it will become as our Lord wishes it to become "the salt of the earth." What is the good of all that we have gained in civilization and our much boasted culture if the loveliness of the Christ character is permitted to fade into nothingness?

The condition of our refugee brethren who are now finding a haven in the Chinese city of Harbin, is serious indeed. Dr. Adolph Keller of the Geneva office of the Central Bureau for relief of the Evangelical churches of Europe has sent the following cablegram to the American office of the Bureau in New York City: "Harbin group menaced with retransportation. Mennonites asking help for sending them to South America." The American office issues the following statement: "The message opens up terrible possibilities for the harassed band of Russian Christians, who fled from the persecutions of the Soviet government and made their way across the Chinese borders. On finally reaching safety these poor people were destitute of everything, without shoes on their feet. Various relief organizations, headed by the American Council at Harbin, have helped them establish refugee centers, providing food, clothing and medical attention. Hundreds have already been assisted. The remainder, about 1500 to 1800 people, must be helped to emigrate to South America, as Canada has shut down on further immigration until conditions improve. Relief funds are exhausted and the Chinese government is yielding to heave pressure from Russia to deport the refugees back. To let this happen is to give them up to certain death, for escaped inadjustibles when recaptured are summarily executed. No Christian should let pass by the opportunity to do something, however little, to save this group at Harbin."

Most of the readers of The Mennonite are familiar with the situation in which these brethren find hemselves but the matter is now one of immediate concern. One should turn to another page in this issue and read the communication from Rev. David Toews. Again we would say with all the emphasis we can command that the situation is critical and needs instant attention.

The Associate Press dispatch of some days ago, telling of thirty missionaries in China, among them some Mennonites, having been captured and held by bandits naturally gave concern to Mennonites everywhere, but the dispatch that followed, telling of their speedy release, greatly relieved all who were concerned about the fate of these missionary brethren. We are happy to know that for the moment our workers are safe. A message from Dr. J. W. Kliewer, Chairman of our Mission Board, reassures us that there is no information that would lead us to believe that they are in danger. He writes:

To the Relatives and Friends of our Mission Workers in China:

Dear Friends:

You will no doubt rejoice with us and thank God with us for the good news we have received from China. Yesterday I cabled Bro. P. J. Boehr at Tamingfu, China, "Are all safe?" This morning he replied by cable, "Safe—Psalm 124."

We are sure all will rejoice. "Blessed be the Lord, who hath not given us a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken and we are escaped. Our help is in the name of the Lord who made heaven and earth."

A BRIEF STATEMENT ABOUT RELIEF WORK DONE BY THE CANADIAN MENNONITE BOARD OF COLONIZATION IN 1931.

Rosthern, Sask., August 29, 1931.

No mention has been made lately about our work and our needs through the press. Conditions, however, are such that we find it essential that our brethren should be informed and thus be induced to continue support of our work. I will give my report under four headings: 1— relief in Russia, 2—relief in Germany, 3—relief in Harbin, China, 4—relief in Canada.

I assume that it is generally known that conditions in Russia are geting worse instead of better. Crops in some places are not bad but wherever they have a crop, it is taken away from the people so that nothing is left to them. The so-called "kulaks" are being driven from their homes and deported to the far north where they have to do hard forced labor in the forests. We have no reason to disbelieve messages that come to us from the detention camps and it is very clear to us that the deported people are intented to perish. We have sent $6830.34 to Russia this year, most of it in the way of parcels which have been made up in Germany, some of it also in cash. Some parcels are being returned, but most of them reach their destination. We have just received a cable from Germany that a new arrangement is being made with a firm in Berlin by which customs duties are paid in Berlin and delivery of parcels is guaranteed. For the people who have been deprived of everything, the parcels which they receive mean a great help, it encourages them because in them they see a greeting from their brethren in far-off lands which, of course, means a great deal to those who are placed in a position that seems almost hopeless. What a good parcel means to them only those can fully realize, who have lived under similar conditions. It may be that the help we are giving does not go far enough in itself but we have letters telling us that the parcels meant the saving of lives in some cases, especially where patients are recovering from sickness. It is our conviction, that we must continue our relief work for our people in Russia; we cannot possibly afford to drop that work as long as means for this purpose are placed in our hands.

It is generally known that in the fall 1929 about 5000 people, 3800 of whom were Mennonites, succeeded to escape from the horrors of Russia and reached Germany. Their aim was Canada. It was impossible to bring them all into Canada on account of prevailing conditions here. Other places of refuge had to be found for them. The German Government advised Brazil, and with the cooperation of the Dutch Mennonites about 950 have been settled in that country and given a start, about 1500 have been taken to Paraguay by the Mennonite Central Committee supported by the German Government and the Intercontinental Company. We were able to bring about 1200 into Canada on credit which was arranged with the Canadian Pacific Railway Company. The people coming into Canada could not get any help to make a start. There were no funds available for that purpose. Whatever help we were able to render in the way of advice, of course, was gladly given. We received help in the way of shipments of clothing from our people in the United States, also money from some organization. The money however had to be used to pay hospital expenses and in a number of cases to provide for the necessities of life as flour, fuel etc. It should be remembered that we brought about 20,000 immigrants into Canada in all and a number of these will need our attention and help especially in the case of sickness. Some families still remain in Germany and their relatives in Canada are expected to provide for them until eventually they may be permitted to join their friends in this country. We are doing everything possible to enable these people to come forward, but owing to the depression now prevalent in this country we have of late not been able to do much along this line.

According to the last report of Bro. Unruh, 114 persons have lately been able to come out of Russia into Germany, 92 of these are Mennonites. These are fragments of families that were separated in Moscow in 1929. A number may yet be expected to come out, but it cannot be expected that this is the beginning of a general movement of our people out of Russia. It is a concession that was finally granted by the Soviets to the German Government.

These people are in rags and in need of everything when they come into Germany. They have to be fed, clothed and housed and then they must be enabled to proceed on their way to a new country where they are to be assisted to a new start in life. In 1929 when the 5000 came out, the German Government and the German people through relief organizations did a very great work in receiving these refugees and taking care of them in every respect during the winter of 1929-1930.

At present as is well known, conditions in Germany are such, that we cannot expect much help either from the German Government nor from German relief organizations. We will have to render the necessary help ourselves. Can we afford to have this movement stopped, simply because we cannot or will not give the necessary helping hand?

There are about 1000 refugees in Harbin, China, who crossed the Amur river into that country, 600 of these are Mennonites, the rest being Lutherans or Catholic. We have been able to interest non-Mennonite organizations in these people. $2,000.00 came to them as relief from the Central Bureau of Relief, New York. We have sent $755.00 and other Mennonite relief organizations have also cooperated in giving relief to these people, in various amounts. Besides giving relief, attempts were made by various organizations to help these people into another country. Paraguay was open to them, Mexico hesitated but finally consented to allow them in. There seemed to be prospects of the United States permitting them to enter. Canada remained closed. In every case here would have been difficulty in financing the movement.

Then we got a cable from Bro. Unruh, stating that the German Government had received information that these people would be deported back to Russia if they could not proceed to another country at once.

Last Monday we received a cable message, that the League of Nations had intervened and had secured postponement of deportation. In the same cable the statement was contained that there migt be a possibility to arrange credit and reduced rates to Paraguay through the League. We cabled promising cooperation in everything that might be arranged on behalf of these refugees. Events in Harbin at present seem to be getting similar to what they were in Moscow two years ago. Let us hope and pray that deportation of Russia of the people can be prevented.

In Canada, where we have 20,000 immigrants, economic conditions are very precarious. What we are going through here has been specified by the Prime Minister of Canada as a national calamity. In the southern part of Saskatchewan and in parts of Manitoba and Alberta, there is no crop, (not even feed for horses and cattle) and where there is a crop, the price for grain is so low, that farmers get nothing out of it for their toil. Many of our immigrants live in the dried out areas. And while the Canadian farmer will get relief from the Government, our immigrants are not supposed to ask for relief. We have about twelve patients in mental hospitals. Their expenses have to be met every month at the rate of 75c to a dollar per day. A number are in the sanatoriums and in hospitals. The expenses have to be met to prevent deportations. A young man, Cornelius Unger, 26 years of age, was deported recently, before we had a chance to intercede on his behalf. We must prevent further deportations by all means. Surely anybody would rather see his loved ones dead than to have them sent back to Russia. In order to prevent deportations, however, we must have money to pay hospital accounts. Can we hope for finacial help?

Our Canadian winter is again drawing near, and owing to prevailing conditions, we cannot help but feel some anxiety, when we think of all the needs. We would appreciate it very, very much if we could again get clothing for our many

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance..................................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

needy. As we have therefore opportunity let us do good to all men especially unto those who are of the household of faith.

We live in a time of great opportunities and grave responsibilities. In view of the great need everywhere we cannot afford to look with cold indifference upon the suffering of our brethren. A ship on the high seas would not dare to continue its course when the captain knows of another ship near by in distress. I admit that our people in America, Holland, Germany, France and Switzerland have already done much to relieve suffering. But with whatever we have been able to help, we have received as a gift and we all know that some time we will have to account for our stewardship. Let us consider the admonition of St. Paul, I Cor. 16:13: Watch ye, stand fast in the faith, quit you like men, be strong.

David Toews.

FIRE DESTROYS THE BETHESDA CHURCH AT HENDERSON, NEB.

Note—A few days ago the editor received an arcticle for The Mennonite prepared by J. J. Friesen of Henderson, Nebraska, which gave a splendid history of Bethesda church and the joy and satisfaction it gave the members to worship in the modernized structure which has recently been completed. The next mail brought another letter from the same brother telling how that fire had completely destroyed their church. We herewith give Bro. Friesen's letter and in another column shall begin the history of Bethesda congregation, now so sorely bereaved.

Henderson, Nebr., Aug. 29, 1931.

Dear Readers of the Mennonite:

The fire bell awoke the slumbering villagers of Henderson early morning, Aug. 28. Fire of unknown origin had broken out in the Bethesda church, a frame structure.

The alarm was spread about 1:30. The flames at first were discovered near the northwest corner of the building but it was hard to determine just where the main fire was. At about 2:30 it was thought the fire was under control, but the fire had worked its way to the attic and there began to spread. At about 3 o'clock it broke out again through the roof and since the wind was in its favor it soon spread rapidly over the whole building and hopelessly but reluctantly the firemen gave up their hard fought task.

Then a bold attempt was made to remove some of the church furniture but in vain. The rostrum, the pastor's chair, and one pew were saved. A heroic attempt was made to save the grand piano. The legs were removed and just as they were going to put it through the window, the balcony on the north end collapsed so the firemen were forced to abandon the task and hurridly had to leave the building. Another piano which was in the basement also burned.

The total loss is estimated at about $25,000, which is partly covered by an insurance of $15,000 on the building and $2,650 on the furniture. The addition was erected this spring at a cost of about $15,000 to $16,000.

The original church was erected in 1906. The remodeling increased the seating capacity to about 1,300. New hard wood floors had been laid throughout, and a new roof over the entire building. The painters were putting the finishing touches within the structure and preparations were about to be made for its dedication.

With the remodeling all latest conveniences were installed in the church. A ventilating system had been put in place which was also to be used in the winter time to spread the heat to all parts of the building. In the basement a dining room 27 feet by 72 feet, a kitchen 16 feet by 25 feet adjoining the dining room, and a furnace room 40 feet by 40 feet. The stage for the choir provided seating capacity for 80 to 90 persons. There were three balconies; one 25 feet by 40 feet and two 54 feet by 16 feet each.

When the flames broke out through the roof again, the large crowd that had gathered by this time, silently and reverently stood with the last hope of saving the church vanishing. With a deep feeling of sadness on the expression of their faces, mingled here and there with a tear that could not be repressed, one could not help but ask, "Lord, why?"

The following Sunday, the congregation assembled, under the trees at our school house, which stands near the place, where our church lay in ruins and ashes. A heartrending feeling made itself known, on a large number of faces. We, possibly never have better understood, Psalm 137, one and two, "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof."

J. J. Friesen.

HISTORICAL SKETCH OF THE BETHESDA MENNONITE CHURCH, HENDERSON, NEBRASKA.

In the study of the Mennonites it becomes necessary to go back to the peaceful Anabaptists, for in them we find their real orgin, who more than 400 years ago lived in the southwestern part of Europe. Since they took a decisive stand against military service, non-participation of government, the administering of oath and stood for the separation of church and state, baptism only on confession of faith, separation from the world and going back to the first apostolic church, they were greatly persecuted.

Now since the Dutch government was more lenient to them, a number of them naturally drifted to northern Europe. In the 18th century the Mennonites of Europe, were, everywhere recognized as an industrious and thrifty people. Holland, having a lot of low land, tolerated them. The king giving them special privileges in regard to matters of their peculiar faith. With a light heart, they began to change the lowlands of Holland into a productive land by diligence and proper drainage. The more this raw land was developed by them in about the same proportion, these special privileges were gradually withdrawn, until they found it necessary to look for a new place of abode.

Now the Prussian government induced them to come to Prussia, by offering them special privileges or freedom of conscience, which they gladly accepted. They proceeded in like manner, here, to transform the waste lands into a garden spot. But the more they developed these waste lands, all the more their special privileges were cunningly withdrawn, until they were obliged to leave or change their religious views.

In 1786, Catherine the Great of Russia desired to build up her waste land in southern Russia. So she invited the Mennonites of Prussia to locate on her crown lands near the mouth of the Dnieper. As an inducement she promised them free transportation, free lands, religious toleration and freedom from military service. Although passports were denied by the Prussian government, many of them accepted these terms and established a colony in Russia. By 1788, about 200 families had settled in this region.

In 1800 they received a charter from King Paul, with the following, most important provisions: 1. Religious toleration. 2. Exemption from military service. 3. Substitution of affirmation for the oath. 4. About 160 acres of arable land, free, for each family. 5. Freedom from taxation for 10 years. 6. The right to fish and teach their children in their own schools and have their own local government. 7. Freedom from quartering soldiers among them.

Now, fully trusting that these privileges would be for ever, as had been promised them, they set to work with a new spirit to change another isolated land into rich fields of golden grain and large flocks of sheep, cattle and horses pasturing in the meadow-lands, and nice beautiful homes along the roadside or into a productive garden spot.

But in the first years of the seventies, a new law was made in regard to military services, that all subjects, without any exception must do military service. So a delegation was sent to St. Petersburg to get first-hand information in regard to their future rights, although they had received an eternal privilege, which seemed to them, as if it were now in danger. The answer that was given them was in no wise consoling, for they could only be exempted from the direct bearing of arms but not from hospital and military works nor forestry services. But, as they would be assisting in warfare by accepting these terms, they felt that they could not comply with this request. Besides they deemed it their sacred duty to prevent their sons from the danger of coming in contact with forestry service or camp life. They could plainly see that their existence in the future would be in great danger, so they were constrained to look for a new home or give up their non-resistance principals. But where should they go? This question was general and keen. It caused many gatherings for detail discussions. America, as to the question, "where" was in the beginning very far. Now where could they find a place of refuge for 40 to 50,000 souls? Then the tremendous cost. It must have been very trying for them to think of leaving everything. What an expensive undertaking for a congregation! The greater part of them were poor. A corporation was formed to help the poor that were among them. Loans on easy terms were extended to them. Why did they want to leave? It was not on account of the scarcity of food, nor great hardships that are driving many out of Russia today. Neither did they choose the richly watered lands "along the Jordan as a Lot of old." It was purely liberty of conscience. "Freedom to worship God according to the dictates of their own consciences." It took great sincerity to come to a conclusion. America appeared very far to them, but with the help of God this would not be too far.

In the year of 1873 they resolved to go to America. A delegation was sent to America to investigate the land and the laws. The investigation proved satisfactory. So the first emigration began in 1874. The long journey was undertaken by the help of God. When they were on mid-ocean fire broke out on their ship. For hours they were in great danger. What fear and fervent cries they must have sent to the throne of grace. Finally the fire was extinguished and in a voyage of 18 days, the safely reached the shores of America.

In the early part of September, 1874, they reached Lincoln, Nebraska. Here they remained for six weeks. From here they went out to find suitable land. About 35 families finally settled in York and Hamilton counties. The B. & M. R. R. Company built an emigrant house, in which they could live until their houses were erected. Most all of them built their houses of sod. By the end of October, most of their houses were completed. What a change!

Among these emigrants were two ministers. Rev. Heinrich Epp and Elder Benjamin Ratzlaff. Elder Ratzlaff died in the emigrant house shortly after their arrival. In the winter 1875 Elder Isaac Peters, who had been ordained in Russia, arrived. Soon a small congregation, under his leadership was organized, consisting of about 35 families. The church services were held in winter in their houses and in summer in the emigrant house, which stood one mile east of the present village of Henderson.

The next year Rev. Gerhard Epp came from Russia, whom the congregation also accepted into membership as their minister. A few years later Cor. Wall and John Kliewer were elected ministers and Heinrich Pankratz deacon.

On the 16th of May, 1875 the first Baptismal services were held in the emigrant house. Twelve young people were baptized on their confession of faith. Elder Peters officiated.

(To be concluded.)

"THE PURPOSE OF MY S. S.—SOUL WINNING"

In St. John 1:42 we read "And He brought him to Jesus."

The greatest of all the great things any one can do is to bring another to Christ. Religious energy which has this purpose as its principal motive will be crowned with success.

The fact that there are in life many cross roads and side tracks that seem pleasant and harmless to young folks especially and children, such that have a tendency to distract the mind and draw away from God, makes the need of a soul winning institution like the S. S. more necessary. In Matt. 22:9 we read, "Go ye therefore into the highways and as many as ye shall find bid to the marriage." Our highways today are lined with all manner of advertisements on every side. Bill boards of tremendous size with all kinds of mind preoccupying and distracting displays of things to eat, to wear, such that we need and others which we do not need. Articles which Christ warned about at the very beginning of his ministry as enemies of the Gospel, such are now placed in the most attractive way possible in every imaginable color and design on electric signs, on vehicles, in newspapers, even the sky is used to that end.

Is the **"pearl of great price" listed, too,** on our highways? "Go ye out into the highways and bid them to come to the marriage", is the King's command to the servants.

Soul winning suggests a chance to win or to lose. The greater per cent. of our young folks are found on the highways of amusement and pleasure. I love to think of my Sunday school being a light house by the sea pointing out the dangerous places of life and showing the safe way into the harbor of home eternal.

I like to picture it as a large tent shown in Isaiah 54:2, 3, where the Lord speaks through the Prophet as follows, "Enlarge the place of your tent and let them stretch forth the curtains of thy habitation; spare not, lengthen the cords, and strengthen the stakes, for thou shalt break forth to the right hand and to the left." Why are curtains mentioned in this passage? For attraction and keeping out difficulties. Cords are necessary and stakes need to be strong to withstand wind and storm.

Can we make our Sunday school a habitation of such description—roomy, attractive, inviting, safe? Safe with the sound doctrine of Jesus Christ and His redeeming love and power. Inviting and attractive by friendliness and fellowship. Roomy by ever reaching out for more grace, faith and power in prayer and light in the study of God's word and bringing in others.

Spare not, this means that it will cost us something. In verse 13 the Prophet says further, "All thy children shall be taught of the Lord and great shall be the peace of thy children." How we need this Peace! How we need kindness and love in soul winning! A young boy of a mission school was seriously hurt in an auto accident. When he came back to consciousness his father came to his bedside and said, "My little man is better and will soon be well again." "No, papa," the boy replied, "I will not get well. Remember when I am gone that I loved you even when you were drunk."

This father had ever been scolded, ridiculed, mocked by others. The dying words of his boy, spoken with great kindness, won this drunkard to Christ.

We need the prayer life. "Prayer changes things." Earnest prayer hath subdued the strength of fire, it has bridled the rage of lions, extinguished wars, stayed the sun in its course, expelled demons, assuaged disease, burst the chains of death, expanded the gates of heaven. It is a mine which is never exhausted, a fountain of unnumbered blessings.

To be a soul winner means to know Christ as our own Personal Saviour and then like Paul in Rom. 6:13, yield ourselves to God and (Rom. 12:1) present your bodies a living sacrifice unto God. Silver or gold time or talents are not mentioned or emphasized; they are only accompaniments and will naturally be used. What God wants is the life, consecrated and yielded to Christ, who will suppy us with wisdom, power, courage and victory. We need earnestness in soul winning.

C. H. Spurgeon once said there must be intensity of emotion as well as sincerity of heart. You may repeat the most affectionate exhortations in such a half-hearted manner that no one will be moved either by love or fear. We need tact in dealing with diverse kinds of characters like Paul in 1 Cor. 9:22, that none be driven away from the Kingdom of God through unwise dealings and manners of presenting the Gospel.

We must talk personally to pupils. If Christ means much to us the subject will be easy. A good way is to begin to witness at home like Andrew to bring his brother, and the Apostles to begin at Jerusalem where it must have been hardest because Christ's enemies, who crucified Him, were there.

Letter writing to absent ones and others has often been the means of winning others and has meant the turning point in their life.

Presenting Christ in writing and witnessing that way is often read over and over again.

Rev. Sims of Australia, while at work in the city of Melbourne, had heard of an invalid girl of that place such unbelievable stories which he thought could never be true, decided one day to go and give comfort to the lady. He writes, "I was not there ten minutes before I found that I was the one who was receiving instruction broken down in a flood of emotion. At the age of eighteen she was seized with a dread malady. The doctor said in order to save her life one foot must be amputated. Both feet went, one joint after another was removed. It started on her hands; both arms were removed to her shoulder. As she lay there dismembered without a joint in her frame, as it were, she asked herself what she could do. An inspiration came to her to have a pad fitted to her shoulder and to that another with a fountain pen attached with which she learned to write by the movement of her body."

At the time of the minister's visit, who writes the story, she had lived in this

(Continued on page 13)

D. D. EITZEN,
Pres.
MARIAM PENNER
Vice Pres.
EMMA RUTH
Sec.-Treas.
C. D. PENNER
A. R. KEISER
MARY BORNEMAN

The YPS Work

by the
Young People's Committee of the General Conference

A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST

Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

"Our share in making Christ known to the world." Rom. 1:14-16.

"Tell the blessed tidings,
Children of the King,
With your glad hosannas
Make the morning ring:
Songs of His salvation
Nevermore should cease,
Crown Him with your
praises,
Hail him Prince of Peace.

Round His throne of
triumph,
Happy hosts attend,
His the power and glory,
Kingdom without end."

The Gospel of Jesus Christ is so simple and so much a gift, that it would seem that every individual on the face of the earth should accept Him as Lord and Christ. Millions who have the opportunity to know about the story of salvation should give full and immediate loyalty. And then in turn those of us who know Him should be quite eager to go and tell the other millions about the glad story of the Christ so that it would easily be possible that the whole world could be won to Christ in this generation.

We are told that man performs only from five to ten per cent of the work which is done in the process of raising a crop, God does the rest. So with the Gospel, God is doing the rest, He loved us and He gave His only Son and promises absolute security, security from perishing, and the promise of everlasting life. All that is required of us is to simply believe on Him, that is all that is necessary.

Someone has said that some church members are like canned fruit, namely they are sealed tight to keep them from working. The difficulty with too many so-called Christians is that we are not fired with the enthusiasm of the Holy Spirit. Before we can give we must have. The best evidence of a life hid in Christ is the Christ-like life lived day by day. Missionaries tell us that perhaps the

COMRADES OF THE QUIET HOUR

Mon., Sept. 14.—Read Acts 10:34-48. Peter is learning new truths. Am I willing to learn new truths today and be endowed with power? Open mine eyes that I may see visions of truth Thou hast for me, Spirit Divine.

Tues., Sept. 15—Read Acts 8:1-8. There is always great joy when we are willing to go even into the enemy country to bring the glad news or to do the kind service. The world can be won to Christ only when laymen delight in spreading the Gospel.

Wed., Sept. 16—Read I Cor. 2:1-5. The Saul of Tarsus has become Paul the great preacher, and what a Christian he was!

"Of all who live, I am the one by whom
This work can best be done in the right
way."

Thurs., Sept. 17—Read Phil. 4:10-19.

"Not what we give, but what we share,
For the gift without the giver is bare,
Who gives himself, with his alms feeds
three,
Himself, his hungry neighbor and Me."

Fri., Sept. 18—Read Mk. 5:18-21.

"You may not go to a far heathen land
Or to a country new;
But in your home for the Master stand,
And win the one next to you."

Sat., Sept. 19—Read Jn. 1:35-51.

"Christ has no hands but our hands
To do His work today;
He has no feet but our feet
To lead men in His way."

Sun., Sept. 20—Rom. 1:14-16. We are not asking the question, "Who is my neighbor?" but we do ask sincerely "How can I best do my bit to make Christ known?" Lord, may my life not be a hindrance in making Christ known to the World.

greatest instrument in winning others to Christ is the life they live.

Invariably the plan used by John the Baptist, Paul and Jesus was to convince men that we are all sinners, and then show how God from the very beginning has been showing His love to mankind in the hope of winning them unto Himself and finally sending His only Son who in turn was willing to die for us and "whosoever believeth in Him shall never die." The same story is told in the story of the ninety and nine where the Shepherd leaves the flock which is safe in the fold in order that He may go in search of the one hundredth sheep, so great is the love of the Shepherd, and there is great joy over one sinner that repenteth.

Mission interest is at comparatively low ebb in all denominations today. We need to somehow become permeated anew with the Spirit of Christ which will send us out to "win them one by one," and we will also need to come to the place where men and women with wealth will be willing to shower their millions into the coffers of the church. Why should we not be just as eager to spend our millions to win men into the Kingdom as we are to send men into a premature grave through the grim monster war? "And I if I be lifted up, will draw all men unto me." Christian Endeavor will have a large share in preparing young people who will be willing and able to lift up the Christ and win the world to Christ. We must have our weekly meetings devotional and filled with the Holy Ghost.

NOT HIS JOB

"I'm not supposed to do that," said he,
When an extra task he chanced to see;
"That's not my job and it's not my care,
So I'll pass it by and leave it there."

And time went on and he kept his place,
But he never altered his easy pace,
And folks remarked how well he knew
The line of the tasks he was hired to do.

But there in the foolish rut he stayed,
And for all he did he was fairly paid.
But he was never worth a dollar more
Than he got for his toil when the week was o'er.

If you find a task, though it's not your bit,
And it should be done, take care of it.
For you'll never conquer or rise if you
Do only the things you're supposed to do."

—Edgar A. Guest.

WHICH—CANNON-FODDER OR KINGDOM-BUILDERS?

From The Biglow Papers—James Russell Lowell

"Ez fer war, I call it murder,—
There you heve it plain an' flat;
I don't want to go no furder
Than my Testyment fer that;
God hez sed so plump an' fairly
It's as long ez it is broad,
An' you've gut to git up airly
Ef you want to take in God.

'Taint your eppyletts an' feathers
Make the thing a grain more right;
'Taint a follerin your bell-wethers
Will excuse you in His sight;
Ef you take a sword an' dror it,
An' go stick a feller thru,
Guv'ment aint to answer for it
God'll send the bill to you.

Wuts the use o' meetin' goin'
Every Sabbath, wet or dry,
Ef it's right to go amowin'
Feller-men like oats an' rye?
I dunno but what it's pooty
Trainin' round in bobtail coats,
But it's curus Christian dooty
This ere cuttin' folks's throats.

I'll return ze good fer evil
Much ez we frail mortils can,
But I won't go help the devil
Makin' man the cuss of man;
Call me coward, call me traiter,
Jest ez suits your mean idees,—
Here I stand a tyrant-hater,
An' the friend o' God an' Peace."

MUSIC AT THE SHIPSHEWANA RETREAT

Music, the very essence of a successful retreat program, found a permanent place at the Shipshewana Retreat of 1931. Capable Lester Hostetler had full charge of the musical programs. Forty minutes of every morning chapel were turned over to Mr. Hostetler, which he might use as he pleased. Variety was the rule. One morning in chapel we learned how to sing, another period was devoted to an impromptu program. Still another we spent in singing those wonderful old hymns so much neglected by this busy world.

And then there was Sunset Service. Gathered down by the lake each evening just at sunset, we poured those unexpressed thoughts out into God's great universe by means of song. Singing softly, without instrument accompaniment, our songs blended in the evening air.

Sunday afternoon a volunteer choir gave an entire musical program. We preached a sermon in song. "Most enjoyable," someone said, "because I knew just when it would end."

One warm evening the Retreaters retreated to the dormitory porch and sang for our own entertainment such sociability songs as "Three Blind Mice," "Jingle Bells," though it was so hot the appropriateness of "Jingle Bells" is questioned.

Throughout the retreat special emphasis was placed on correct singing of hymns. Some that every Retreater learned to reapprecaite were, "Just As I Am," "Abide With Me," "I Would Be True," and "Blest Be the Tie That Binds." Each and every one of us came home with the zest to build better music into our church programs.

Kathryn Metzler,
Nappanee, Indiana.

THE SUNSET HOUR

The Sunset service was held each evening, except one, on the south shore of the beautiful lake Shipshewana, just as the sun was going down over the horizon. The trees and surrounding hills, the lake, the blue sky, helped us realize anew the meaning of the verse, The heavens declare the glory of God, and the firmament sheweth his handiwork. The beauty of such a scene gave a large contribution to such a service which never could have been obtained indoors.

Rev. Lester Hostetler led us in singing with appropriate hymns for this setting. Dr. J. H. Langenwalter of Wichita, Kans., led us in our thinking, taking as his text, "The Beatitudes," one for consideration each evening.

I will give the outstanding thought of each evening. Our attention was called to the fact, that Jesus left the crowd to go to the mount, or to be alone. We also must leave the crowd to commune with God. His disciples came to Him, and He gave them these words:

Blessed are the poor in spirit; for theirs is the kingdom of heaven.

He taught men to be teachable.

Blessed are they that mourn: for they shall be comforted.

He taught men to care.

Blessed are the meek: for they shall inherit the earth.

He taught them to find their place.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

He taught them to have convictions.

Blessed are the merciful: for they shall obtain mercy.

He taught them to be considerate.

Blessed are the pure in heart: for they shall see God.

He taught them to be clean.

Blessed are the peacemakers: for they shall be called the children of God.

He taught them to make for peace.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

He taught men to be willing to pay the price.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Ye are the light of the world. A city that is set on an hill cannot be hid.

He taught that such people are as necessary to society, as salt for food, or light to life.

To some it is given to have mountain top experiences, but these lake side experiences, will never part from us. When man has been enlightened he can not hide it. It is the task of each one to reflect the light of God, through their lives, as God reflected His beautiful light, in the ideal sunset, quiet and peaceful as a benediction on the last sunset service of the Retreat of 1931.

Mabel Sauder,
Grabill, Indiana.

We sometimes fail to feel the exultant joy we have reason to feel over the transformation of human society that Jesus is certainly producing.

SOCIAL AND RECREATIONAL LIFE OF THE RETREAT

We, who attended the Retreat, canont help but feel that if this part had been omitted the success of the Retreat would not have been so great. Not only did one learn more of the teachings of Jesus but one was given an opportunity to put them into practice and to get in closer fellowship and contact with each other. The many good and close friendships that were formed was enough to mark the Retreat as worth-while.

The daily recreation period was scheduled from 2:30 to 5:00. Many closely contested kittenball games were played. Swimming, diving and boating with occasional water-ball games constituted the activities in the warm water of Lake Shipshewana. Nor can we forget the early morning dips and hikes taken by many of the Retreaters. These conclude the daily recreation activities.

A Get-Together Social was held on the opening night of the Retreat, sponsored by the Endeavor Society of the Eighth Street Church of Goshen, to help the Retreaters get acquainted. Various games were played and stunts were given after which light refreshments were served. A musical program followed this at the close of which Rev. Soldner, pastor of the church, gave a few fitting remarks.

On Friday evening everyone hiked to Cotton Lake, about two miles away, for a wiener roast. The Sunset meeting was held while the embers were slowly dying out.

On the last night of the Retreat stunts were put on by the Retreaters in the different cottages and dormitories, after which everybody joined in eating watermelons.

These constitute the major social events of the Retreat but we cannot forget the numerous cottage gatherings on various evenings of the Retreat and the nights spent in singing songs.

L. J. and A. S. Hilty,
Pandora, Ohio.

The understanding of love and religion is something like President Pritchett relates. While walking in Switzerland, he asked "Where is Kandersteeg"? The boy replied, "I don't exactly know where Kandersteeg is, but yonder is the road leading to it."

WANTED—A WORKER

God never goes to the lazy or to the idle when He needs men for His service. When God wants a worker, He calls for a worker. When He has a work to be done, He goes to those who are already at work. When God wants a great servant, He calls a busy man. Scripture and history attest this truth.

Moses was busy with his flocks at Horeb.

Gideon was busy threshing wheat by the press.

Saul was busy searching for his father's lost beasts.

David was busy caring for his father's sheep.

Elisha was busy ploughing with twelve yoke of oxen.

Amos was busy following the flock.

Nehemiah was busy bearing the king's wine cup.

Peter and Andrew were busy casting a net into the sea.

James and John were busy mending their nets.

Matthew was busy collecting customs.

Paul was busy persecuting the friends of Jesus.

William Carey was busy mending and making shoes.—Unknown.

Happy is that child of Jesus who is always listening for the footfall this side of the golden gate, and for the voice of invitation to hurry home. A true life is just a tarrying in the tent for Christ until we go into the mansion with Christ. "I hope your master has gone to heaven," said one to a slave when his master was dead. "I'se afraid he has not gone dare," replied Ben, "for I never heard him speak of dat. When he go to the North or to Virginny Springs he always be gettin' ready many weeks. I never see him gettin' ready for goin' to heaven." The simple negro's words are a test, an admonition, for each one of us. For let us be assured that not one of us will ever see that home unless we are made ready for it by Christ Jesus.—T. L. Cuyler.

In Proverbs 28:1 we read: "The wicked flee when no man pursueth." And Dr. Parkhurst adds, "But they make better time when somebody is after them."

THE S. S. LESSON

September 20.

The Council in Jerusalem. Acts 15:22-29; Gal. 2:1, 2, 9, 10.

Golden Text:—For ye brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants to one another. Gal. 5:13.

Paul and Barnabas had returned from their missionary journey that led them through the Island of Cyprus and into the heart of Asia Minor. They were now in Antioch among the brethren who had sent them forth with the Holy Spirit's blessing. In the midst of their rejoicing over the wonderful power of the Gospel and the converts made in strange lands there came down to them men from Jerusalem who were not so greatly fired with the enthusiasm that others had. Their interest was in the form rather than in the salvation of souls. It was hard in the beginning, and for a long while afterwards, for Christians to separate themselves from Jewish things. Many wanted to retain all the old forms of Juadism with their Christianity, failing to see that in Christ they were free of the law and under grace. These visitors disturbed the church as one submitted to Jewish rites. In other words, by declaring that it was only possible to be saved as one submitted to Jewish rites. In other words, the Gentile Christians could only benefit by the salvation there is in Christ as they became Jews and subjected themselves wholly to the rites and rules that the Jew must observe. This would, from the beginning, have limited the Gospel to a small sect of Jews and would have hindered its spread to all nations as Jesus directed. The Judaizing element was persistent. It was not the purpose of our Lord so to limit the good news of salvation.

As the Apostles at Jerusalem were the recognized head of the church, the good and reasonable thing to do is what the church at Antioch did. They sent their leaders to confer with them on the matter and get their instruction as how to proceed in the future. Our lesson gives us a report of that conference, as well as an account that Paul gave at a later period when the same problems were affecting the Galatian churches. There are many things which we may learn from this long passed epoch in the Christian church. Undoubtedly there were people, then as now, who differed in some things that have to do with the exercise of the Christian faith. God has given us all minds of our own. In essential things we may reasonably agree, in other things there is liberty of mind and action. True religion makes allowance for the fact that not all are alike in all they do or think and recognizes that circumstances must be considered in many things. Today there are many shades of Christianity influenced by history, conditions and the times. This does not by any means contribute to a denial of the faith once delivered to the saints. If we like the Jewish party of old, insist that we and we alone have a monopoly on Christ we have a responsibility which we have fallen short of meeting. The resort to a free and full discussion around a council table, instead of quarreling without getting anywhere, is the only sensible way of settling things. We are reasonable people and with the gift of reason is it possible to find solutions of our problems that would be impossible other than through calm discussion. There are always two sides to be considered.

The Jewish element in the church pinned its reliance on rites and ceremonies. Such things have their place. God has ordained them for to serve a useful purpose but no rite of ceremony can take the place of faith and true pious life. The church has never been free of those who would make form take the place of true religion and that accounts for many of the shortcomings of both the church and those who place their trust in them. Baptism, church membership and benevolences are things to be regarded as necessary, but, not as the essentials of salvation which must include conversion, faith, a surrender to the will of God and a Christlike life.

The Apostles laid down certain rules for the regulation of the Gentile church and this was right and proper. Order, they say, is heaven's first law. All things should be done decently and in order. As members of the body of Christ all the members should work in harmony. With it and authority should be recognized, for without law and leadership nothing gets very far.

Our impression of the Council meeting at Jerusalem is that there were mutual concessions on both sides. That is right in any matter where two parties are involved. When two honest men are arrayed on two differing sides there is bound to be something good to be found on both sides. Opinions may vary, but, there is no good reason to believe that only one side is absolutely correct.

The meeting of the Council was a meeting of brethren. They were filled with wisdom and love—two excellent qualities that are always needed in the church and when they prevail there remains no reason to fear that the church is going wrong or that stubborn men will hinder its progress.

"THE PURPOSE OF MY S. S.—SOUL WINNING"

(Continued from page 7)

condition for fifteen years. She had a stack of between 1,500 and 1,600 letters of people who had been brought to Christ through the letters she had written in that way from that room. The minister asked her how she did it. She smiled and said, "Well, you know Jesus said that 'They who believe in Him out of them shall flow rivers of living water.' And I believed in Him; that's all."

Can we believe like this Christian girl? God still uses the weak things to confound the mighty. Will we give Him a chance?

Will my S. S. be a soul winning school? Is it a bridge across the stream of time, upon which we see drifting in modernism, atheism, etc., lovers of pleasure, carelessly down to destruction; a bridge to help young folks over the dangerous stream?

Will we give God a chance to use us?

Let my S. S. have no other purpose but such which tends to the uplifting and soul saving end, with class leaders and teachers stationed at their posts of duty as lights reflecting Christ, the true Light which came into the world.

If I really trust Him,
  Shall I ever fret?
If I really do expect Him,
  Can I e'er forget?
If by faith I really see Him,
  Shall I doubt His aid?
If I really love Him
  Can I be afraid?

Charles Zuercher.

Paper read at the Kansas-Nebraska S. S. Convention.

DEATH

Penner—Mrs. J. J. Penner, nee Claassen was born in Alta, Kansas, not far from Newton, Sept. 12, 1894. She was the youngest of four children. Her mother who saw it one of her great duties to bring her children to Christ passed away soon after she was born. Before dying she took her infant daughter into her arms and committed her once more to the Lord, and repeated the words (Heb. 13:5) "I will never leave thee nor forsake thee.' Two years later a new mother came into the home who in all sincerity brought the children up in the fear of the Lord. The influence of a Christian home and the church ripened in her the conviction of the necessity of a Saviour and upon confession of faith, she was baptized and became a member of the First Mennonite church of Newton, Kansas. She was educated in the public schools and Bethel College. In Oct. of 1917 she was married to J. J. Penner. With her husband she lived on a farm near Beatrice, Nebr., for the last 14 years. In the course of time three boys and three girls came to bless the home. For these she cared in the most tender, motherly and Christian way delighting in telling them Bible stories, teaching them their prayers and to say the Sunday school lessons. On August 8, shortly after the birth of her child, she passed away in spite of efficient medical and nursing attendance. She was prepared for the moment when she would meet her Saviour face to face. Her life and her passing was a challenge to those who are left behind to "Trust in the Lord" and to "Fight the good fight." The funeral services were held Wednesday, August 12. The large floral offerings testified of the esteem in which the departed was held. At the home Rev. Jacob Wiebe spoke in German and Rev. M. M. Horsch in English. Church services were conducted in the Second Mennonite church of Beatrice by Rev. H. T. Reimer and Rev. M. M. Horsch. Interment was made in the Mennonite cemetery west of the city.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR AUGUST, 1931

Anna Ruth Suderman, Newton, Kan., $10; C. E. Soc., Hoffnungsfeld-Eden Ch., Moundridge, Kan., $59.24; Salem Ch., Freeman, S. D., $200.00; Menn. Ch., Springfield, Pa., $20; Friend, Montezuma, Kan., $5; Salem Ch., Ruff Wash., $5.31; Herald Ch., Bessie, Okla., $13.45; C. E. Soc., First Ch., Beatrice, Neb., $25; S. S. Bethel Ch., Lustre, Mont., $14.17; Friend, Adelaide, Calif., $66; Int.—Perm. Trust Fund, $19.41; Calvary Ch., Quarryville, Pa., $25.70; Coll. Windom, Minn. through Rev. P. A. Penner, $7.07; Friend, Marion, S. D., $500; Friend, Marion, S. D., $50; C. E. Soc., Truax, Sask., $2; Bethesda Ch., Langham, Sask., $10.52; Jacob S. Voth Pt. Legacy, $500; Int.—Jacob S. Voth legacy, $22.75; Friends through Rev. & Mrs. P. W. Penner, Hillsboro, Kan., $1250; First Ch., Geary, Okla., $14.21; Menn. Ch., Canton, Kan., $10.02; A. M.

Ch., Milford, Nebr., $51; E. D. Voth, Halstead, Kan., $10; Ebenezer Ch., Bluffton, Ohio, $150; C. E. Soc., Bethel Ch., Inman, Kan., $35; Bergthal Ch., Pawnee Rock, Kan., $33.90; Mrs. Ida E. Stucky, Ft. Wayne, Ind., $25; Bergtal Ch., Corn, Okla., $6.52; Menn. Ch., Hillsboro, Kan., $29.63; Grace Hill Ch., Whitewater, Kan., $25.80; S. S. Class No. 1, Marion, S. D., $15.05; S. S. Class No. 2, Marion, S D., $21; S. S. Children, Menn. Ch., Whitewater, Man., $14; Menn. Ch., Deer Creek, Okla., $5.23; Anna Abrahams, Goessel, Kan., $45; Emmanuel Ch., Pratum, Ore., $29.27; S. S. Brudertal Ch., Hillsboro, Kan., $58.33; Eng. S. S. Henderson, Nebr., $13.65; Mrs. John J. Boese, Vona, Colo., $6; Menn. Ch., Buhler, Kan., $8.75; Bethesda Ch., Henderson, Neb., $73.77; Mission Chapel, Chicago, Ill., $13.52; First Ch., Madrid, Neb., $7; P. H. Eymann, Los Angeles, Calif., $10; Christian Ch., Moundridge, Kan., $64.55; Rent—Fonda Prop., $20; Menn. Ch., Halstead, Kan., $27.49; A. N. Sprunger, Berne, Ind., $300; First Ch., Madrid, Neb., $9.18; Johannestal Ch., Hillsboro, Kan., $70; Willing Workers Sew. Soc., Herald Ch., Bessie, Okla., $4.91; Menn. Ch., Goessel, Kan., $23; P. A. Goebel, Cimarron, Kan., $50; Menn. Ch., Pulaski, Ia., $12.95; Menn. Ch., Butterfield, Minn., $79; Ernest Juhnke, Moundridge, Kan., $10; Inman Menn. Ch., Inman, Kan., $43.50; Grace Ch., Lansdale, Pa., $50; S. S. Christian Ch., Moundridge, Kan., $32.56; Menn. Ch., Burrton, Kan., $6.75; Menn. Ch., Hanston, Kan., $11.88; H. C. & Emma Ewert, Avon, S D., $30; Jacob W. Penner, Marion, Kan., $700; First Ch., Paso Robles, Calif., $27.96; Eden Ch., Moundridge, Kan., $243.17; First Ch., Aberdeen, Ida., $34.92; Member Alexanderwohl Ch., Goessel, Kan., $75; First Ch., Berne, Ind., $351.09; S. S. First Ch., Monroe, Wash., $21.65; New Hopedale Ch., Ringwood, Okla., $8.14; Hereford Ch., Bally, Pa., $50; Coll. through Rev. P. W. Penner: (S. S. Port Rowan, Ont., $5; S. S. Kingsville, Ont., $10; Ch. Dallas, Ore., $16.57; A. C. Neufeld, Didsbury, Alta., $5; Ch. Chinook, Alta., $8.23; Landskron Ch., Rosemary, Alta., $6.64; Girls Home, Vancouver, B. C., $4.37; Group, Slater, Wyo., $8.81; Miss. Sew. Soc., Donnellson, Iowa, $13.45); San Marcos Ch., Paso Robles, Calif., $100; St. John Ch., Pandora, Ohio, $25; Y. M. C. A., S. S. Class, Bethel College Ch., Newton, Kan., $7; Bethesda Ch., Marion, S. D., $12; Ex. Com. Miss. Soc. (Mrs. J. G. Regier, Treas.), $330.44. Total, $6,427.48.

Balance in bank August 1, 1931		$ 383.99
Gifts for General Fund	$6062.27	
Gifts for Orphans, etc.	253.00	
Gifts for India Station	14.00	
Gifts for Sundries	36.05	
Interest & Rent	62.16	6427.48
Balance and Total Receipts		$ 6811.47
Money borrowed during month		4500.00
		$11311.47
Paid on orders during month	$7052.56	
Paid on debt during month	3500.00	$10552.56
Balance in bank Sept. 1, 1931		$ 758.91

(On September 1, 1931 the Board has a debt of $6,500.00, with outstanding check of $5,000.00).

Correction: Gift published in the June report as "Henry F. Diek, Munich, N. D., $23.34" should have read "Salems Ch., Munich, N. D., $23.34."

Respectfully submitted,
J. G. Regier, Treas.

RECEIVED FOR PACIFIC DISTRICT CONFERENCE

First Menn. Ch., Paso Robles, Calif., $25; First Menn. Ch., Reedley, Calif., $18.52; Rev. H. D. Voth, Escondido, Calif., $6; First Menn. Ch., Upland, Calif., $16.38; First Menn. Ch., Upland, Calif., $11.82; First Menn. Ch., Colfax, Wash., $23.58.

RECEIVED FOR PORTLAND, OREGON, MISSION

Pratum, Ore., S. S. Convention at Dallas, Ore., $5.58; Dallas, Ore., S. S. Conv. at Dallas, Ore., $4.65; Portland, Ore., S. S. Conv. at Dallas, Ore., $5.58; Dallas, Ore., S S.. Conv. at Dallas, Ore., $1; Immanuel Menn. Adult C. E., Los Angeles, Calif., $3.31; Onecho Union S. S., Colfax, Wash., $18.47; The Alberta Community Ch., Portland, Ore., $36.84; Immanuel Menn. Adult C. E., Los Angeles, Calif., $3.24.

Gratefully acknowledged,
Pacific District Conference,
J. C. Jantz, Treas.

REPORT OF THE EXECUTIVE COMMITTEE OF MISSION SOCIETIES FOR AUG., 1931

For Foreign Missions, Gen'l Treas.: Mission Soc., Upland, Calif., $6.50; Sister Lizzie Graber, Beatrice, Nebr., $10.

For Christmas Fund: Menn. Sew. Soc., Buhler, Kans., $10; Sew. Soc., Donnellson, Iowa, $10; Bethel Miss. Soc., Fortuna, Mo., $10.

For "News and Notes," Postage, etc.: Menn. Sew. Soc., Buhler, Kans., $2; Sew. Soc., Wayland, Iowa, $4.80; Bethel Miss. Soc., Fortuna, Mo., $4.50; Zion Sew. Soc., Elbing, Kans., $1.50; Ebenezer Ladies' Miss. Soc., Bluffton, Ohio, $1.50; Immanuels Sew. Soc., Los Angeles, Calif., 40c.

Miscellaneous: First Menn. Sew. Soc., Aberdeen, Idaho, Basna St., India, for clothes, $30; Do., Lame Deer and Birney St., Mont., for clothes, $5; Mission Soc., Upland, Calif., Home Missions, General Treas., $6.50; Total, $102.70.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

Rev. Grover T. Soldner and family of Goshen, Ind., who attended the Central Conference at Meadows, Ill., paid a pleasant visit to Rev. Soldner's old charge, Summerfield, Ill., and preached at the services Sunday, August 23. His old members and friends were delighted to have him visit them.

JOTTINGS

The beginning of the Eastern District Conference in Pennsylvania, which then was called the East Pennsylvania Conference, goes back to the year 1847, the year in which postage stamps were introduced in the United States Mail Service.

Dr. J. H. Langenwalter, professor of the Friend's University at Wichita, Kan., and formerly president of Bethel College, will serve the Bethel College church as minister. He will continue his work at Wichita and will be in Newton over Sundays.

Dr. and Mrs. Edison Mosiman, former president of Freeman College, Freeman, S. D., made a surprise visit to friends in Freeman last week. For several years Dr. Mosiman was in social work in New York City. He is now engaged in business in Newark, N. J.

To the Relatives and Friends of Our Mission Workers in China. Dear Friends: You will no doubt rejoice with us and thank God with us for the good news that we have received from China. Yesterday I cabled Brother P. J. Boehr at Tamingfu, China, "Are all safe?" This morning he replied by cable, "Safe—Psalm 124."—J. W. Kliewer.

Word has been received here that Rev. and Mrs. P. W. Penner of Marion, Kan., and Rev. and Mrs. Ferd. J. Isaac of Moundridge, Kansas, returned Mennonite missionaries from India, will sail from Seattle, Wash., on October 3, on the S. S. President Cleveland. They expect to arrive in India early in December. The Penners are returning to India for their third term and the Isaacs for their second term.

The Germantown, Pa., church is planning for greater activities this coming fall. Evening services will be started Sept. 20. On October 1 the church will observe Founder's Day. Since this celebration is of interest to the people of Germantown it is of particular interest to the Mennonites of that community, their ancestors having been the founders of the town. The town is said to contain more historical places than any other town in the country.

In commenting on the sixty years of the existence of the city of Newton, Kan., the Mennonite Weekly Review says: "A miracle of transformation has taken place since that time. From a rough frontier town, Newton today is one of the most important grain and railway centers in the state of Kansas, great factors in its development being the coming of the Santa Fe railroad and the settlement of hundreds of Mennonite immigrants in 1874, as well as in the years that followed. So favorable has been the location that Newton has become a stronghold of the Mennonite church with several of the city's largest benevolent institutions under its supervision. In its proximity are two Mennonite colleges and many beautiful farms, significant monuments of thrift and divine blessing."

The Russian Mennonite refugees in Brazil are already concerning themselves about the education of their children. Three schools have been established, two at Alto Krauel on the Stoltz Plateau and one at Witmarsum. On April 26 one of these schools was dedicated and is to serve also as a place of worship. The assistance of the Dutch Mennonites has enabled them to make these efforts at establishing schools.

In connection with the Western District Conference Christian Endeavor convention held in Bethel College chapel on the evening of August 23 the Harvey County C. E. players presented the play, "Visions of Youth," a production which portrays the development of the Christian Endeavor movement. Twenty-five to thirty Christian Endeavor members dressed in appropriate costumes took part. The play was the same which was given at the C. E. convention in Kansas City last June. It was of special interest to the people of Newton as the play is the production of Mrs. Cora Nicodemus of that city. The meeting was a part of the Bethel Retreat being held on the Bethel College campus.

The Anniversary Day program of the Home for the Aged at Frederick, Pa., will be given on Saturday, Sept. 12th. The committee has been working to arrange an interesting program. The main speaker will be the Rev. G. H. Seidel, pastor of St. Luke's Evangelical congregation at Shillington, Pa. There will be other interesting short addresses. Among the various musical features will be trumpet selections by the Harmony Trumpeters of Philadelphia, Pa., a very popular quartette. There will also be other musical features. The usual dinners will be served at the nominal charge of 75c for adults and 40c for children from five to twelve years of age. Everybody is very cordially invited.

The members of the Hereford Mennonite church at Bally, Pa., will observe their annual Harvest Home Services on Sunday morning, September 13. Dr. E. E. S. Johnson plans to use as his text, Genesis 8:22 and he will have as his theme: "The only security that endures." On Sunday morning, August 30, 1931, Dr. E. E. S. Johnson preached a forceful sermon. It was anniversary day for him since he preached his first sermon just 35 years ago on that date, August 30, 1896. He used the same text that he used 35 years ago, Ephesians 3:19. He had the congregation sing his most favorite hymns, namely: "Holy, Holy, Holy", "Dear Lord and Father of Mankind", "Lift Up Your Voices Now", and "O Love That Wilt Not Let Me Go." Dr. E. E. S. Johnson attended and was one of the speakers of The Young People's Retreat held at the Oak Grove church at Smithville, Ohio, from August 7 to 9. He was also re-elected, at the recent World Christian Endeavor Convention held at San Francisco, as a trustee of The United Society of Christian Endeavor. Mae Latshaw, a member of the Bally congregation, attended the 10-day Retreat held along the banks of the beautiful Lake Shipshewana, Ind., from August 3-13. She was the only Pennsylvanian there.

Books of the Hour

Whether you read for pleasure or information you will find what you need among the books listed below. Notice the many dollar book bargains.

* * *

ON CHINA

1. CHINA FROM WITHIN by Charles Ernest Scott, M. A., D. D. Price **$2.00.**

2. CHINA'S CHALLENGE TO CHRISTIANITY by Lucius C. Porter. Cloth 75c; Paper 50c.

3. THE LAUGHING BUDDHA by James Livingstone Stewart. A delightful novel based on Modern Chinese conditions. Price **$1.00.**

4. GODS OF WEALTH AND WAR by James Livingstone Stewart. A romantic yet realistic story—one, moreover, which is ninety per cent. Chinese history. Price **$2.00.**

* * *

ON RUSSIA

1. NEW RUSSIA'S PRIMER by M. Ilin. A Soviet engineer's explanation of the famous "Five-Year Plan". Price **$1.75.**

2. STALIN by Isaac Don Levine. The best biography of Russia's greatest dictator. Price **$3.50.**

3. THE FALL OF THE RUSSIAN EMPIRE by Edmund A. Walsh. The whole tremendous drama of the Russian Upheaval. Price **$1.00.**

4. RASPUTIN, The Holy Devil of Russia—Rene Fulop-Miller. This book formerly sold for $5.00. Special edition now **$1.00.**

* * *

GOOD FICTION

1. FINE GOLD by Josephine Hope Westervelt. A missionary romance of South America. Price **$1.50.**

2. CYNTHIA STANDS FAST by Florence Nye Whitwell. The story of a Christian girl who lets her "light" shine for the Master. Cloth **$1.25**; Paper, 75c.

3. SILVER TRUMPET by J. Wesley Ingles. A definitely Christian novel which should be read by young and old alike. Price **$1.00.**

4. EYES IN THE DARK by Zenobia Bird. A delightful story that appeals to those who enjoy clean fiction. Price **$1.50.**

5. FOREVER FREE by Honorè Willsie Morrow. A gripping novel whose chief figure and hero is Abraham Lincoln. Price 75c.

ON INDIA

1. GANDHI OF INDIA—HIS OWN STORY. Autobiography edited by C. F. Andrews. Undoubtedly you cannot agree with all of Gandhi's ideas, but it is nevertheless important that you know the facts concerning his life. Price **$2.50.**

2. MOTHER INDIA by Katherine Mayo. The sensational exposè of Modern India. Price **$1.00.**

3. VOLUME TWO by Katherine Mayo. A book that substantiates the evidence presented in "Mother India". It deals chiefly with the findings of a committee appointed to investigate the evils of child marriage. Price **$2.50.**

* * *

MISSIONARY BIOGRAPHIES

1. FORTY YEARS ON THE LABRADOR by Ernest H. Hayes. The life story of Sir Wilfred Grenfell. Price **$1.25.**

2. ALBERT SCHWEITZER, The Man and His Work, by John Dickinson Regester. Price **$1.50.**

3. JAMES GILMOUR OF MONGOLIA by James M. A. Gilmour. A missionary classic. Price **$1.00.**

4. MARY SLESSOR OF CALABAR by W. P. Livingstone. A book that every friend of missions should read. Price **$2.00.**

* * *

TRAVEL AND ADVENTURE

1. THE ROYAL ROAD TO ROMANCE by Richard Halliburton. Original price **$5.00.** Now **$1.00.**

2. EAST OF THE SUN AND WEST OF THE MOON by Theodore and Kermit Roosevelt. Price **$1.00.**

3. SIX YEARS IN THE MALAY JUNGLE by Carveth Wells. Thrilling experiences in the tropical jungle. Price **$1.00.**

4. FOUR FACES OF SIVA by J. R. Casey. The search for the Lost City of Angkor in the sinister jungles of Cambodia. Price **$1.00.**

5. THE MICROBE HUNTERS by Paul De Kruif. The true story of man's fight against disease. A book that gives more than just a thrill. Price **$1.00.**

6. SKYWARD by Admiral Richard E. Byrd. Byrd's own story of his life and flights. Price **$1.00.**

* * *

Send money with your order direct to THE Mennonite Book Concern, Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI BERNE, INDIANA, SEPTEMBER 17, 1931 No. 37

EDITORIAL

During the last summer, as during other summers the Government placed a large area in the Eastern States under quarantine, because of the Japanese Beetle. Every road leading from the District was carefully watched so that no green vegetables could be carried across the line. The quarantine was so strict that a party on a picnic had to give up its sandwiches because they had lettuce in them. Cars were searched and considerable annoyance was the result, but, as it was for the common good, people generally submitted to the search in fairly good humor. In Florida, last winter, the state authorities went into a panic because of the appearance of the Mediterranean fly that threatened the orange crop. Every speck of territory in which oranges might be grown was covered and the fruit and other carriers of the pest were destroyed. There was some grumbling but the future prosperity of the state was in danger and the program was carried out so thoroughly that it is believed that not a single individual of the pest survived. This shows what can be accomplished if the authorities do their part efficiently.

Along every road of the country bootleggers are driving their unlawful trade. The contraband is bulky and must be moved in trucks, boats and trains, yet the authorities that undertake to catch bugs that pass on in swarms of millions confess their inefficiency in not catching the trafficers in liquors. They simply do not mean business or they are dishonest in the performance of their duty. With all their efforts, the territory increases over which the Japanese Beetle spreads from year to year. It would be a poor argument, indeed, to say that because they are not yet beaten they should be left alone. Would it be good sense to say that the cure of the beetles is more beetles? That is about what the anti-drys are saying when they tell us that the cure for the crimes of illegal strong drink is more and freer liquor.

FOREIGN MISSIONS

Bro. W. F. Unruh reports from Janjgir:

On July 26, one of our young men of Janjgir, who is a student of medicine was baptized. He had been baptized as a child but had never been received into the church. It was a happy day for the church and for us all when this friend publicly confessed the Lord Jesus as Savior and Lord. That afternoon the church also observed the Lord's Supper.

For two months during the hot season, Miss H. E. Nickel studied Hindi, in the hills. Miss M. R. Burkhalter took her Boarding girls to Champa and spent the hot season there. This left Mrs. Unruh and me (with the children) alone in Janjgir. It was exceptionally hot this year. The thermometer stood at 116 to 120 in the shade during the noon hours for many days. Many of our trees and flower bushes have been scorched to death in the heat. Our bodies also suffered. We were alright until the end of the hot season when we found ourselves somewhat "fagged out." Our three months old baby, Anna Marie, seems to have suffered most. She is not doing so well. Now that the rains are here we hope that she will soon be herself again.

I want to say a few words about the opening of the Bible School which should really go into the next report since it comes in July. By the mercies of the Lord we could again open the Bible School. Most of the last year's students are back. Six new students have been enrolled, three of which come from another mission. The enrolment is seventeen now, I believe. The school work is going on in regular routine and we have great reasons to praise God for the way He blesses this phase of our work. We are happy in this service.

In my last report I mentioned that we had started to build a school at Dongripandri, but that we had to lay the work down because we could not get the right to the ground which is forest land. Recently I received the Government sanction subject to very satisfactory conditions. My application for the right to establish a school on forest ground had been carried up to the Governor in Council. I ascribe it to him that we received the sanction of the Government, subject to such very good conditions. We feel grateful to our Lord for blessing our efforts and for hearing our prayers. After the rains the building work is to go on again.

The young people of Janjgir did quite well during the vacation. They met twice a week to discuss topics, almost exclusively Bible themes. The spirit of most of the meetings was good and we are glad for what was done.

The Kingdom of God is growing here at Janjgir we believe. Our longing is that Christ may be victorious more and more in our own hearts and in the lives of our Indian brethren so that what Paul says in Romans 16:20, "And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you" may become true through our humble service.—W. F. U.

Little Things and Big Joys.

Some time ago Brother Wiens and I went to our outstation schools to listen to what the teachers and children had prepared for Christmas. After the children (the largest percentage being children from non-Christian homes) had told the Christmas story as we find it in Luke and Matthew and after singing quite a few Christmas songs and reciting Christmas Bible verses, each child received a little candy and a small Christmas gift. This small Christmas gift comes out of the Mission boxes which Mission friends from the home-country send here. The best little gift for those village youngsters is a rubber ball, or a large blue or red handkerchief (bandana), or a fancy little bag, and such like. I wish you could see the broad smile on those little faces then. They think it is a most wonderful gift. Many a child in America is not as happy for an electric train as these little folks are for a rubber ball.

The things found in an ordinary village family's home are so very few that one is astonished even though one has seen the sparseness of it so often. The addition of a little five cent rubber ball to such a home increases the sum total of the possessions very materially. And the youngster guards that ball with great jealousy. The neighbor's boy sees what a marvelous haul the boy who has been regularly in school and Sunday school has made, so he too decides that he wants to go to school and next Christmas come strutting home with a new ball or a big bandana. (You know school attendance in the village area in India is voluntary. No compulsory attendance laws.)

Those friends in America who send these little things, or who provide the means that such little gifts can be bought, certainly do help along very, very much in the work of God's kingdom here in India. If we get the children to school we have the chance to sow the good seed of the Gospel of salvation in their young hearts, and some of that seed falls certainly on good ground. Therefore, in the name of our Lord Jesus Christ we thank you all heartily for providing these big joys through little things.

John Thiessen,
Birra via Janjgir, C. P., India.

SNAP SHOTS FROM BASNA, INDIA

By Samuel T. Moyer.

1. The NEW PREACHER came to my bungalow door with his whole family. Well oiled hair and best Sunday clothes were much in evidence besides new and unfamiliar faces. Putting my hand on the head of the youngest, I asked?: "And what is your son's name?" Promptly came back the reply, "Portion." "Portion?" I asked, "What do you mean?" Again promptly came the explanation, "Is it not written in the Psalms, 'Thou art my everlasting portion?'" Well, any way, what's in a name?

* * *

2. Off to the northeast of Basna Mission Station, 20 miles, is the village of SAGUNDIHI. Almost unknown to us, there moved here a young man and his wife whom I baptized in 1927, and two or three Christians from the Baptist Mission. Unshepherded for three or four years, they maintained their Christian life and have grown in grace. First they lived as usual in outcaste parah. But they determined they were not outcastes, but Christians and would not beat the drums any longer.

Then every visitor who came to this village, asked, "Who lives in that parah?" "Oh", said the caste folk with a sneer, "these are the garras." The word "garra" carries a stigma not dissimilar to "nigger" or "dago." The Christians gathered together in council. "As long as we live here," they said, "we bear the reproaches of idol worshipping garras, instead of adding glory to our glorious Savior. Let's leave our houses fall into decay, and go and build a Christian parah, so that all will know that we are Christians." So they did.

The census enumerator came around. "What is your caste?" "Christians" came the reply,—and they insisted on it and the enumerator failed in his efforts to add a few more names to the Hindu roll. A man died in the old garra parah. They came to the Christians for help in their burial ceremonials. The Christians absolutely refused. They will keep no connection what-so-ever with their former caste ways.

What's in a name? Well, sometimes, everything. "His name shall be called Jesus— for He shall save (note the tense of the verb is not future tense) the people from their sins." It costs these people something to be called Christians,—but they have a living faith. It cost them the toil of building new houses,—but thereby they are building for themselves tabernacles which will never fall into decay.

* * *

3. It is SUNDAY IN BAITARI. In fact, it is Easter afternoon. In the little mud walled church are gathered Christians from five surrounding villages. I am sure they will be among those who sing the new song before the Lamb and Him that sitteth on the throne, for because of the Lamb these people sing remarkably well. But our hearts are gladdened for a special reason,—there are five second generation village Christians ready to enter into their covenant with Christian baptism. The joy of that afternoon compensated for our leaving home on that Holy Day. For indeed we all had a fortaste of the fullness of joy in our Savior's presence.

* * *

4. It is SUNDAY IN JHARBAND—a week later, six candidates are baptized this time. They represent two new villages, and three new families, with very little previous connection with the Christian group. The frontiers of the Kingdom have been pushed back into territory formerly of the Kingdom of Darkness. And again we sing a new song which only those know who know the Lord Jesus.

(To be continued.)

CORRESPONDENCE

Wolfpoint, Mont., Sept. 1, 1931. Dear Editor —Bethel church, Volt, Mont., Sept. 1, 1931. Dear Editor and Readers:—Would like to submit a brief report of the events and activities of our church the past two weeks.

Rev. and Mrs. John J. Esau have conducted revival meetings the past two weeks. Rev. Esau, the blind evangelist, is a very interesting speaker, he brought out the Biblical truths in such a marvelous way that they touched the hearts of young and old. Thirty-four came to the altar, confessed their sins and accepted Jesus as their personal Savior. Last Sunday afternoon, Rev. Duerksen served us with a baptismal and communion service. Five boys and four girls were baptized and three other new members were received into the church.

Though we were in the midst of harvest, gathering together what little crop was left after the hail and drought with the depression and hard times, considering all, the meetings were very well attended.

We were all richly blest during these meetings and look forward to the time when Rev. Esau and Rev. Duerksen will again be in our midst.

We wish to heartily thank the Evangelist Board for making it possible that these brethren could visit us.

Sincerely,
A. A. Toavs.

ECHOES FROM WITMARSUM SEMINARY CHAPEL

(A series of short articles will follow in these pages presenting a very brief summary of a number of chapel addresses given at the Seminary by Dr. J. E. Hartzler during the years 1921 to 1931.)

The Bible from the Inside

(Echo No. 1)

It is not too much to say that the Bible has changed the entire course of human nature as well as the history of mankind. And the end is not yet. "The entrance of Thy Word giveth

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb.............................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance.................................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

light" is a law divine and has never failed. Light does not mean that I have arrived necessarily; it only means that I as a finite creature on my way to the infinite shall not lose my way in the jungles of error and ignorance.

There are several common mistakes which many people make with the Bible, namely, (1) To assume that they know it. To regard it as commonplace; and (3) To look at it only from the outside. In the first mistake men are disqualified to learn anything. In the second they are disqualified to appreciate the real value of the book. In the third they miss the pleasure and profit of being carried along in its great undercurrents toward the Eternal.

Contents of the Bible

Carl Barth, like every other man in his field, may not always be correct in what he says, but he says some things which stimulate thought. Concerning the content of the Bible he says:

1. That it is not so much right human thinking about God, but the right Divine thinking concerning man. To this I may add that what men think about God is not always correct, but what God thinks concerning man is correct, and I would much rather know what God thinks about me than to know what some men think about God.

2. The Bible tells me not so much how man should talk to God, but what God has to say to man. And to this I add: men have not always talked wisely and properly to God even in the Bible, but God has always said the proper and wise thing to man. What I desire to know when I open the Bible is not so much what men have said to God, but what God has to say to me.

3. The Bible tells me not so much how man may find his way to God, but how God has sought out and found man in Jesus Christ His Son. The Son of Man is come to seek and save that which is lost. The Bible does point out the way to God, but it first points out the way that God came to man. The first transgression on the part of man was visited by the presence of God in the Garden. God always makes the first call when men sin. When I know how God came to me in His Son Jesus then I know how I may come to Him through the same God.

4. The Bible is not a system regulating human and Divine relations, but a great promise of eternal life to all men through faith in His crucified and risen Son. The Bible is not a set of rules to be handed over arbitrarily to each successive generation. The Bible is a protest against rules and offers instead the great divine principle of love as the controlling dynamic of everyday life.

HISTORICAL SKETCH OF THE BETHESDA MENNONITE CHURCH, HENDERSON, NEBRASKA.

(Concluded)

From year to year more emigrants came from Russia and in accordance the little congregation grew until Heinrich Nickel came. He and a few others formed the so-called Walls church, which existed for about two years. Out of this church later on the M. B. church grew, possibly, under the leadership of Brother Peter Regier. Later on more joined this church, a few came back and some remained without any church affiliation whatever.

Finally the B. & M. R. R. sold the emigrant house to John Boehr. The congregation helped him move it in halves, on wagons, to his farm, about one and three-fourths miles south. In one half he lived and the other half he let the congregation use for church services, for a number of years.

Now from these conditions one can readily see how badly a suitable house of worship was needed. So in the last years of the seventies the congregation began to take steps to plan for the erection of a suitable house of worship.

The place just "where" to build seemed to cause considerable difficulties. The stone for the foundation were first unloaded, just across the road from the cemetery. Then a move was made to build two churches. The stone then was hauled to two different places. Finally it was decided to build only one church. The stone was again hauled to a place, about a quarter of a mile east of where they had been unloaded the first time, or one mile north and three-quarters of a mile east of the present village of Henderson. Here the first church, 32 by 50, was built in the spring of 1880. Abraham Boese, one of the members, was the architect. The congregation as a whole did the work. Each one brought his lunch. Mrs. P. J. Friesen cooked the coffee for them in her home, which was near the place where they were building. This must not have been an easy task for her for when the work was in full sway as many as twenty men worked at one time. In the fall of the same year the building was completed. Some time in October it was dedicated to the Lord's service. The next spring at Pentecost, the first public services in this church, were held. Elder Peters officiated. The first church furniture consisted of a home made pulpit and the benches, that each house father had brought to be used for pews.

In 1882 a disagreement arose between Elder Peters and some of the older brethren. It finally came to a break. He and three of the ministers and about twenty families left the church. Rev. Gerhard Epp and Deacon Pankratz and about sixty families remained. These two led the congregation for a time. It soon became evident, in course of time, that it would not be well to continue in this way.

In 1883, in the latter part of November Elder Ewert and Elder Suderman from Kansas and Elder Penner of Beatrice, Neb., after repeated invitations, came to visit the congregation. The first Sunday that they were here the Lord's Supper was held, in which the three elders officiated. The following Monday a meeting for the purpose of selecting two ministers and one deacon, was held, in charge of these three elders. P. J. Friesen and Cor. Regier were elected as ministers and H. H. Epp as deacon for Deacon Pankratz had met death in an accident. On Tuesday, the young people were given an opportunity to make application to join the catechetical class in which they received instruction before baptism. Fifty-four young people joined this class and were instructed by Rev. Gerhard Epp. Later on they were baptised on confession of faith and taken into fellowship of the church by Elder Ewert of Kan. Elder Ewert also officiated by the installation of P. J. Friesen and Cor. Regier, as ministers and H. H. Epp as deacon.

At six different times, Elder Ewert visited the congregation and served in a patient and untiring way. He was to the congregation as a father. When he later was called higher by the Lord, tears were shed here in his behalf.

In 1884, on February 24, Rev. P. J. Friesen was selected as elder of the congregation. Elder Ewert had charge of the election. In 1885, Oct. 25, Rev. Friesen was ordained as elder. Elder Ewert officiated.

In the fall of 1888, Rev. J. B. Baer, of the General Conference of N. A., came to visit the congregation. Elder Friesen informed him that now the congregation was inclined to do missionary work. So preliminary steps were taken, with Rev. Baer's assistance, to invite Elder Jacob Toews and Rev. Heinrich Ewert of Kansas and Rev. Johannes K. Penner of Beatrice, Nebr. These three ministers came on the second Christmas holiday. On the next day, 1888, the first mission festival was celebrated in which these three ministers took part.

Under Elder Friesen's careful and untiring leadership the congregation steadily grew. After Rev. Regier had served as minister for a number of years, he deemed it best to resign.

In 1886 Jacob Friesen was chosen as minister and later was ordained by Elder Friesen. After a number of years he moved away.

In 1891, April 8, P. H. Pankratz was chosen minister and later ordained by Elder Friesen. A little later, in the same year, Dietrich Peters and Peter Huebert were chosen as ministers. Mr. Huebert declined to accept and Mr. Peters was later on ordained by Elder Friesen.

On April 15, 1895 Deacon H. H. Epp was chosen as minister and John Abrahams as deacon. Later both were ordained by Elder Friesen. After a few years Deacon Abraham left the congregation and joined the M. B. church in this vicinity.

On the 26th of December, 1904 Rev. Peters passed into the beyond and his wife and only child shortly afterward.

In 1887, November 1, D. A. Janzen was chosen as deacon and later ordained by Elder Friesen.

On August 30, 1904 John H. Epp was ordained as missionary under the trees, on the south side of the church, because of lack of room in the church. Elder Peter Balzer, a member of the foreign missionary of the general conference of N. A., officiated.

In the year 1902 the congregation built a preparatory school in Henderson. In the same year the congregation was largely incorporated. In the fall, 1904, the school as opened under the leadership of Rev. Chr. Hege. The enrollment during the first year reached about sixty.

In 1890 the congregation joined the Northern District Conference and a little later the General Conference.

In the fall of 1892, the Northern District Conference was held for the first time in this church. In about the year 1894 the Sunday school was organized under the leadership of John Abrahams. The C. E. society in 1896 and the sewing society was formed a little later.

The church services in the school houses were also continued for a number of years, but on the three high festivities, Easter, Christmas and Pentecost, the whole congregation, as a rule, came to Jerusalem, if we may term it so. When the whole congregation assembled, the church became too small. So the congregation deemed it advisable to plan for the building of a more suitable church building. The question "where" became even more keen, at this time, than at the building of the first church.

In the beginning of the year 1906 the congregation resolved to build a suitable church, 40 by 60 and a wing on each side 16 by 30, in Henderson. Dark clouds hovered over the congregation, during the whole time, while the building was under construction. A few entirely withdrew. The main success of this undertaking was largely due to Elder Friesen's wise and careful leadership.

The hauling of sand and other building material and the excavation of the basement 40 by 40, was done gratis. John Stapleton, York, Nebr., was architect. John J. M. Segrist was the contractor and Fred Nieg of York did the mason work.

On the 10th day of July, 1906 the corner stone was laid. Prof. C. H. Wedel of Bethel College was the main speaker. The work progressed quite rapidly. Dec. 16, 1906 the church was dedicated to the Lord's services. Prof. Wedel again was the main speaker. In the afternoon a mission festival was celebrated and in the evening again services were held by visiting ministers.

In the beginning of the year 1907, at the annual meeting, the building committee gave a complete statement of the cost of constructing, before the congregation, which indicated that the new building cost over $9,000 and had a debt of over $2,300. After the old building was sold and more funds had been contributed by its members, this debt was wiped out in a short time. Slowly those came back who had at first withdrawn, paying their just dues, so that at one time there were over $2,000 in the treasury. Only a few entirely withdrew.

In 1908 H. D. Epp and F. G. Pankratz were chosen as evangelists and later ordained by Elder H. H. Regier, Mt. Lake, Minn.

On Dec. 1, 1908 Elder Friesen celebrated his 25th anniversary, as minister and elder. At this time his health already was failing. On December 25th, Christmas, he delivered his last sermon. It was also the last time that he could come to church. On the 20th of March he was called into the beyond. A richly blessed life had come to a close. Its fruits eternity will fully reveal.

The congregation, now was for about two years without an elder. The leadership was temporarily transferred to Rev. H. H. Epp. Elder H. H. Regier, Mt. Lake, Minn., served the congregation in the capacity of an elder for about two years.

In 1910, June 6, Rev. H. H. Epp was selected as elder and later ordained by Elder Regier.

On the 1st of October, 1916, John F. Epp and A. W. Friesen were chosen as evangelists and later ordained by Elder Epp.

On the 26th of June, 1921, the evangelists, J. F. Epp, H. D. Epp, and A. W. Friesen were ordained as ministers by Elder Epp.

Elder Epp has served the congregation as deacon, minister, and elder, for more than forty-two years, until his health began to wane and he was constrained to resign. Rev. Pankratz, who likewise served the congregation for more than thirty-eight years found it necessary to resign on account of his health. Both are still with us. We wish them many a happy year for ye have done well, ye faithful servants.

In the year 1912, P. J. Boehr was ordained as a missionary to China, where he is now serving. Elder P. H. Richert, a member of the foreign mission board, officiated.

On March 19, 1924 Rev. J. F. Epp was chosen as elder and later ordained by Elder Regier, under whose leadership the congregation now, 1931, is.

At the annual meeting, 1930, deacon D. A. Janzen deemed it necessary to resign after faithfully serving for thirty-two years. On the 18th day of April, 1930, B. A. Friesen was chosen as deacon and later on ordained by Elder Epp.

These foregoing statements indicate how the small beginning of the congregation has steadily grown under God's merciful and marvelous guidance for 57 years. Its membership, now, 1931, is 579. A Sunday school with a German and English department has an enrollment of 700. There are 32 classes, most of them too large on account of lack of room; a nice roomy church, but really too small. It is now enlarged by an annex, 26 by 72, with a basement that is already completed.

Now in the fact of all this wonderful guidance and blessing of the Lord who has crowned the earnest efforts and faith of our fathers with such great success, we are keenly reminded of what Jacob of old said "I am not worthy of the least of all the mercies, and of all the truth, which thou hast shown unto thy servant; for with my staff I passed over this Jordan and I am become two bands."

THE BACKGROUND OF OUR EASTERN DISTRICT CONFERENCE

S. M. Grubb

No one can long study the rise and development of the East Pennsylvania Conference which developed into the General Conference, whose boundaries now extend from national border to national border and from coast to coast, without an inquiry into the conditions from which the insignificant group of Mennonite ministers and deacons emerged in the fall of 1847 to create a new body.

The contribution to the religious world made by the father of this group is familiar. The magnificent contribution to the times in which they lived and made their sacrifices in comforts, goods and lives is a matter of common knowledge to every student of ecclesiastical history. However, there are many blank spaces in the story that began in the cloister in Holland and came to a climax in Montgomery county, Pa., in what is known as the Franconia District. Our fathers regarded themselves the "Quiet ones in the land" and their quietism was responsible for the long periods during which they preferred to make their influence, if any, felt by humble and sincere applications of the principles of Christianity to their own private lives rather than by active participation in the world of affairs about them and through which they were passing.

No man lives by himself alone, much less can a church exist without making an imprint upon others, or being influenced by others. One may prefer to separate one's self from the world and earnestly strive to do so but one's separation is only relative. The human form, being of the earth earthy, cannot successfully be eliminated from the influence of men and things. The human heart and mind are not immune to the reactions of contact with other hearts and minds. Environment needs more than just a will to oppose it. No human power can avoid it. The children of the present owe both good and bad to the past and cannot avoid being influenced by conditions and personalities with whom they come into daily contact.

The little gathering of Mennonite ministers and deacons that met in the Skippack Meeting House in October, 1847, chafing under a sense of having been grieviously and unjustly wronged by their brethren of the Franconia Conference were children of the age in which they lived and momentous things were going on in that period which a recent writer calls "The Fabulous Forties". These changes had their bearing on them, whether they knew it or not, for the nation was in the agonizing period of giving birth to new things and new ideas. One after another of old things were giving way to advances—but not without struggles which, in many instances, developed stubborn conservativeness and in others fiery irrational zeal.

We propose in this paper to direct attention to numerous influences that had their unconscious, but nevertheless, potential hold upon the group of our fathers who found themselves compelled to vindicate their faith by coming together and prepare for the erection of a new spiritual edifice.

The study of the historic background of the

East Pennsylvania Mennonite Conference, for such was the first name given to it, involves a consideration of the political, the economical, the social, cultural, and religious backgrounds of the times as they were in the community that saw the rise of the Conference. This community involved, roughly speaking, portions of Montgomery, Chester, Bucks, Berks, Lehigh and Northampton counties of eastern Pennsylvania. Today, with our auto and other means of transportation we would not regard this a very great expanse of territory but, in 1847, when the horse was still the only means used for distant travel, the magnitude of distances must be multiplied by ten. As our fathers saw it they had a vast field in which to work.

I. Political Background

The traditional Mennonite attitude always was, from the time of Menno, one that insisted upon a separation of Church and State. They recognized political power as "Ordained of God" and ever insisted that submission to civil government was an unquestionable duty so long as it did not conflict with the service of God as conscience dictated. To all government it was theirs to render passive submission, but, not active participation. To Caesar belong the things of Caesar and to God the things of God. As a rule, our fathers of the beginning and middle of last century refrained from voting, and office holding was entirely avoided. However, there were some exceptions when it came to voting. The Hunsickers, who were outstanding leaders in the beginning, were ardent Whigs, and many others not voting were Whig sympathizers. Differences were settled without an appeal to law. Indeed, if one should take his grievances to the courts his membership in the church ended automatically, the judicial part of the government being regarded as much a part of Caesar's realm as the executive and legislative branches.

National politics from 1830 to 1850 were stormy. Jackson had finished his administration when "To the victor belongs the spoils" was the cry of office seekers who hovered about like hungry vultures. Jackson's policy with reference to the United States bank, hit Philadelphia financiers hard. On the other hand, his ruthless military career, especially in Florida, his sponsoring a woman of alleged questionable character as the social leader of Washington's polite society in the face of opposition from members of his cabinet and even members of the foreign legations naturally made duel fighting "Old Hickory", the "Victor of New Orleans", the hero of the irresponsible rabble, the unthinking, and irreligious.

Great financial depressions during Van Buren's administration brought extreme bitterness with them that we of this day are in a position to appreciate as never before. As poverty and losses increased the fires of suspicion and resentment grew. An aristocratic president satisfying his extravagant tastes in furnishing the White House with costly mahoganies and expensive carpets at the nation's expense was like waving a red flag before the bull and added fuel to the fires of dissatisfaction, giving the politicians opportunity to exploit their opposition effectively. There now lies before me, as I write, a German pamphlet of the time which gained circulation among Pennsylvania German people in which the President, Mr. Van Buren, is accused of setting up a royal establishment out of keeping with American ideals and life. No wonder that the country was ready for a radical change that was to follow in the next selection of a president. I recall hearing my grandfather, Joseph Gottshall, born in 1822, singing the old song, "Tippecanoe and Tyler Too", that helped to make the Log Cabin and Hard Cider campaign the most picturesque in American history. Strange this "Log Cabin and Hard Cider" slogan was so unappropriate to General Harrison. He was a large owner of land and did not live in a log cabin and was not given to drink. But America had discovered the slogan as a useful instrument for propagating truth and falsehood —principally falsehood. An opponent had said that a log cabin and a mug of cider would be good enough for Harrison and his supporters seized upon the phrase as a successful instrument for carrying him into the White House on a deluge of votes, very much as at a later period, the break made by an extemporaneous speaker, called in as a pinch hitter at a political meeting, carried Cleveland to the presidency in protest over his Rum, Rome and Rebellion hit.

In 1837 the Anti-Mason Party came into being. It had its inspiration in the abduction and alleged murder of William Morgan for the publication of Masonic secrets, thus supplying the Christian Cynosure with enough editorial mate-

(Continued on page 14)

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

A UNITED MENNONITE YOUTH THROUGH CHRIST

Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

Sunday, September 27

"What Our Society Plans To Do This Year." Eccl. 9:10; 11:6.

For those Young People's Societies who have suffered a lull during the summer months this meeting is to serve as a Rally Day Service, and for all others this will be a good opportunity to reorganize and take a new start. Some fine workers who have been with you during the summer months will now be gone to teaching and to college, so a fine opportunity will be afforded to give the younger and more inexperienced members a chance. Advertise the meeting well, do not be afraid of arousing too much enthusiasm for Christ through the medium of C. E. There ought to be fully as much enthusiasm for work in C. E. as in a football game, even though it may not be of the same type.

Plan to have a peppy and devotional song service; if you can enlist the services of a consecrated orchestra to accompany you, so much the better. Have your best devotional leader take charge of the worship service, this should be different from the usual routine worship service, music if well rendered can be a great help to present an effective, quiet worship setting. It would be well to expect each chairman to present in a brief talk what his or her committee expects to accomplish during the coming winter months. This year will afford a wonderful opportunity to serve, when one thinks of the privation and need which will exist this winter in every quarter of our country, yes in the world. Our agricultural communities might plan to improvise a mission hall and feed and lodge and spiritually replenish boys, men and families who may be in need. There will be no lack of food supplies which will be gladly donated if our Societies will have the love of God and the will to serve.

Our meetings this winter should have a real purpose, not merely occasions to meet each other and dawdle our time away. According to John 5:39-47 three tests for religion are 1) That we search the Scriptures, 2) That we have the love of God in our hearts, and 3) That we believe and trust in Christ. So in order that we may receive new enthusiasm and power

Let Us Search the Scriptures

Monday—Read Rom. 12:1-12. Let us plan to reconsecrate our lives.

Tuesday—Read Rom. 10:1-13. Evangelism is the heart of the Gospel.

Wednesday—Read Rom. 15:26-33. Community service must be the fruit of Christian love.

Thursday—Read I Thess. 1:2-10. The church can grow only as she is a missionary enthusiast.

Friday—Read Acts 17:10-12. We grow in power as we search the Scriptures.

Saturday—Read Mal. 3:7-12. God challenges us to put Him to the test.

Sunday—Read Eccl. 9:10; 11:6. What will our society do for Christ this year?

Perhaps the greatest task any Christian Endeavor Society can hope to do is to help mold Christian character. The Christian never ceases to grow, no matter how old he becomes. It is not enough to begin on the Way of Life, there are always some temptations which need to be overcome, some hatreds which need to be purified with love. We will always have a long way to go to reach that perfection which is in Jesus Christ. Let each member accept a challenge of service, this will mean a definite step forward for the individual and also a blessing to the society.

A certain great man said "I never was happy until I ceased trying to be a great man and was willing to be a mere nobody." This coincides with the teaching of Jesus which He reiterated again and again, when He said "Whosoever is willing to lose himself for my sake and the gospel's, the same will save it."

"God does not want gold vessels, and He does not want silver vessels, but He has got to have clean vessels—God has yet to show the world what He can do with a man entirely consecrated to Him."—D. L. Moody.

"If you would lift me, you must be on higher ground." — Selected.

"Be such a man, live such a life, that, if every man were such a man as you, and every life like yours, this earth would be God's paradise."—Philips Brooks.

Dr. Lyman Beecher was once asked wherein lay the secret of the great work which he was able to accomplish. He said, "O, I preach on Sundays, and four hundred of my members preach every day." This was the reason that his church was such a great power for good in the city of Boston during all of those years while he was preaching there.

"While it is man's wisdom to do the work which he finds ready to his hand, he must not reckon on immediate and invisible results. The course of the world witnesses many apparent failures, even where men fulfill the apparent conditions of success."—E. H. Plumptre.

The Christian Endeavor Society at Aberdeen, Idaho, reports considerable activity. The secretary, Miss Elma Wenger, reports all of the usual officers, as well as seven active committees. During the past year eighteen members have completed the Expert Endeavor Course. They also have twelve Quiet Hour members.

MONTHLY EMPHASIS FOR CHRISTIAN ENDEAVOR SOCIETIES

September—"Survey and Organization."

Verse: Acts 20:28: "Take heed therefore unto yourselves and unto all the flock over which the Holy Spirit hath made you overseers—."

1. Build or revise the society program to fit the year's need. Crusade with Christ Chart suggested as a basis.
2. Take a census of the membership with the end in view of doing "Greater Things." Census might include the following:
   (a) Number of members teaching a S. S. class. Number of S. S. officers.
   (b) Number of classes waiting for teachers.
   (c) Number of members serving on official church board.
   (d) Which members serve in special activities promoted by the church such as: a denominational mission, a playground, an evangelistic campaign, the church nursery, the Vacation Bible school.
3. Study the weak points shown by this survey and take steps to organize for better work.
4. Make this a month for "house-cleaning." Check library. Correct mailing list. Go over membership roll. Fix up meeting room.
5. Secure pledges toward the year's budget. Collect unpaid pledges.
6. Hold a "send off" social for the students leaving for school.
7. Consider the possibilty of organizing additional societies in your church: Adult, Young People, Intermediate or Junior.—California C. E. Union.

ARE YOU HAPPY? WHY?

By Carrie Lehman, Dalton, Ohio.

The question at first thought might be considered as very personal; and judging from the way the question is asked we imply the answer expected is "Yes." But how many of us can conscientiously answer that question either with a straightforward "Yes" or "No"?

Happiness is a state of mind. It cannot be bought as can material things. We cannot buy happiness at any price in gold or silver. It is one of the things which when it is sought after and pursued seems to evade us even more than ever. It is like clutching for one's shadow. It is so evasive. But when one turns his back to the idea of catching it, the happiness catches up with the one formerly seeking it in vain. It follows him around. "The best way to secure happiness then, according to this formula seems to be "Forget yourself, think of others."

It seems that the most happy moments in my life have been the times when I completely forgot myself in working for others. When I was so busy that no selfish thought had a chance to wriggle itself into my consciousness, then I found myself truly happy. That feeling never came when I was searching for some form of entertainment, trying to be happy. We observe other people round about us. The rushing crowd —going somewhere in a hurry—getting there —dissatisfied—rushing back—again not satisfied —rushing some place else—discontented.

Life seems like a continual chase to such happiness-seekers—going after the sly fox called happiness—while he retraces his steps in a circular manner. Happiness can be found anywhere, you do not have to go to the beach, nor to the lakes, nor to any other place where the crowd happens to be. It can more easily be found right at home, where you are surrounded by those who love you. Look for the happiest people you know. Where do you find them? Is it not invariably right at home in your own community? Ask yourselves, "When am I happiest?" You can answer this question for yourself, you can answer it better than anybody else. Your answer to a very large extent describes your character.

WHY I ENJOYED THE GOLDEN JUBILEE CONVENTION

By Catherine Eymann, Los Angeles, Calif.

International conventions! What a thrill just to hear the words, because it reminds us of the wonderful time we had at the Golden Jubilee Convention of the International Society of Christian Endeavor, held July 11-16, at San Francisco. Never will the sacred impressions we received be forgotten.

I had never realized what an inspiration an International convention could be until I attended this one. How wonderful to gather with thousands of other young people and their friends from all denominations and all walks of life to unite in one cause and for one purpose—that of serving the Lord Jesus Christ through the church. A sight like this encourages us to go on in His strength to do "Greater Things Than These" for Christ and the church. Here we saw that America still has earnest, conscientious, happy youth who prefer going to a Christian Endeavor convention to spend their vacations rather than to places of amusement.

It was a great inspiration to me to hear and see all of the great men and women of God of whom I had heard and read a great deal, but never had the privilege to meet. I shall never forget these marvelous characters who fascinated the convention delegates with their stirring messages.

The challenging message given by Dr. Poling in his keynote address gave us food for thought. Here we saw many fields open and many goals to be reached to advance the work of Christian Endeavor and God's kingdom. During the last fifty years great things have been done for the young people of our nation in bringing them to a deeper knowledge of our Lord and Savior through Christian Endeavor, but we can do "Greater Things Than These" in the coming years not of ourselves, but if we follow Him who is our great leader and example. We have no time to be idle for the Master has plenty of work for us to do. Let us not be found wanting but faithful.

Probably the most inspiring and uplifting service of the convention was the great communion service where about five thousand people of all creeds gathered around the Lord's table. Everyone felt the sacredness of the hour and was drawn closer to the Lord.

The Youth conferences conducted by choice leaders of the various denominations of our country were very helpful. The outstanding theme being personal evangelism or sharing Christ with others.

Many people do not realize the value of Christian Endeavor in the life of young people, but I have found it the medium through which I can serve my Master best. It is the greatest young people's organization in the world and its principals are fundamentally based on the Bible. The Golden Jubilee convention has helped me to become better acquainted with the organization, its leaders, its purpose, and has challenged me with God's help to more fully consecrate my life to my Master's service.

"READING AND EDUCATION"

By Mae Latshaw, Bally, Pa.

There is no substitute for reading in securing an education. It can be taken up at odd moments, and can be continued for a long or short period of time, as circumstances demand. The habit of reading, established in early life, cannot fail to develop youth of both sexes into intelligent useful citizens. Therefore, reading, well chosen becomes the duty of young people as really as going to school. They ought to choose it, as they would choose any other means of intellectual and moral improvement. It is, in our day, one of the conditions of the highest success. Successful men and women have been readers, and they are readers now. To many of them reading has been a school and college. They could not be college-bred, but reading gave them the equivalent of a liberal education on a certain line.

A natural turn for reading and intellectual pursuits preserves many a youth from the moral shipwrecks so apt to befall those who are deprived of the advice of their parents in early life.

What to read seems to be the question. Books are companions and should be carefully and wisely chosen. Here is where the counsel and advice of our guardians and superiors play a large part in making a wise choice. It is a matter too important and serious to be disposed of lightly.

Henry Ward Beecher at one time wrote: "Books are the windows through which the soul looks out. A home without good books is like a room without windows. No man has a right to bring up his children without surrounding them with books, if he has the means to buy them. It is wrong to his family. He cheats them. Children learn to read by being in the presence of books. The love of knowledge comes with reading and grows upon it."

To select the books—that is another great difficulty. Thousands of books are written and published every year and hundreds of them are WRETCHED STUFF which neither old nor young should read. There are thousands of good books which are food for the mind. In selecting these books we must exercise judgment, wise selection, and criticism as well as all the advice parents and other friends can bestow. Still the choice of our books is not easy but is one of the duties laid upon the young or old and it must be done or reading will prove a curse. It has well been said that a man who buys a book, is not only buying a few ounces of paper, string and printer's ink, he may be buying a whole new life.

Young people who do not have a love of reading should cultivate it. Make reading a habit, it is for your own good and usefulness. Continuous reading for a time will give you a love of it, a love that will stay, and improve from year to year.

BURNING BUSHES

By Harry Elmore Hurd

I saw the sun slant past a tenement
And splash its gold against a dingy wall
As though God stooped to give love's sacrament
To that one home . . . I watched the last light fall
Upon the lacework of a lofty tree
Consuming it with fiery lavender.
I doffed my hat before the mystery
Revealed to me by God's gay messenger.
One burning bush by Sinai's rugged way
Arrested Moses like a brigand chief,
But this gold glory I have seen today
Transcends my grandest dreams of majesty,
Surmounts the limitations of belief,
And changes this dirt earth to heaven for me.

—The Christian Century, Chicago.

"Here is a man who is manifestly sustained as well as guided by influences from heaven. The Holy Spirit dwells in him. God speaks through him. The heroism, the nobility, the pure and stainless enthusiasm at the root of his life come, beyond question, from Christ. There must therefore be a Christ; and it is worth while to have such a helper and Redeemer as this Christ undoubtedly is, and as He here reveals Himself in this wonderful disciple."—Stanley on Livingstone.

"Encourage one another, day after day, so long as Today lasts, so that not one of you may be hardened through the deceitful character of sin. For we have all alike, become sharers with Christ, if we really hold our first confidence firm to the end."—Hebrews 3:13-14.

THE S. S. LESSON

September 27.

Review: The Spread of Christianity in Asia.
Matt. 13:31-33.

Golden Text:—They rehearsed all these things that God had done with them, and that he had opened a door unto the Gentiles. Acts 14:27.

LESSON I. Gift of the Holy Spirit. It was in accord with the promise of Jesus. There needed to be a period of waiting. They were all together with one accord. Prayer and harmony marked their being together. The symbol of the Spirit was fire, something that goes on and on so long as there is material to be consumed. Pentecost marked the beginning of the church's efforts to win the world through the preaching of the Gospel. The pure Gospel has the power of the Spirit behind it.

LESSON II. Preaching of the Apostles. It had for its subject the crucified and resurrected Savior. This is the gist of the whole Gospel and must always hold the most important place. The preaching was "In the Name." There is no other name whereby one may be saved. They thought it best to please God, rather than man. Men pleasers cannot preach a pure Gospel. Threats of evil men can never suppress the Truth.

LESSON III. Social Service in the Church. The community of goods practiced by the early Christians is an evidence of their love for one another and their lack of concern for earthly riches. It proved their sincerity. It was so drastic and insincere, that it discouraged unsincere people from wanting to be associated with the church. The one insincere professor was soon eliminated. The selection of the Seven, who are sometimes called Deacons, gave opportunity for the exercise of talents in service. As in the case of Stephen and Philip, we note that they soon developed into powerful witnesses.

LESSON IV. Christianity Spread by Persecution. The death of Stephen led the Disciples to other quarters and so the seed was sown in many directions. Persecution, instead of suppressing Christianity, was the means of its gaining a foothold in other places. The blood of the martyrs, through persecution, became the seed of the church.

LESSON V. Philip's Labors. Philip, one of the seven, like Stephen, graduated from a server of tables to an energetic preacher of the Gospel and the leader of a revival at Samaria. God called him in the midst of his work to go out into the desert. He obeyed and found a convert there. The eunuch was a student of the Scriptures. Being an earnest seeker, God sent one to lead him into the truth. This one man was the means of bringing Christ to his far away country. So God raises up men to carry out his plans. It was a great work in Samaria but this incident in the desert was also a great work to the salvation of souls.

LESSON VI. Saul Converted. Those qualities that make men energetic servants of the devil may, when conversion has taken place, be just as enthusiastically applied to the service of Jesus Christ. This was the case of zealous Saul of Tarsus. He would have made his mark anywhere and in any age, but, as one who had wholly consecrated himself to the Lord's service, he became an outstanding Christian whose influence for good will last as long as the world stands.

LESSON VII. Sowing and Reaping. A Temperance Lesson. The law of the harvest applies to all of our lives. In being temperate in all things one enjoys blessings of body, mind and soul that are not otherwise possible. Love prompts temperate lives. Untemperate living shows a lack of the kind of love that followers of Jesus should ever portray in their living and in their attitude toward others.

LESSON VIII. Gospel for All Men. The disciples had to learn that Christianity was not to be a monopoly of a small party of Jews. It required the vision of Paul and the energy of Paul to impress this fact upon them. The command of Christ was to go to all nations preaching and baptizing.

LESSON IX. Mission to Cyprus. The Holy Ghost directed the church at Antioch to send out its missionaries, Barnabas and Saul. It is in response to the commands of the Holy Spirit that all true missions are undertaken. The power of the Gospel over evil was shown in the silencing of Elymas. Evil will persist everywhere but the power of the Gospel will overcome it.

LESSON X. Turning to the Gentiles. The Jews, who had the oracles of God, were persistent in opposing the Truth. This gave opportunity for presenting it to the Gentiles who gladly received it. The hardness of heart on the part of those who have the greatest spiritual opportunities leads them to their eternal loss.

LESSON XI. Some Missionary Experiences. Barnabas and Paul had the credentials that showed that they came in the name of God, in the shape of having power to perform miracles. The first enthusiastic reception and then their rejection and injury only shows how fickle human nature is. Though Paul came near death at the hands of the mob he found faithful friends. It was his experience also at that time to have the wonderful vision of which he speaks later.

LESSON XII. Council at Jerusalem. The problems of the church were settled around the council table, as differences should be settled. It was a session of love and consideration. It strengthened the ties of love. It gave to the church a larger vision and it brought joy because of the wonderful power of the Gospel.

THE BACKGROUND OF OUR EASTERN DISTRICT CONFERENCE

(Continued from Page 8)

rial to last it until the crack of doom. In 1831 the Whig convention had for its chief plank an urge for "Adequate Protection to American Industry", which was the beginning of the selfish American party policy that continues to this day, making ours the most hated nation in every corner of the globe, and is almost as dangerous to the peace of the world as is our silly military preparedness.

Slavery became a factor in politics in 1840 with the rise of the National Party that made a bid for the support of "Christian Free Men of All Parties". This was followed by the Liberal Abolitional Convention of 1843. As the Anti-Slavery movement continued to gain momentum other political complications appeared. Prior to the election of 1848 there were no less than seven pre-election conventions, including those of the Whigs and Democrats there were the Abolitionists, the Native Americans, the Liberty Leaguers, and the Free Soilers, all representing unusually passionate ideals and men. The Mexican War, 1847, in the meanwhile, was decidedly unpopular in New England and without enthusiastic support in the Middle States. It was fought and won but only to the satisfaction of the slave holders. This also was the period when the martial spirit was becoming excited by the slogan "Fifty-Four-Forty or Fight". Fortunately fighting England at that time was not the final outcome which might have put a permanent end to the United States.

(To be continued.)

LIST OF OUR MISSIONARIES AND THEIR ADDRESSES AT PRESENT

America

Rev. H. J. Kliewer, Thomas, Okla.
Rev. G. A. Linscheid, Canton, Okla.
Rev. J. B. Ediger, Clinton, Okla.
Rev. R. Petter, Lame Deer, Mont.
Rev. V. Petter, Ashland, Mont.
Rev. A. Habegger, Busby, Mont.
Rev. J. P. Suderman, Oraibi, Ariz.
(Fred A. Johnson, Tuba City, Ariz., native evangelist)
Rev. J. R. Duerksen, Goessel, Kan. (on furlough) otherwise at Hotevilla, Ariz.

India

Rev. P. A. Penner, Newton, Kan., (on furlough) otherwise Champa, C. P.
Rev. P. W. Penner, Janjgir, C. P. (To sail back October 3, 1931)
Rev. F. J. Isaac, Champa, C. P. (To sail back October 3, 1931)
Rev. C. H. Suckau, Berne, Ind., (on furlough) from Korba, C.P.
Rev. J. R. Duerksen, Korba, C. P.
Paul A. Wenger, Basna, C. P.
Rev. S. T. Moyer, Basna, C. P.
Rev. John Thiessen, Birra, via Janjgir, C. P.
Rev. P. J. Wiens, Birra, via Janjgir, C. P.
Rev. W. F. Unruh, Janjgir, C. P.
Dr. H. R. Bauman, Champa, C. P.
Mrs. Mary Y. Burkhard, Basna, C. P.
Miss Martha Burkhalter, Janjgir, C. P.
Miss Helen Nickel, Janjgir, C. P.
Miss Clara L. Kuehny, Champa, C. P.
Miss Augusta Schmidt, Korba, C. P.
Miss Johanna Schmidt, Korba, C. P.

China

Rev. H. J. Brown, Kai Chow, Hopei Prov.
Dr. C. L. Pannabecker, Kai Chow, Hopei Prov.
Miss Aganetha Fast, Kai Chow, Hopei Prov.
Rev. S. F. Pannabecker, Bluffton, O. (on furlough from Kai Chow)
Rev. P. J. Boehr, Tamingfu, Hopei Prov. (will soon go to Kai Chow)
Rev. S. J. Goering, Tamingfu, Hopei Prov.
Miss Mary J. Regier, Tamingfu, Hopei Prov.
Miss Elizabeth Goertz, Kai Chow, Hopei Prov.
Miss Frieda N. Sprunger, Nanlo, Hopei Prov.
Rev. August Ewert, Tamingfu, Hopei Prov.

A mixed chorus of forty-five young people, under the direction of Rev. Lester Hostetler, rendered the cantata, "David the Shepherd Boy", at the Mennonite church, Sugarcreek, Ohio, Sunday evening, August 30, to a large audience. The singers appeared in costume and the scenes were dramatized.

JOTTINGS

Twelve young people were added to the membership of the Salem church near Freeman, S. D., through the rite of baptism Sunday, September 6.

Ten young people were received by baptism into the membership of the First Mennonite church, Sugarcreek, Ohio, on Sunday morning, August 23. The pastor, Rev. Lester Hostetler, officiated.

A Rally of the Young People of the Eastern District Conference has been arranged for September 20 in the Flatland church near Quakertown. The speaker for the occasion will be Rev. H. J. Leimbach of Quakertown.

On September 6th the Upland, California, church held a mission service at which Rev. and Mrs. F. J. Isaac were present. Before sailing for India again Rev. and Mrs. Isaac will visit churches in the Pacific Conference. The date of their departure is set for October 3rd.

The San Bernardino, Cal., County C. E. Convention will be held in the Upland church November 6, 7 and 8. Fruits and vegetables brought to the Harvest Home Service of the Upland church were donated to the Salvation Army to be distributed among the poor of that city.

An interesting event took place in the Eighth St. church, Goshen, Ind., (Central Conference) Rev. G. T. Soldner, pastor; the Intermediate Department entertained 16 negro boys and girls from the Booker Washington Community Center. Music and brief talks by those present including Rev. Soldner and Mrs. Burkhart were features of the program.

A Round Table Conference will be held preceding the Fall Rally in the First church, Philadelphia. Miss Emma Kratz, Howard Reiff and Mrs. Nellie Ross are the committee arranging for the Rally. After having been discontinued for the summer evening services have again been resumed. The Live Wire Class gave a farewell reception to one of its number, Miss Wilhelmina Kuyf, who entered Bluffton College this year. Many of the members of the First Church attended the Anniversary held at the Home for the Aged at Frederick, Pennsylvania.

On October third, next, four missionaries are planning to return to India, namely, Bro. and Sister P. W. Penner, and Brother and Sister F. J. Isaac. Special gifts of good mission friends have made this possible, and we wish to express our heart gratitude to these friends as well as to the Lord who gave it into their hearts to do so. The Isaacs had their farewell service on Sunday, August 30th, in Moundridge, and the Penners will have theirs on Sunday, September 20th, in Brudertal, near Hillsboro, Kan., in the afternoon. All are invited to participate. May the Lord bring them safely back to the field where they are eagerly expected.

Bluffton College students and friends held a reunion at Kirchhofer's Grove near Dalton, Ohio, last week. Students from Dalton, Apple Creek, Orrville, Smithville and Wadsworth were present. Rev. Lester Hostetler of Sugar Creek was the speaker of the assemblage.

While on his trip east Rev. J. B. Epp of Newton, Kan., visited several churches. On Sunday, August 27, he was at Flatland, Pa., and gave an interesting missionary address on work among the Hopi people of Arizona, which was his field for a number of years.

The Wall family of Kansas have an old clock of the weight type about two feet square that has been running continuously for 91 years, and has been in the family all the while. It was made in Germany and carries the name of an ancestor of the Wall family.

The First Church, Philadelphia, is planning a Rally and Harvest Home celebration for September 20. The Ladies Aid Society will hold its first fall meeting Sept. 14. Evening services will again be continued Sept. 13. Miss Vivienne Musselman of Bluffton, Ohio, has been engaged as church visitor.

Bethel College congregation held a reception in honor of their new pastor, Rev. J. H. Langenwalter, D. D., in the College chapel on the evening of September 2. Dr. Langenwalter will continue his work in the Friends University, Wichita, while serving as pastor of the Bethel College church.

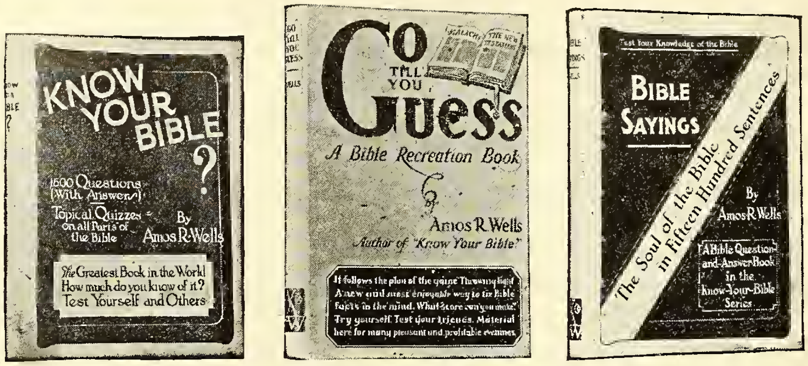
Sunday, August 9, was a great day for the Aberdeen, Idaho., church. A number of young people were admitted to membership through the rite of baptism. The Lord's supper was administered the same morning. After the service the congregation and friends gathered on the parsonage lawn for dinner. September 27th was designated as Promotion and Rally Day.

Bro. Ferd. Wiens, manager of the Mennonite Book Concern, was the guest of the Bluffton, Ind., Rotary Club last week and spoke to the young people who planned to enter college this fall who had been invited to be present. On Sunday morning he addressed the local Evangelical church on the subject, "India". Bro. Wiens is well qualified to talk about India since that was the country in which he was born.

Sister Lena Mae Smith, of the Bethel Hospital, Newton, Kan., has been appointed a member of the state board of examiners for nurses by Governor Harry Woodring. Of the sisters at the Hospital Sister Mae Woodring. Of the sisters at the Hospital Sister Lena Mae is especially qualified for this important position.

Gift Day was observed by the Bethel Home for the Aged, at Newton, Kan., on September 11. The house was open for visitors all day. Dr. J. W. Kliewer made the adress for the occasion and the Newton Municipal Band rendered the music.

Test Your Knowledge


KNOW YOUR BIBLE?
1500 Questions (With Answers)
Topical Quizzes on all Parts of the Bible
By Amos R. Wells
The Greatest Book in the World How much do you know of it? Test Yourself and Others
GO TILL YOU GUESS
A Bible Recreation Book
by Amos R. Wells
Author of "Know Your Bible?"
It follows the plan of the game Throwing Light. A new and most enjoyable way to fix Bible facts in the mind. What score can you make? Try yourself. Test your friends. Material here for many pleasant and profitable evenings.
Test Your Knowledge of the Bible
BIBLE SAYINGS
The Soul of the Bible in Fifteen Hundred Sentences
By Amos R. Wells
A Bible Question-and-Answer Book in the Know-Your-Bible Series

Bible Question-and-Answer Books

Know-Your-Bible Series

By Amos R. Wells

Know Your Bible?

The question and answer method applied to Bible facts.

1500 Questions with answers in last pages and 21 Topical Quizzes on all parts of the Bible.

Go Till You Guess

It follows the plan of the game "Throwing Light." A new and most enjoyable way to fix Bible facts in the mind.

400 Sections each dealing with a separate Bible fact or event.

1000 Bible References are given with the answers in the back.

Bible Sayings

This book brings together the greatest and best-known of the sayings of the Bible.

The Soul of the Bible is in these 1500 sentences. Answers and Bible references in the back part of the book.

Enlightening—Main facts covered throughout the whole Bible.

Educational—as study books they lead to searching the Scriptures.

Entertaining—for individual use and easily adaptable for social gatherings.

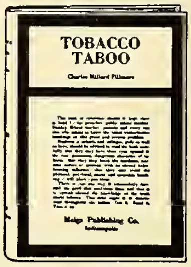
Durably bound in cloth, size 6 x 7½, each 128 pages.

Price $1.00 each postpaid.

TOBACCO TABOO

By Charles M. Fillmore

The rapid growth of tobacco using, in recent years, particularly among women and children, has made it one of the acute, vital problems of the day. Mr. Fillmore has devoted ten years to an extensive and intensive study of the question from every possible angle.


TOBACCO TABOO
Charles Millard Fillmore
Meigs Publishing Co.

"It shows evidence of careful preparation and accurate statement."

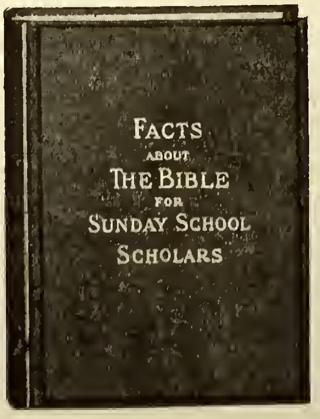
"It is compact, and the material is so arranged as to evoke one easily to turn to any phase of the subject."

"A refreshingly new book on the subject that faces all modern attitudes and problems related to the subject."

"A valuable compilation of expressed attitudes of various current organizations of note is found in the book."

"A fine spiritual tone is woven throughout without leaving the book at all sentimental."

Price $1.50, per copy.


FACTS ABOUT THE BIBLE FOR SUNDAY SCHOOL SCHOLARS

Facts About the Bible

For Sunday School Scholars

By William Smith **Size 8¼" x 6"**

Containing a Dictionary of the Bible; Its Antiquities, Biography, Geography and Natural History. By the Distinguished Author

Comprising Four Thousand Questions and Answers on the Old and New Testaments, with Important Additions by Eminent Commentators, Travelers and Scholars.

Practical Instructions for Learning Sunday School Lessons; Golden Texts and Hymns for Children and Youth, etc. The whole designed for the Instruction of the Young in the Home and Young People's Societies, and to Promote a Greater Love and Veneration for the Holy Scriptures.

Containing 400 pages. Illustrated with many Full-Page Phototype and 200 Line Engravings and Maps in Colors.

Bound in Black Linen Cloth...$1.00

Send money with your order direct to THE Mennonite Book Concern, Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI BERNE, INDIANA, SEPTEMBER 24, 1931 No. 38

EDITORIAL

The summer slump has become an institution in American churches. Time was when great efforts were made to keep up interest in summer services, but now it has become common for churches to close for the summer, either in part or altogether. This is by no means a healthy situation. To be sure a change in the manner of living has something to do with it. People in the towns, and elsewhere, have been getting used to spending their week ends away from home and, if they do not all do so at the same time, they nevertheless disorganize their services and the faithful few who are always present, get very much discouraged. The automobile gets blame for much of the absence from the house of God and deservedly so. Let a family once become so situated as to be able to afford a car and there is an immediate reflection of its prosperity in their church going.

Perhaps it is often difficult to keep up summer services because of the lack of interest shown in church services, but we are reminded of the writing some wag placed under the sign on the church door announcing its close for the summer. To the sentence "This Church is closed for the Summer" he added, "The devil having gone to Atlantic City."

It is not the purpose of the church to force people to come to church. The time is passed when we can call upon the police to drive them to it. Every one who has a sense of his duty toward God ought cheerfully to attend service. Church-going is not something to please the minister, neither is it just a sign of respectability. It is the evidence of the worshipper's desire to get near to God, be edified in the faith and be inspired to a better life. Where there is such a desire there will be no complaint concerning indifference toward the church.

The Roman Catholic church since 1881 has grown from a membership in this country of more than six millions to one of more than twenty millions. When it comes to think in millions the average person is stunned. A million is a great lot. Statistics sometimes are alarming when taken out of their proper surroundings and the growth of the Catholic church during this period has led some to feel that America is fast becoming Catholic. We recall that four decades ago a Catholic Archbishop declared that "Our work is to make America Catholic." Yet, great as has been the growth of the Catholic church because of immigration from Catholic countries and because of natural increase we must also consider that the country at large and the Protestant churches have also grown and there is not such a great variance in proportions as one would think when speaking in terms of millions. We must admit that in urban sections the Catholic church had been making rapid progress, yet its growth in rural sections has not been so great. It is also a fact that the political influence of the Catholic church has to grow considerably before Catholic control may be attained. Only three years ago an exceedingly popular candidate for presidency, who also made a strong appeal to the wet element in our nation was, repudiated as no other candidate ever was. There is no use trying any other explanation than that the fact that he was a Catholic was determining influence in his defeat. At present no Catholic is governor of any of our states. In our Congress out of 435 members only 35 are Catholics and in the Senate, which numbers 98 there are only six Catholics. There are said to be more Jews in the most Catholic city in America, New York, than there are Catholics. The writer, Mr. Moore, from whom the Literary Digest quotes, says: "The issue today is not whether America is to be made Catholic, but whether America, Protestant or Catholic, is to be made Christian. That is the task."

Many years ago some one in New York society conceived the idea of giving a supper to which monkeys as well as people were invited as guests. Of course the idea was one of those invitations to which the idle rich, who have nothing more to do than figure out new ways by which they can spend their inherited money. Generally, the papers then commented on the event as one to which only silly people would have a part. Something similar took place the other day in one of New York's swell hotels when a millionaire sportsman invited a number of prominent persons to a dinner party with his twenty race horses that had been transported to the upper story of the hotel and placed in stalls near the diners. Of course a man can do with his horses what he wants to especially if he wants give them a treat of some dainties dear to the heart of a horse and it's no ones particular business if such a man calls in his friends and gives them a splendid dinner with horse stalls all around, but, it is maddening to the poor fellows to whom a square meal is a stranger and who has no possible way of earning enough to keep body and soul together. We must recall that it was just such extravagances that hastened the coming of the French Revolution. The poor are patient but the time sometimes comes when they madden under the provocations for which the heartless rich are responsible. If that horse racing sportsman thought something of the needy he would have found other ways of spending money not so silly.

CLOTHING NEEDED

Bro. Glass of the Altoona mission writes that there are so many poor people in his district that have no clothes, and winter would cause much suffering. He asks that if people have any clothing that they can spare to send them to Altoona Mission. Many would come to Sunday school and services if they had clothing to put on. Let the congregations in the Eastern and Middle District Conferences take notice and help our workers to clothe the naked, remembering Matt. 25, 36a and 40. Send all boxes and packages to Mennonite Mission, 2204 11th Ave., Altoona, Pa.

W. S. Gottshall, Sec.

RELIEF NOTES

By Levi Mumaw

The following cable received from Orie O. Miller enroute to Buenos Aires, Argentine, and thence to Paraguay to visit the Russian Mennonite colony located there will be of special interest as it concerns the welfare of the Russian Mennonite colony in Brazil whom he has just visited:

"Brazil colony seemed greatly appreciate visit also opportunity closer relation Paraguay. Found brethren contented thankful optimistic however many serious problems ahead."

The message tells its own story. In a message received a week ago he advised that he was met by a representative of the colony at Blumenau, Brazil, to accompany him to the colony which is some miles further inland. He also advised that one of the colony, Bro. Hiebert, would accompany him to Paraguay. They were scheduled to arrive at Buenos Aires September 8. It will require about two weeks more to reach the colony in Paraguay. Bro. Miller expects to return tothe Argentine to visit the American Mennonite missions located there by about November 15.

The most recent communication from the colony in Paraguay reached us on August 21. It was in the form of a cable as follows:

"Group arrived all well. Colony needs two thousand five hundred monthly. Six to eight thousand until harvest depending on rain. Must buy now to save freight and haul while roads good. Need five thousand now."

The group to which the cable refers is the last to have sailed from Germany consisting of 70 persons. These were the remaining refugees being detained in Germany for more than a year. They had hoped to be able to go to Canada but were not granted permission to enter that country because of the present financial depression and have accepted the opportunity to go to Paraguay instead. These will require our further assistance in that country until they can prepare ground and raise a harvest on their land allotted to them. This additional obligation is included in the estimate given in the above cable.

It is embarrassing to report that at the time the above cable reached us here were no funds available for this purpose. We were obliged to reply that no remittance could be made until a week later. During this time some additional funds reached this office but not sufficient to meet the obligation. In order to help as quickly as possible, special arrangements were made whereby remittance of three thousand dollars was sent and a cable advising that this was all that was available now.

Recent information from Germany brings us the news that some additional families have been permitted to unite with those of the family who had been detained in Russia and that these are now ready to go to Paraguay and permission was asked for **8 families** more, or about 40 persons, to sail as soon as ready. In addition to these eight families, there are certain individuals having their relatives in Paraguay who wish to accompany them. In order to meet the needs of these refugees and to avoid further expenses in Germany for their keeping there, permission was given for these also to go to Paraguay. This permission will involve some additional expense in Paraguay but their equipment in Germany and their transportation expenses will all be met by the German Government, and relief organizations in Germany.

The task awaiting us is to help these struggling ones to build their new homes in Paraguay and to provide their sustenance until they are able to raise their food and we hope in due time they will be able to repay what we are sending them and to pay for their land which is being given them on a long time credit. The visit to the colony of Bro. Miller, assistant secretary of the Mennonite Central Committee, is of special importance at this time. He will be able to bring to the colonists the good will of the American Mennonites. He will have opportunity to study their needs and possibilities at close range and to bring back a report that should be mutually helpful for the cause. As previously stated in these columns, the matter of colonizing in a new country is no small problem. It will require the united efforts of all to bring final success.

Bro. Miller's report of the Brazil colony which is being sponsored by a Dutch colonization organization and partially supported through the German Government is encouraging but with the encouragement, recognition is given to serious problems to be overcome as time moves on.

There is no definite outlook for the moving of those at Harbin, China, although recent reports indicate some possibility of action in the near future for their rescue from their present pitiable condition and location. We hope to report more definitely in regard to this work later.

It is not necessary to emphasize the need of more funds to carry on this work of relief. May our constituencies feel a continued burden and responsibility for those in need. With the coming of the fall season, we hope our funds may be speedily replenished by a united effort in each Mennonite congregation through special offerings for this work.

Scottdale, Pa., September 8, 1931.

THE AGONIES OF OUR RUSSIAN MENNONITE BRETHREN

By Rev. David Toews, Secretary of the Canadian Mennonite Board

The eyes of the world have in late years been directed to Russia and very conflicting reports are being published in the newspapers and elsewhere regarding conditions in Russia and even different governments do not seem to know how best to deal with the government that has caused such upheaval. In most cases however the consideration of gain is the deciding factor and even if in some cases governments do not deal with the Bolsheviks directly, they seem to open the way for private persons to make gain at the expense of the poor and suffering masses.

We in our efforts to bring relief to the people in Russia have always been handicapped by the fact that officials, especially in Canada and in the United States, will not believe our reports that we have from letters received from our people in Russia.

I have been asked to give something of a report on conditions in Russia as we know them from letters. In all these letters three grievances are particularly mentioned:

All property is being taken away from the people. Most of those who were well-to-do at one time are being driven from their homes and in very many instances are being deported to far-off northern regions where they are forced to work in the woods with very little food. And the less they are able to work on account of lack of food, the less they get to eat. It is very evident that these people are intended to perish.

The second grievance is that in most places

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb..............................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance..................................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

people are being forced through lack of food to join the commune, where they get absolutely nothing for their labour but are parts of a machine. They get barely enough food to be able to subsist on and, of course, religious life in the commune is absolutely out of the question.

Very many of the churches have been closed and very many ministers have been put in prison, others have been deported to northern regions where they are slowly but surely perishing.

Then it has been reported from many places, though not quite general yet, that children are being taken away from their parents and put into so-called "children's homes" where moral conditions are very loose and where, of course, they are being trained and brought up in a Godless life. Mothers of the children are being driven to work and of course, the only way in which they can be separated from ther children and submit to forced labour, is to take the possibility of living away from them and their children.

Permit me to cite extracts from letters as we or Brother Unruh in Germany received them.

"On February 22, from a village 11 families were driven out of their homes into the street, they had no warm clothes on and they were to be taken to far-off regions as so called 'voluntary settlers.' The poor people screamed in the cold, stormy, wintry night, so that people in the neighboring village could hear them."

"Where shall we all go? So many separated families, so much misery, so many people, children and mothers without a father to care for them, are driven from one place to another; many of the fathers are in jail for an unlimited time; many are in the coal and gold mines. If the men flee, the families are being driven from home and everything is taken away from them. Are we really entirely forsaken? Can we not expect any help? If help does not come soon, we must all perish. We cannot stand it much longer in this way."

"Mothers of two months old infants are being driven to work and old women are put to work to care for the children."

"Farmers are oppressed until they are forced to join the collective in order not to starve. The collective does not give them anything whatsoever. One farmer said: formerly I worked with my family one month in the year, I plowed, sowed and reaped, and we had food, clothing and fuel for a whole year. Now I have worked with my son for 281 days in a year and have absolutely nothing, all the necessaries of life I have to earn in some way in order not to starve with my family."

"The Sunday is being taken away from the people. Nominally they can rest every fifth day but who ever does not go to work on Sunday does not get any ration, neither for Sunday nor for the fifth day. If the fifth day falls on a Sunday, the day of rest is arranged for the next day."

"People, you have no idea how many people are homeless and without bread, wondering about in quest of food and shelter, especially women and children. The jails are overcrowded."

"Many ministers go away 'voluntarily,' those who stay are in danger of being put into jail or deported."

"Mangers are being arranged for children, dining rooms are being opened. They want to take our children away from us. The smallest children will be permitted to be with their mothers during the night, in the day the mothers must go to work and the children are again taken to their places. Family life is being destroyed."

"The whole country is full of people without shelter. The whole country is a land of famine. 30 million farmers are without bread. According to the papers here, the farmers go into the collectives in large numbers 'voluntarily.' Many farmers flee into the cities in order to be able to earn something, but there they are being arrested.

"Many people in the villages are eating horse meat, they forget the taste of other meats or of fat."

"An Elder sentenced to five years hard labour, after that five years deportation and 3000 Rubels. All the churches are being deprived of their ministers. No one dares to accept the call to the ministry."

"In Old-Samara 20 ministers have been arrested and put into jail. One of them had to go while his wife was on her death bed. He was not permitted to be at the funeral."

"During the last weeks in many villages robberies have taken place, strokes of paralysis and nervous breakdown are common, but no suicides have taken place."

The following extracts are taken from letters written in the concentration camps:

"We are being treated as convicts and not as 'voluntary settlers' as they call us. We are prevented to communicate with the outside world, but we do not allow them to rob us of our courage and our hope."

"A woman who could not do her share of work in the woods came home late at night. She was taken away from her children who had been so glad to see their mother come home and she was put in jail in a cold barrack where she had to sit till the morning when she was driven into the woods to continue her work."

"A man in a deportation camp had scalded his foot and he could not go back to work in the morning. When the officials found out, they came to the barrack and ordered him to take the rags off his foot. Then they cut the blisters open with a knife. The poor man begged for mercy, but there was no mercy. Then he had to go into the woods with his scalded and cut up foot to do his work."

"Nothing is being considered, whether people are old, young or sick, every one must go out into the cold to fell, saw, split and pile up the wood. The measure for a day's work is so high that it is impossible to fill it. It is dark when we start working and we come back into the barrack from the work sometimes at midnight. If there is any bread, we take a piece along, but our portion is so small that it will not satisfy our hunger. Whoever dares to come home at night without having filled his measure, is immediately driven out of the barrack into the woods again. We are all very weary and we are perishing. Some of us have been sent to penal camps where they are being tormented still more. Besides they are trying to separate the families by sending family members to different places. It seems as though we were thrown into the dead sea where it is impossible to live."

"It seems as though no prayers and no appeals for help are of any avail, it is getting worse all the time. We are in a barrack without a roof. It is 45 degrees below zero. We are with summer clothing and without any food. We go out begging but there is no help."

"We are surprised that people outside of Russia, knowing conditions as they are, can feel at rest and do not come to help us."

Of some ministers we have been informed that they had their choice either to renounce their faith or to be put in jail or deported. They did not renounce and rather went into the misery of a jailed life.

Some instances have been reported to us where ministers and others have renounced their faith and were then allowed the rights of citizenship and were allowed to receive food.

In many letters we are told that we cannot possibly have an idea of conditions as they really are, because the people dare not write all the truth.

In the village of Halbstadt, where formerly there were about 300 Mennonite families, there are said to be only two or three families left. Similar conditions prevail in other villages. Elder Abram Klassen was arrested and for a number of weeks he was kept in a filthy cell. Reports began to reach us that he was sick, other reports stated that he had a nervous breakdown. At present it seems as though he is in a better cell and people are permitted to bring him some food.

Our people in Russia are perishing, they look to us for help. No help can seemingly be rendered because the governments look upon conditions in Russia with cold indifference, only trying to make a dollar out of the turmoil. Even the League of Nations does not seen to move a finger in order to give the much needed help. Can we wonder that people in Russia are despairing? And must we not assume our share of the blame if our people with their children are perishing? We are quite safe in saying that never in the history of the Mennonite world such unspeakable misery has befallen any portion of them.

Is it not surprising how ungrudgingly we spend money on our pleasures and conveniences and how we support everything else without a murmur and when it comes to helping our perishing brethren in Russia, there does not seem to be the general feeling of willingness to sacrifice and to help.

If a ship is in distress and other ships passing that way would not try to render help, the crew would be held in scorn and contempt by every person. When it is a case of millions of people perishing in Russia we quiet our conscience with the excuse probably: O well, it is beyond our power to help.

Now I might mention here that more than 20,000 Mennonite immigrants have come to Canada through arrangements made by the Canadian Mennonite Board of Colonization with the Canadian Government and the Canadian Pacific Railway Company. I cannot go into detail as to this movement at the present time, I would like to mention however that at present it is impossible for our people to get out of Russia and a further immigration to Canada is also impossible under the existing conditions and immigration rules. So it seems the only thing we can now do for the 80,000 Mennonites still in Russia is to send them relief in the way of money and products. With the co-operation of the churches in Canada and the United States we have been able to send over some $40,000.00 worth of relief. In 1929 and 1930 we were sending small amounts of money to needy families and this year we are sending parcels of food, containing rice, sugar, bacon, cocoa, coffee and other products. These parcels are being sent from Berlin, as the forwarding charges are lower from Germany than from here. We have received a good number of letters acknowledging the receipt of parcels and expressing their appreciation for the help received. But we have also been advised that a number of parcels have come back as "not wanted" or "not needed," of course this was done "voluntarily" as they call it in Russia. It seems to be impossible to send clothes.

It is very evident that our people in Russia are doomed to perish. We have been trying to find a way to help our people on a big scale but I am sorry to say that we have not succeeded. Unheard of atrocities are being committed and the civilized world does not take notice. There seems to be only one hope, many prayers are being offered in Russia and wherever Christians in the whole world know about conditions in Russia. We trust in God, the Father of all, also of the perishing people in Russia, that He will intervene when his time comes. Let it be our prayer that the hour of deliverance may soon strike.

Conditions in Canada have been very discouraging the last few years, poor crops and low prices of farm products have caused a depression in Canada as it has not been known for many years. We are held responsible that the immigrants do not become public charges. Continually we have a number of sick and needy people who have to be taken care of. At present we have about ten cases of sick people in the mental hospitals in the different provinces and also some sick in the sanatoriums and other hospitals. For the month of May we had to pay about $600.00 for needy and over $400.00 for sick. We have been able to prevent deportations by attempting to pay the hospital bills. But lately one young man who was in a mental hospital has been deported before we could intervene. We must try our utmost to prevent cases of deportation to Russia except in criminal cases.

In order to bring the 20,000 immigrants to Canada, a credit of about two million dollars had to be arranged with the Canadian Pacific Railway Company. On this transportation debt $931,000.00 have already been repaid to the transportation company.

The question may perhaps be asked, has it paid to let these people over? May I remind us of a Scripture passage. In the Book of the Prophet Jonah we are told of the city of Niniveh to whom Jonah was ordered to preach, we all know his sermon. Then he sat down on a hill outside of the city to watch how Niniveh was going to be destroyed. God had mercy on Niniveh and Jonah was dissatisfied. God then said to Jonah: How should I not take mercy on Niniveh where there are more than 120,000 innocent children.

Among our immigrants from Russia there were some 5,000 that had not reached the age of 12 when they arrived in Canada and in our immigrant homes in Canada have been born at least 2,500 children, making a total of 7,500. Now, can we imagine what would have happened to these children if they had been brought up under conditions as they exist in Russia at the present time? Every one knows the answer. We consider that our immigrants have been saved from physical destruction and they have been put in the position where it is at least possible to bring these children up in the fear of God and in the faith of our fathers.

As far as our General Conference is concerned, I have no reason whatever to complain about lack of support of our work. But I have received letters calling my attention to the circumstance that foreign and home mission work had to be surtailed on account of our relief work in Canada, Russia, China and Germany.

(To be concluded.)

THE BACKGROUND OF OUR EASTERN DISTRICT CONFERENCE

S. M. Grubb

(Continued)

Briefly, as we have sketched the political situation confronting our fathers, just before the division, we cannot but feel that the suspicion and criminations and re-criminations, the bad temper and the bitterness of the times, must have had some influence upon the minds of the people of our church as it did on the minds of the people everywhere in the country. When an intense party spirit is abroad both leaders and people are sure to give themselves to an intolerance way out of proportion to the worth of the ideas they represent. Insignificant things are sure to be enlarged into matters of importance. The shortcomings of one party will be magnified by the other party that, likely or not, defies its own shortcomings into virtues. In no other period of the nation's life would it have been possible to create a situation like that prevalent in Franconia. A consideration of mass psychology leads one to observe that the spirit of the age develops a situation for which both leaders and masses are responsible. A nice and serene temperament was about as impossible at that time as good humor would be with a man afflicted with chronic indigestion.

II. Economic Background

In general the economic condition in that period of transition was about as much disturbed as the political situation. We were an agricultural people. Farm communities had largely been self-sustaining. People ate what the farm produced. They clothed themselves with the products of their herds and patches of flax. Spinning was still a home industry. Weaving was done in the immediate community if not in the homes. The crafts of the tradesmen were generally regarded as auxilliary sources of income to people who also tilled some land. Imported goods were luxuries enjoyed only by the well-to-do. The North had no great staple like the South with its cotton, which must find markets away from the fields where it was produced. Pennsylvania farmers had very little to send abroad. Little money was seen and handled by them and what they had was horded for taxes and meeting of mortgage obligations. Panics that had afflicted the country made them wary of speculative investments. About the only way they knew to keep what they had acquired was to invest it in lands, live stock and farm buildings. Farm labor was cheap, efficient and contented. If a man, starting in early life, could, by middle life, have his holdings free from debt, he had attained the goal of material success. Fortunate, indeed, was the father of a large family. He then had so many people to work for him with little cost but their board and clothing. The use of children on the farm often amounted to nothing less than cold-blooded exploitation. Frequently a farmer would be looking for "En halb gewachsner Bu in die Kost zu nemma", which, translated into modern terms was sheer peonage. An examination of the dockets of justices of the peace in that period reveals an unusual number of children bound out to learn the "trade and art of husbandry" by guardians of orphans and half orphans. The bondage of slavery must hardly have been more bitter than was the state of some of these unfortunate ones whose recompense at coming of age was usually a suit of clothing for the boy or a spinning wheel for the girl. The only moral specification we find in the indentitures was that these children were to be sent for a term for catechetical instruction. Roads were poor and extended travel was limited to the use of stage coaches. Only in cases of extreme necessity, or, on matters of important business, were long journeys undertaken. The coming of railroads was regarded with suspicion. When the Philadelphia and Reading Road began operation the farmers along the right of way drew up a petition to have the thing stopped since the locomotives scared the cattle. Yet, I do not hold this seriously against them. New things have to overcome prejudices. Years ago, when they were introducing the trolley cars in Philadelphia, I confess to having signed a protest against them, asking for their suppression because such contraptions were dangerous to life and limb.

During the period, and about the time of our first Conference, the transition from hand crafts to machines was going on at a rapid pace. The sickle had given way to the grain cradle and the reaper had been invented. The former took the place of six men in the field and the latter replaces sixteen. The use of postage stamps began in 1847, the year of the break in the Franconia Conference. This marked an improvement in postal communications and a wider contact with distant parts.

Homes, compared with those of the present day, were hardly more than places where meals were served and people found shelter at night. True, the woman's place was in the home—that is, if between child bearing her labor was not required in the fields at harvest, in the cowstable at milking time or in the spring house when butter was to be churned. Those who did really have good houses were so zealous in protecting them from wear that they lived outside of them in their crude chanties from April to November. Wood was the usual fuel. The use of coal was limited because homes were not yet equipped with stoves in which it could be burned and it was expensive. Lighting was by candle or by grease lamps. Such a thing as a house warm all over was unthought of. Attics were places in which sausages could be hung to dry and the boys could sleep. The old folks roomed in the "Kammer", the room nearest to the fire. Doctors were scarce and poorly equipped. People got well without the doctor just as in our time most people get well in spite of the doctor.

In marketing their products farmers either rode to town on horseback with a firkin of butter secured to the saddle bag or they went in specially constructed market wagons, stopping at way side inns over night or else patronizing the hotels in Philadelphia that catered specially to the farmer trade. These hotels were often rather loose joints where much of the farmer's hard earned money went for drink or to the gamblers who infested them. Sometimes they were the scene of riotous disturbances. One night at Wheel Pump, above Chestnut Hill, the brawling became so extraordinary that the devil entered into the bar room and chased the rioters out, some of whom rushed through the windows taking the sashes with them. After calm investigation, however, it was discovered that a trained bear, whose master was a guest at the inn, had gotten loose and made his way to the bar room seeking him. Highwaymen were not uncommon and up country farmers arranged to return from town in caravans for their mutual protection rather than singly. The cedar woods, near where Wayne Junction Station is located, was a notorious hangout from which they pounced upon helpless farmers to rob them of their receipts. Travel from the Skippack district down through Germantown was heavy and the fact that the travelers spoke German was reflected all along the way. Hotel keepers were Pennsylvania Germans. In Germantown, nearly opposite the Germantown church, was a famous brewery. Its sign was in German. It did not need any English signs. English speaking people found places where beer was brewed by instinct.

The home life of the Pennsylvania German Mennonite was one closely bound to farm conditions. Work was the standard of respectability. If one was industrious, if one's wife was as hard a worker as himself, if the boys and girls uncomplainingly took more than a child's share of the arduous work of the farm, if the field, garden, stall, coop and sty produced to the limit then one had attained to a standard of respectability in the community.

Yet, hard as seems to have been the life of the countryfolks in the 30's and the 40's, there were conditions that would be a boom to us of our day. All who would could work. The fierce competition for a chance to earn a livelihood, to which we are subjected, was not a problem. There were no very rich, neither were there any extremly poor people. Humble, though was the fare of all, there was enough to eat, there was plenty of wood to keep their fires burning and clothing, though course, was adequate. The man with a trade could find enough to do between his few acres and the practice of his trade. Credit at the store could be maintained by exchanging

(Continued on page 14)

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

A UNITED MENNONITE YOUTH THROUGH CHRIST

Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

Sunday October 4.

What Jesus Teaches About Obedience.

Matt. 7:20-27.

It is high time that all mankind learns this lesson of obedience. Let us study this topic carefully, let us plan the meeting well, and find all that is involved. Young people want to find the source of authority and the reason why they should be obedient to that authority. There is perhaps no group which is more eager to be obedient than our youth, if they see the reasonableness of it. Let us think this question through tonight.

First, Let Us Pray

Lord God, our Heavenly Father we thank thee for the obedience of Thy Son Jesus Christ, who was obedient even unto the cross. May we be obedient to our best selves, to our parents, to those who are in authority in school, in the state and above all may we be obedient to our Lord Jesus Christ. Amen.

Next, Let Us Study the Scriptures

Monday—Read Mt. 12:46-50. Obedience is essential.
Tuesday—Read Jn. 7:14-18. We learn through obedience.
Wednesday—Read Lk. 2:51-52. Children need to learn obedience.
Thursday—Read Jn. 14:21-24. Obedience leads to fellowship.
Friday—Read Mt. 4:1-11. Life has its testing-times.
Saturday—Read Mt. 26:36-46. Can I say "Not my will but Thine"?
Sunday—Read Mt. 7:20-27. Jesus gives us a lesson in obedience.

Suggestive Questions.

1. Why can "liberty to do as you please" not take the place of obedience?
2. Considering our serious crime wave, why does true Americanism demand our fuller obedience?
3. What is the relationship between the laws of the land and divine truth, are they synonymous?
4. What happens when a child is not taught obedience?
5. Enumerate some instances when Jesus was obedient to His highest sense of duty.
6. What did obedience cost Christ?
7. What is the limit of man's attainment through Christ if he is obedient to the message of the cross?
8. How shall we determine the causes or agencies to which we owe obedience? Name several.

In our scripture text we find that even when we pray we may be disobedient. It is not enough for a man merely to pray "Lord, Lord", it is desired that we do the things which He would have us to do.

Much of the true success of a life depends on the foundation we lay in respect to obedience. The boy who will be obedient to nothing but his lower selfish impulses is building on the sand. When the more difficult experiences of life come, strength of character will be demanded and such a boy will fail. Many of our penal institutions, as well as our loafing places are filled with specimens of those who were not willing to be obedient. They were not willing to pay the price.

But the mills of God, even though sometimes they may seem to grind slowly, nevertheless they grind sure. Whatsoever a man sows that shall he also reap.

The major part of every Christian's life is a struggle, in which he endeavors to "lop off" some bad habit or some undesirable trait. In order to thus strive toward perfection we must live our lives very closely to the Master who not only shows us how we should live but also gives us strength to live as we ought. But Jesus found it quite essential that He keep in mind the Word of God. The devil hates Scripture for he is a liar from the beginning, and God is Truth. Let us use the Word as our shield.

In the Christian Endeavor Quarterly, the editor, James DeForest Murch, that able worker with young people gives what he calls "Ten Commandments for Endeavorers." It is quite appropriate in connection with the topic of this week. The Commandments are as follows:

Ten Commandments for Endeavorers.

1. Thou shalt have no other purpose in thine heart but to exalt Christ and the church.
2. Thou shalt not allow bowling parties, Sunday movies, thrilling novels, Sunday headaches, zero weather, or any such creature separate thee from the C. E. prayer-meeting.
3. Thou shalt not make long-winded speeches and take up the valuable time of others.
4. Thou shalt not neglect church attendance. Endeavorers who come to their prayer-meetings and fail to stay for the worship service are disloyal.
5. Thou shalt not forget the obligations of thy pledge. Fear not to tackle this Christianity business for all it is worth.
6. Thou shalt not accept a place on a committee and fail to do thy duty. Do what you do.
7. Thou shalt not go to the prayer-meeting unprepared. Be ready to take some part aside from singing in every meeting.
8. Thou shalt boost. Boost the president, and all the officers. Boost the laggards and the pessimists. Talk up, pray up and work up the whole society.
9. Thou shalt give of self, substance and service liberally, regularly and cheerfully.
10. Thou shalt not get discouraged. Remember, there's "a silver lining through every dark cloud shining." —James DeForest Murch.

OUR RESPONSIBILITY IN WINNING OTHERS TO CHRIST

By Dorothy Galle, Reedley, Cal.

It is indeed a great responsibility and a challenging task that we as Christian Young People have of winning, inspiring, and encouraging our comrades to the Christlike living. It is the greatest task in the Young People's program and yet, one in which we so often feel that we fail. We go to conventions and conferences and we are greatly touched and resolve that we are going to win souls for Christ. It seems very easy then, but when we go home and to our taks again our attitude changes and we feel perhaps that we were just a bit over enthused. Somehow it doesn't mean anything to us anymore. Oh, that we might put into practice, when we go home, the things we so earnestly speak of and plan to do when we are at these gatherings.

Youth acquainting their comrades with Christ is an adventure, a most thrilling adventure. The greatest reality in life is personality. There is no adventure more thrilling than in the realm of persons and our sacred task is the adventure of trying to acquaint persons with the greatest personality known in human history.

Every life is different and must be approached differently from all others. No one in this great adventure comes to the point where soul meets soul but will always win. At times he will go away miserable under the cloud of failure. But he must remember that he is on an adventure. An adventure is something bold, daring, and dangerous. He who adventures takes hazards. But when life loses its hazard it has found its death level and surely youth cannot live at a dead level. Let youth dare to take the hazard. It is far better to feel that one has made a failure in trying to do something noble than not to have tried at all. The sad truth is that the note of risk for a great cause is not a prevalent tone in Church life today. Perhaps one of the missions of modern youth is to help the church regain its willingness to take the hazard.

Winning new followers of Christ deepens the spiritual life of those already Christians.

John, the Baptizer, gave to his day the summons that we now need. "Make you ready the way of the Lord." It is well to remind ourselves that we are preparing not our way, but the Lord's. This thought itself will bring courage.

Certain types of young people today are hungering for true Christianity and for a life of service. You might be just the one that could help them satisfy their longing. Young people, what a challenge! Are you going to take it? Start now! Determine you are going to win someone for Christ. You perhaps feel that you do not know how to go about it. Just let prayer be the center of all preparation. Coleridge maintains that the "act of praying, that is, praying with a total concentration of faculties, is the very highest energy of which the human heart is capable." You may ask, "How can prayer for another do more than affect the one praying? Can it get beyond him into another life?" Certainly. God can do for my friend because I ask what He would not do if I were silent and indifferent.

The Spirit of God is as near you as you will allow Him to be for "In Him we live, and move and have our being."

Our ultimate interest is the acquainting of youth with Christ. But an important step in that direction is to get acquainted with Him ourselves, to know what manner of Young People we really are, and to sense what the area of our responsibilty for others may be. We may test ourselves by the type of Young People's meetings we hold and the kind of example we ourselves are.

Suppose a young man desperately in the need of Christ and of the steadying comradeship of Young People of high ideals should drop into a meeting of your Christian Endeavor society. Would it convince him of the dynamic power of Christ? Would it lead him to feel, even if he did not say, "I would see Jesus"? Would it awaken the best in him? Or would the lack of deep earnestness just disgust him and drive him yet farther away from Christ?

Many a soul has been won through a Young People's meeting. Be sure that your society is functioning properly and not lacking in devotionals.

It is not the task of the Christian to "button-hole" every person he meets and invite him to become a Christian. But it is our privilege to seek out those who are linked to us in ties of acquaintanceship, to share with them the thing that will most enrich the friendship ties. Moreover, our appreciation of friendship at its best should lead us with a sense of privilege to accept the task of acquainting our comrades with the friendly Master who Himself said, "I have called you friends."

We are not responsible only for those who have never known Christ in His fulness but also for those who have known Him and have drifted away.

"Throw out the Lifeline across the dark wave,
There is a brother whom someone should save;
Somebody's brother! Oh, who will then dare
To throw out the Lifeline, his peril to share?

Throw out the Lifeline with hand quick and strong;
Why do you tarry, why linger so long?
See! he is sinking, Oh, hasten today!
And out with the Life-boat, away, then away.

Throw out the Lifeline to danger-fraught men,
Sinking in anguish where you've never been,
Winds of temptation and billows of woe
Will soon hurl them out where the dark waters flow.

Soon will the season of rescue be o'er,
Soon will they drift to eternity's shore,
Haste, then, my brother, no time for delay,
But throw out the Lifeline and save them today."

Young people, we need more faith, more courage and more power from on high for this challenging task. May God give us the strength. Let us all go forth with the determinantion that "Trusting in the Lord Jesus Christ for strength" I will endeavor to lead someone to the Christ's way of living. It is my responsibility and I can do it for "I can do all things through Christ which strengtheneth me."

Let us rise to meet the challenge in the spirit of these words:

"I would live ever in the light,
I would work ever for the right,
I would serve Thee will all my might;
Therefore, to Thee I come.

Just as I am, young, strong and free,
To be the best that I can be,
For truth and righteousness and Thee,
Lord of my life, I come."

THE SHIPSHEWANA RETREAT

By Wade Amstutz, Pandora, Ohio.

The Seventh Annual Mennonite Young People's Retreat held on the south side of Shipshewana Lake, August 3-13, was helpful in many ways. The evening we arrived we had a Get-Acquainted-Social sponsored by the Goshen people. After learning several names we were divided into groups and given the name of different colleges. Each college gave a stunt.

The following morning our classes began. It reminded me somewhat of school. There were two groups of three classes. Each one of the sixty-three retreaters attended a class of both groups. Chapel was made interesting by different members of the faculty. Rev. Hostetler's hymn interpretation manifested a fine impression.

The quiet hours were from 8:00—8:30 A. M. and 1:00—2:30 P. M. During this time we could do whatever we chose to, as study, write letters etc.

When recreation hour came, sports of all kinds were enjoyed—ball playing, swimming, croquet playing, horshoe pitching and boating.

Weather conditions were fine the first five days, but the latter five a little cooler than we would have liked to see them. The cooler days came after a short period of rain.

Sunset hour followed right after six o'clock dinner. We assembled about two or three rods from the lake on retreat benches. Dr. Langenwalter was in charge. He renewed our memories with the Beatitudes. Mention was made several times of the beautiful sunset. The last few evenings it was quite cool. Mosquitoes were on each hand to keep us awake.

One evening we took a hike to Cotton Lake, a distance of about one and a half mile as the crow flies. A wiener roast with a few other eats made our meal. We assembled for sunset hour. The sun was not visible but we had our usual program. When the dusty group got back we were allowed to go in for a dip.

We followed this program the entire week with exception of Sunday. On that day a large crowd was present. Rev. Emanuel Troyer, pastor in Normal, Illinois, preached in the forenoon, afternoon and evening.

Evening addresses and special programs followed sunset hour. The last evening we performed five stunts. Afterwards we water-meloned.

Our good meals helped us retain our pep. Time seemed only too short.

I think the fellowship of this retreat was splendid. One received a chance to know other people. A feeling attacked us which can not be described. The ideas given to us will stimulate our future aims. A spirit existed which brought us closer to God and mankind. One cannot help but be thankful for such an enjoyable contact and the enrichment of many a life.

MISTAKES OF MAN

Few persons like to be told of their mistakes, but here is a list of seven that a prominent writer says most of us make:

1. The delusion that individual advancement is made by crushing others down.

2. The tendency to worry about things that cannot be changed or corrected.

3. Insisting that a thing is impossible because we ourselves cannot accomplish it.

4. Refusal to set aside trivial preferences, in order that important things may be accomplished.

5. Neglecting development and refinement of the mind by not acquiring the habit of reading.

6. Attempting to compel other persons to believe and live as we do.

7. The failure to establish the habit of saving money.

Are you making them?—Indiana Farmer's Guide.

The Stages of Progress Against Evil

1. The recognition of the evil by a few prophets, while the majority take it for granted.

2. The period of analysis. This is the period of conflict between the reformers and the stand-patters.

3. The period of discussion—In this period evil thoroughly organizes itself and fights back.

4. The period of rather widespread conviction that the evil is a wrong.

5. Correction often comes before the public opinion favors completely. Oftentimes a reaction sets in and some men wonder whether the destructive method was wise after all.

"If you are ever pessimistic, remember that the world is certain to be a success because Jesus Christ is living in it."—Bosworth.

When thou liest down thou shalt not be afraid, yea thou shalt lie down and thy sleep shall

THE S. S. LESSON

October 4.

The Macedonian Call. Acts 16: 6-16; Rom. 15: 8-21.

Golden Text:— Go ye therefore and make disciples of all nations. Matt. 28: 19.

Paul and his companions were Spirit-led men. It was for them to do as they were bidden and not as they felt about it. They were on a mission of sowing the seed which would at a later period develope into a mighty church. It would seem that Asia was a good field in which to preach the Gospel. Paul was thoroughly familiar with this small province. But God had other plans and Asia was not to be ignored for we learn of the seven churches of Asia that appeared later. For Paul it was decreed that he should be the pioneer preacher of the Gospel in Europe even as God had set him aside as the Apostle to the Gentiles.

The vision at Troas marked a crisis in the history of the church. It was there that God made clear to Paul that those of Europe were waiting for the light. The Macedonian in the vision was represented as pleading for help. This indicated that there were earnest souls hungering for the truth and that Paul had it in his power to bring it to them. That vision was not for Paul alone, neither was it for his age alone. Wherever there are Christless ones, and we know of many, then the duty of helping them with the Gospel is put straight up to us. The great world seemed to be going on as before with men and women following their daily vocations and with poor superstittious ones going to their temples seeking what their gods could not give them but they needed help. It was not the help to make a living or to improve their civilization, neither was it to help them gain more of the world's knowledge. The need was deeper than that. Their souls needed help. They were in the darkness of sin and there was no way out except through the Gospel of Jesus Christ. Many of theinhabitants of Macedonia were not conscious of their need and no doubt were satisfied to go on in their old ways because the man without God is so pitifully dense that he needs to be awakened out of his stupor of self satisfaction. It was the mission of the Apostle and his companion to rouse people into a realization of their needs.

We note that it is said that "immediately" "we endeavored to go." Perhaps there were many hindrances, such as the need of financial assurances, in the way, but, they were not hindrances to these messengers of salvation. "The Lord had called us" and so they went without delay. It is inspiring to note how often those who heard God's call responded "immediately" or "straightway." The Lord's business requires haste." Souls are at stake and God will not have his messengers to be leisurely occupied when He recognizes an immediate need. There is too much taking one's time in much of our Christian work. "The coming of the Lord draweth nigh" and it is the particular business of those who confess Him as their Master to throw all the energy they possess into the work to which He has called them.

Many other ships sailed into Macedonia, but the one that carried Paul and his party set out on an epoch making cruise. It was the ship that brought the missionaries into Europe and so through our European forefathers we are happy in the possession of the Gospel. Do we ever think what would have been the result had the call been to go East instead of West? Had that been the case, we might still be heathens and missionaries from India, China or Japan might be coming among us endeavoring to convert us from the darknes of heathenism to the light of the Gospel. In this we see that, in the providence of God, we, of our race, have upon us the very serious responsibility of carrying the Truth to Christless lands. This is a joy but it is also a serious obligation we owe to God and to those who have not yet received Christ.

It did not take long to discover the place where souls sympathetic to the Gospel could be found. It was at the place where prayer was wont to be made. It would appear that the Jewish people at Philippi were not numerous enough to maintain a synagogue but they found a place for worship in God's great open space where all nature around them spoke of His might and goodness. It is also to be noted that those who gathered for worship were chiefly women. Woman's part in the public worship of God among the Jews was largely restricted at that time, but, the fine spiritual sense and the deep piety of women everywhere has had a remarkable influence on religion at all times. It was here that Paul met Lydia, a prosperous business woman. Lydia is an outstanding type of woman who reach out into the larger things. First it was in business now it is the more important field of religion. There are three things to be noted in this meeting of Lydia with Paul. 1. She heard. Hers was an open mind. Spiritual things interested her. 2. Her heart was opened. The message reached her soul. She found in the Gospel just the thing she needed above all other things. 3. She was baptized and as a true convert she brought her whole family to Christ. The proof of a confession of Christ, which she sealed in baptism, was, in bringing others to a saving knowledge. Much of the failure of Christianity to make progress lies in the fact that those who do make a confession of Christ do not become active as soul saviours. To Lydia we owe the great honor of having been both the first convert in Europe and having been the first native convert to lead others to Christ. We may well understand how that the home of Lydia must have been the happiest in Philippi with the ministers of Jesus as the honored guests. Christian friendships fostered in the home make such homes blessed and happy.

Paul's comment on his work among the Gentiles from a later period reveals the fact that it was not his own work of which he could boast but "the power of the Spirit of God." He also shows that he recognized a special field given him by God and that others also had their particular fields. It was his to cultivate his own field. His special field was among the Gentiles and there he worked to the extent of his ability.

THE BACKGROUND OF OUR EASTERN DISTRICT CONFERENCE

(Continued from Page 8)

products for wares. Misfortune, of course, sometimes came suddenly and terribly, but the community was sympathetic. If a member of the church lost his barn by fire his brethren helped him erect another and stocked it again with cattle and fodder. When sickness came in the midst of the harvest the neighbors freely saw to it that the crops were garnered. The economic situation made each family careful of all that could be accumulated. It was a period of looking closely to little things. This scrutiny in domestic economy bred the habit of close scrutiny in other things—one's neighbor's private affairs for example. The narrow ways of the community were set and the slightest deviation from the path of accepted ways and thoughts brought condemnation and seriously injured one's standing. It so happened that even the slight change in the cut of a coat divided and disturbed a Christian fellowship and, as a consequence, we today are a separate body of Mennonites.

III. The Social Background

Compared with the present age the times before the Mexican War were marked by crude social customs. It may be well to say, before we discuss these customs, that our present condition, with our serfdom to capitalism, our being given to frivolous and usual types of amusement dangerous to morality, as well as our riot in silly extravagances is not of the type that is to be held up as a superior model to that of the 30's and 40's. If social backgrounds were crude they were no more crass than now. A refinement of iniquities does not give them an excuse for existence and, because of their refinement, they are all the more dangerous.

(To be continued)

JOTTINGS

The Bethesda congregation of Henderson, Nebr., that lost its building through fire on August 28, will rebuild. In fact, the work of rebuilding has already begun. Sand is being hauled and other work started. The new building will be erected on the old foundation. About 150 men and 40 teams were recently engaged in clearing up the remains of the fire and otherwise making preparation for the builders.

The Ladies' Aid Society of the Upper Milford church, Zionsville, Pa., celebrated its 50th Anniversary, Sept. 20. Three of the original members who are still active were present. Rev. Norman Cressman of Bethlehem was the speaker. The Upper Milford Sunday school holds a reunion every five years when all former members of the School are invited to attend. This year the reunion will be held October 4th. In the morning Rev. W. S. Gottshall, a former pastor, will preach in the German language. In the afternoon the speaker will be Hon. Richard Ibst.

CONTRIBUTIONS

FOR PUBLICATIONS

Garden Township church, $3.04.

JOTTINGS

The Geisinger Family, of Upper Milford, Pa., one of the oldest families of the church, held a well attended and well catered meeting at the old homestead near the church.

The Fall schedule of the Allentown, Pa., church includes a Harvest Home Service for Sept. 13, a Rally Day Service September 27 and a Sunday School Business Meeting, October 4.

The Annual Meeting of the Western District Conference will be held in Newton, Kan. The City Auditorium will be the place of meeting. The sessions begin October 21 at 9:30 a. m.

Tabor College, an institution of the Mennonite Brethren, at Hillsboro, Kansas, started the year with special exercises held in a large tent on the College campus. Addresses were made in both the English and German languages.

The Mennonite mission congregation at Wichita, Kan., that has been holding its meetings in a rented church, has moved to 626 South Fern Street until other arrangements can be made. Rev. C. E. Krehbiel, who serves as pastor, recently procured a piano for the use of the congregation.

At a meeting of the Young People's Society of the First Church, Newton, Kansas, the program gave opportunity for the study of the new building plans. The blue prints have been drawn up and the builders are studying the specifications in order to be able to hand in their bids. At this meeting addresses were made by Sister Frieda and Rev. Warkentin.

A contribution from the Garden Township Mennonite church, Kan., toward the work of Publications is one of the unusual items it is our privilege to acknowledge in this paper. However, such an item should not be unusual. Every congregation should feel itself sufficiently interested in the work of Publications to regularly and generously make contributions toward its support.

The Grace church, Pandora, Ohio, has reorganized its Sunday School by electing an entire staff of officers of young people. This was at the suggestion and request of faithful and efficient officers who have served the Sunday School well for many years. The new officers will assume their duties on the first Sunday in October. During the past year the Sunday school has made a gain in enrollment of fifteen and a corresponding gain in attendance. The average attendance for the year was 283. A catechetical class will be organized also to begin weekly meetings the first Sunday in October. This class will continue until Palm Sunday at which time those who decide to begin the Christian life will be baptized and received into church membership.

Last Sunday afternoon a C. E. Rally was held in the Flatland, Pa., church near Quakertown. The main speaker was Rev. Jerome Leinbach of the local Reformed church. Topics were discussed by speakers from the First Church, Philadelphia, and Bally societies.

An event of more than usual interest took place in the Wadsworth, Ohio, church, on September 6, when Vernon J. Sprunger was ordained as a missionary and Christian minister. Rev. Sprunger goes to Africa under the direction of the Congo Inland Mission. The ordination was given by Rev. Wilmer Shelly. Rev. E. Troyer, the Secretary of the Congo Inland Mission, and Rev. Chester Hawk, an intimate friend of Rev. Sprunger, made addresses.

The Hillsboro, Kansas, Bible Academy began September 7, with an enrollment of 21. The instructors were happy to meet these young people and their parents, who were present at the opening. Others, now detained on account of farm work, are expected to enroll later. The following subjects are taught: Church History, German, Bible, Sunday School Work, English, General Science, Civics and Athletics. The instructors are Mr. Frey and Miss Schmidt.

The Annual Sunday School Convention of the Eastern District Conference will be held in the Germantown, Pa., Mennonite church. The theme this year is PEACE. At the afternoon session three young people will present subjects on the following topics: "Christ's Teaching on Peace"; "The Historical Background of Peace"; "Peace—a Challenge to Christians". At the evening session the speaker will be Dr. Wilbur Thomas, former Secretary of the American Friend's Service Committee."

After a stay of 56 years the Hutterite Colony of Freeman, S. D., has moved to a new home in Canada. Neighbors furnished cars to take the Colony people to Sioux Falls where they took a special train which was to carry them to the new Colony. The Colony people expressed their sincere thanks to the people of the community for the kindness and hospitality shown them during the last two days of their stay, when all their household goods were loaded, they were taken care of in the homes of the people of the community.

Banker H. E. Suderman, of the Midland National Bank of Newton, Kan., with Rev. D. C. Eitzen of Reedley, Calif., went to El Paso, N. M., to confer with Mr. David Russick of Chihuahua, Mexico, on the possibility of locating the Mennonite refugees now in Harbin, Manchuria, on Mexican lands. The land under consideration is in the vicinity of land which several years ago was occupied by Canadian Old Colony Mennonites. The soil is said to be remarkably productive. There are excellent prospects that the Mexican Government will permit these refugees to enter the country and settle here.

GENUINE
Trussell

Loose Leaf Books

for use by

MINISTERS—SUNDAY SCHOOL SUPERINTENDENTS, TEACHERS and STUDENTS

Ring Books are the most popular type of record keeping books—they are flat opening—Sheets are readily removed or inserted where ever you choose. They are compact and inexpensive.

Genuine TRUSSELL PRESS-TO Ring Books embody the latest improvements and will render the greatest service. The rings are opened immediately by pressing the single Press-To Trigger with but one finger.

UNDER CONTROL OF YOUR LITTLE FINGER

PRESS-TO is the NEW IMPROVED ring book which operates 40% faster and 90% easier than any other—incomparable in performance, ruggedness, and beauty. TRUSSELL ring books equipped with this NEW and EXCLUSIVE feature are

UNCONDITIONALLY GUARANTEED

PRICE LIST, Each (Stock Sizes) With PRESS-TO Single Trigger Metals

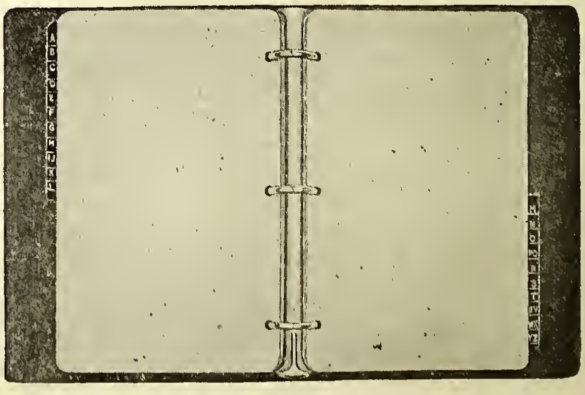
Half Inch Rings—Capacity 100 Sheets and Index

Sheet Size Binding Edge First	Size No.	No. Rings	Covers Only		STYLES		With Pocket	
			GP	HP	JP	J*	MP	PP
7¾x5	33	3	3.55	3.55	2.70	2.30	1.20	1.20
8½x5½	34	3	3.90	3.90	2.95	2.50	1.30	1.30
9½x6	35	3	4.40	4.40	3.30	2.85	1.40	1.40
11x8½	36	3	5.35	5.35	4.20	3.60	1.70	1.70

One Inch Rings—Capacity 200 Sheets and Index

Sheet Size Binding Edge First	Size No.	No. Rings	GP	HP	JP	J*	MP	PP
7¾x5	73	3	3.75	3.75	2.85	2.45	1.30	1.30
8½x5½	74	3	4.15	4.15	3.10	2.70	1.40	1.40
9½x6	75	3	4.60	4.60	3.45	3.00	1.50	1.50
11x8½	76	3	5.60	5.60	4.35	3.75	1.80	1.80

*Does not have pocket. Metals attached by our new, patented method.



STOCK FILLERS and INDEXES

TRUSSELL BOND

Fine quality, all white rag bond. Plain edge. Substance 16. Round cornered, guaranteed not to discolor or deteriorate from age.

HOWARD BOND

High grade sulphite bond. Plain edge substance 20. Round cornered plain edge. Sold in ½ lb. packages.

Sheet Size Binding Edge First	Size No.	Trussell Bond 100 Sheets	Trussell Bond 500 Sheets	Howard Bond ½ lb.	Howard Bond 5 lb.	A—Z Leather Index	A—Z Linen Index
7¾x5	33-73	.55	2.25	.25	2.50	.75	.60
8½x5½	34-74	.65	2.70	.25	2.50	.85	.65
9½x6	35-75	.70	2.90	.25	2.50	1.00	.70
11x8½	36-76	1.00	4.20	.25	2.50	1.20	.85

The above prices for paper are for faint and unruled. Prices on other rulings upon request.

STYLES OF BINDINGS

GP—Black Handboarded Cowhide. No. 1 quality.

HP—Mahogany Handboarded Cowhide. No. 1 quality.

J-JP—Black Levant Grain Cowhide, No. 2 quality.

MP—Brown Imitation Leather, Baby Boar Grain—Good quality.

PP—Black Levant Grain Imitation Leather—Good quality.

Send your order with check attached to MENNONITE BOOK CONCERN, Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI BERNE, INDIANA, OCTOBER 1, 1931 No. 39

EDITORIAL

Did you ever sleep in church? If you have not done so you probably have not been in a church for a very long time. If you never slept in church you are a marvel. We have an example in the New Testament of one who slept too soundly and met with dire results. However that one gives aid and comfort to many church sleepers since the primary cause of his downfall was the lateness of the hour and the stuffy room due to the crowd that gathered there. Why do people sleep in church? Some do it for no fault of their own, the room may be poorly ventilated, the weather sultry and hot and the body tired because of honest toil. It may happen that the lights are poorly placed so that their glare tires the eyes and make one finally nod. A heavy dinner, a more than usually long drive or walk to the church and goodness knows how many more reasons are given for sleeping in meetings. Of course, being a minister, we refrain from making observations on the sermon that often has a happy way of lulling the hearer into slumberland. We might say that to every thoughtful minister the sleeping member is more of an encouragement than a discouragement? He knows that the sleeping brother is very well satisfied with what is going on and feels that his minister don't need watching. It may be said of the habitually sleeping member that he is regularly in his place, which is something a great deal less than what may be said of some persons who don't sleep in church. Before the writer lies a famous cartoon drawn by a funny man of more than a hundred years ago. It pictures the interior of an English church with the pews filled with sleeping people and only the rector and his drowsy clerk are really conscious of what is going on. Such a congregation should in reality bring great encouragement to any devout person, for does it not say in the Bible, "The Lord giveth his beloved rest"?

However, there is a serious side to what may be said of the sleeping congregation. Can it be said that, because the pastor is muddling through his sermon, the congregation falls into sleep? He may be preaching over their heads or the discourse may be so lacking in striking and commanding ideas that the minds of the hearers do not function. When a sermon is incomprehensible or the audience bored into what Grover Cleveland called "innocuous desuetude" then God pity both the minister and the congregation.

Any church Board is in a position to create conditions that will tend toward keeping the people from falling to sleep if it but exercises a little human intelligence. Proper ventilation may be provided, the heating may be regulated, the lights may be so placed that their glare will not tire the eyes of the people in the pews and open doors and partitions may be kept closed so that the voice of the minister had a chance to be understood. The worshipper, too, has some responsibility. He should got to bed early enough the night before so that he will be clear and fresh for the service next day. He should be there with the keenest desire to get something that is to contribute to his spiritual edification. Desire for a vision from God rather than just the following of a respectable custom makes a mighty difference in what any one gets out of a service.

It was a brave thing to ask the large employers of labor not to reduce wages during this period of severe depression, yet it was like asking a man to lift himself by the bootlegs. Rich people and big businesses are not in the habit of paying topnotch prices for labor, or anything else, when their profits are shrinking and labor can be gotten for almost any price. Benevolence is not the province of the employer of labor. So long as there is competition for jobs and so long as there remains such a thing as the law of supply and demand that needs no artificial boosting to keep up wages to the standards of flush times. In saying all this we do not imply that the wage earner is getting his deserving share of the profits he has helped to create. He is not. He is certainly not getting what should be coming to him when dividends are not cut on the one hand, while on the other wages are cut to the quick or what is worse there are an unfortunate number who lose their jobs and get no wages at all. Just because a man has been hired and may readily be fired there is no reason why he should be thrown on the mercy of hard times or compelled to live on an insufficient wage while the employer, who relatively has suffered no loss, is secure in spite of general depression. If the rich, call them the employing class if you will, hope for the security of their possessions and a market for their products they must see that the buying power of the common people is not diminished or obliterated because of a lack of a large income. If we had real Golden Rule in our business world it might be that depressions would come anyway, for such things have always happened since the beginning of civilization and will continue so long as human judgment is not perfect, but, then, when they do come both the employer and the employee would recognize that each must bear a just share of the common burden. At present both the worker and the employer are hard hit but as the situation stands capital is expecting labor to bear the very much larger share of the burden.

The meeting of the American Legion at Detroit the other day obtained particular notice for two things. First, the President, Mr. Hoover, did what no other President ever did, he appeared before it, an inofficial organization, and made a successful plea to it to direct its business in a way that would not embarass the United States Government. The raid on the treasury of the country by the veterans of the World War was thus avoided, or, at least postponed. The other noticeable matter of the convention which received notice and approval from the metropolitan press was the action of the Legion favoring a revision of our Prohibition Laws. No doubt the action gave aid and comfort to the Wets everywhere for, with their determined efforts in the interest of the use and manufacture of strong drink, they have poured endless sums of money and propagation into their efforts. Now, one wonders, what will become of the country if a military cast once assumes to dictate its policies? The soldiers of Rome used to do that to the final ruin of the Empire. Are we to be at the mercy of an organization that only sees things through a soldier's eyes? What about our Peace Pact? Will it get anywhere when the influence of the soldier organizations is to be able to sway the policy of the Government? We just recall that our armies crossed the ocean in a "War to end War." Did they end war? Or do they suppose getting ready for another bigger and better war is the real way to end war? Our impression of the action of the Legion is that it favors more drink to get rid of the curse of strong drink. — And crimes resulting from unlawful use of strong drink.

AN EXPRESSION OF THANKS

We are taught in the Word of God not to forget to be thankful. We owe thanks to God for the many blessings we receive from His bountiful and living hand daily, but we also owe thanks to human beings, because God often uses them as channels through which His blessings flow to man. The board of directors and the management of the Bethel Home for Aged, at Newton, Kansas, as well as the sisters, realize that they have much reason to be thankful not only to God, but also to the many friends of the Home who have so kindly and willingly remembered the same with their gifts on September 11th, the annual gift day. These gifts included some 25 bushels of potatoes, about 30 sacks of flour, several bushels of apples and pears, gallons of lard, about 500 quarts of canned fruits and vegetables, considerable jelly and other spreads, several dozen chickens, dozens of eggs and about 25 bushels of chickenfeed, etc. Many things were also donated for the foodsale, and the receipts from this sale amounted to about $85.00. The total amount of cash received, including the receipts from the various sales conducted on the grounds and the tagsale, was close to $1000.00.

As a result of this liberal support it will be possible to reduce the living expenses of the Home considerably for the year and also to apply $1000.00 on the building indebtedness. We cannot express in words our appreciation of this interest and good will manifested toward the Home. However, we wish to thank sincerely everyone who in any way contributed toward making this gift day such a splendid success and such a valuable help to the Home. May God richly reward all who had a part in this noble work.

The Board of Directors and Management of the Home.

THE AGONIES OF OUR RUSSIAN MENNONITE BRETHREN

By Rev. David Toews, Secretary of the Canadian Mennonite Board

(Continued)

Now, in all these years we have received from General Conference churches through Brother C. F. Classen, of Newton, Kansas, and from individual members of churches of our conference some $80,000.00 for relief work in Canada and in Russia, besides this we have received loans from individuals and churches to the extent of about $60,000.00, which are partly repaid and the balance we hope will be repaid in the course of time. Besides we have received large shipments of clothing from all over the United States. I cannot specify the value of these clothes, but of course they also run into thousands of dollars and they have been a great help to us in providing for our needy immigrants.

Now, if by means of this help we have been able to rescue some 7000 or 8000 children from certain destruction, not considering young men and young women and the older people. I think it is quite appropriate that we should ask ourselves the question: has the work paid? Of course, I have been in the work and may be one-sided in my judgment, but it seems to me that with all due regard for our endeavors along educational lines, home and foreign missions, I have a right to ask the question whether, even from a missionary point of view we have a right to solicit help and cooperation on the part of our people. I would herewith again thank our friends in the Pacific Conference who have so loyally supported our work but I believe we need to be exhorted through the word of the Apostle Paul when he says to the Galatians: Let us work and not grow weary. Let us work during the day for the night cometh when no man can work.

With the deepest of gratitude I also think of our Conference in contributing monthly $400 for the support of immigrant ministers who are traveling from place to place in order to preach the Gospel to the scattered groups all over Canada. Eleven ministers get their monthly allowance of from $20.00 to $50.00 per month to do this work, and I can assure you that this work is being appreciated not only by the immigrant families but also by us who from direct observation see the good coming from this itinerary work. The time at my disposal will not permit ne to go into detail but I believe we can judge the future by the past and in so doing arrive at a conclusion of the importance of the work in our different endeavours.

In 1874 and later some 15,000 Mennonites from Russia came into the United States and Canada. They were poor, perhaps not as poor as our people who have come in now. We all know however that they have done their share in building up home mission and foreign mission work, establishing Bethel College, Freeman College, Tabor College, and a number of intermediate schools. Then look at the hospitals at Newton, Beatrice, Mountain Lake. In considering these facts, we may arrive at an idea how much the work meant and we can also judge for ourselves how much the coming of these people will mean for the future of our Mennonite Church, if conducted in the right way.

Even if our representations should not be believed, the very fact that so many people have left Russia and are leaving Russia in order to flee to some place of refuge seems to indicate very conclusively what conditions in Russia are. Many of our people in Siberia have gone to the Amur river and when it was frozen, they fled across it into China. Many of the people attempting to flee were shot down at the border. Those who succeeded in fleeing, were robbed by Chinese bandits. Many of them finally however reached Harbin, where they were partially taken caré of by the German and the United States Consuls, as well as by some private persons who took an interest in their case. About two years ago our Board received a petition to help them into Canada which we tried to do but failed on account of recent immigration regulations. Then the American Consul succeeded in getting the permission of the United

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb..............................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance..................................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3. 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

States Government to allow them into the United States. At that time there were about 215 persons, the great majority of whom by now have been brought into the United States. Since that time 600 more have arrived at Harbin and different relief organizations have taken an interest in the welfare of these people.

The last information we have regarding the refugees in China comes from Dr. J. J. Isaak, Harbin, who has an extensive practice in that city as eye specialist. He writes that there are 600 refugees in Harbin. He states that they have leased a home for the refugees in which about 300 persons are kept. About 150 persons have to be taken care of and fed by the committee. He states also that there is a great depression in China. Many others are still trying to cross the Chinese boundary but both the Russians and the Chinese are watching the boundary very closely. Those who are caught crossing the line are being jailed or deported, many are even shot.

Our Board has been able to send $600.00 lately to China and we have been fortunate in getting the Central Bureau for Relief of the Evangelical Churches of Europe in New York to send $1000.00 to the American Consul at Harbin and we have further word from this Bureau that they are ready to send further aid.

As far as we are informed, the Central Committee in the United States is trying to arrange with transportation companies to take these people to Paraguay or Mexico. How far they have succeeded in making the arrangements, I have not been informed of late.

In November 1929 a great number of refugees came to Moscow, trying to get passports in order to be able to come to Canada. Some 5000 to 6000 got as far as Germany, the rest were sent back to where they came from, many families were separated and on the way back many of the refugees perished. Of those who reached Germany, about 4000 were Mennonites, the rest were Lutherans, Catholics and Baptists. We were able to get some 1200 of the refugees to Canada, about 1500 have been taken to Paraguay by the Central Committee through the assistance of the German Government and the Intercontinental Company, and about 900 have been taken to Brazil by the German Government, assisted by the Dutch Mennonites.

We thought that the 300 refugees left in Germany would have a chance to come to Canada to join their relatives, this however could not be realized and all of those expecting about 12 families will go to Brazil under the auspices of the German Government and the Dutch Mennonites. From 12 to 15 families will be taken to Paraguay by the Central Committee, assisted by the German Government. A few families prefer to wait in Germany until the way opens to Canada where they have their near relatives.

The reports from South America were not altogether encouraging. The people in Brazil seen to be getting along fairly well and seem to be quite hopeful, whereas in Paraguay they were rather discouraged on account of the great heat, lack of water and for a while also lack of food and proper arrangements. It seems however that conditions in Paraguay have improved and the people seem to be more hopeful.

May I just say one word about our world relief conference which was held at Danzig from August 31st to September 3rd. There were representatives of the Mennonites from Prussia, South Germany, Danzig, Poland, France, Holland, United States and Canada. The great question before the conference was to bring relief to our suffering brethren in Russia. There was perfect harmony between the Mennonites of the different countries. The work was divided and unified. Our brethren in Holland made themselves responsible for Brazil, the Central Committee for Paraguay, the Canadian Mennonite Board of Colonization for the immigrants in Canada and the German Mennonites for refugees coming into Germany and especially for the old people who have no chance to go anywhere else. A Sunday was specified and recommended to all Mennonite churches in the world for an offering on behalf of those of the Canadian immigrants who were detained on their way for a longer or shorter period and who had incurred large expenses. We have received from European churches something like $10,000.00 for detention expenses of our immigrants. We were somewhat disappointed that hardly any of our American Churches acted on this recommendation. I hope however that action along this line was only postponed.

Let us hope and trust that fuller information regarding the situation of our people in Russia and refugees in other countries will find all of us united in the desire to do our utmost in order to bring relief to our brethren who are in such great need. It is our duty to help and as long as there appears to be any chance, we dare not remain idle knowing that our brethren are perishing.

June 7, 1931.

MINUTES OF THE FORTY-THIRD ANNUAL SESSION OF THE MIDDLE DISTRICT CONFERENCE

Held in the Emanuel Church, Noble, Iowa, August 26 to 30, 1931

Wednesday Evening

Rev. A. H. Miller, pastor of the Emanuel church, spoke words of welcome. Rev. J. D. Warkentin, vice-president of the Conference, had charge of the evening's program. The secretary, E. W. Baumgartner, opened the meeting with Scripture and prayer. We were then favored with music by the Noble church choir which sang often during the Conference which was greatly appreciated.

Rev. W. W. Miller, president of the Conference, delivered the conference sermon based on Heb. 12:1-2. The Conference theme was "Looking unto Jesus." Rev. Miller reminded us that "Looking Unto Jesus" is the great need of the day as we run the race of life.

Thursday Morning

This session was for the Sunday Schools and was in charge of Rev. J. E. Amstutz of Trenton, Ohio.

Thursday Afternoon and Evening

These two meetings were for the Young People's Conference.

Friday Morning

On this morning the conference began its regular sessions. Rev. J. D. Warkentin led the devotional service and plead for unity. Dr. Ed. G. Kauffman of Newton, Kansas, gave his first lecture on, "Through Christ to God." These lectures were greatly appreciated and were brought out into practical every day life. Following the lecture delegate certificates were received as follows: Summerfield Mennonite, Summerfield, Ill., 134 members, 5 votes, Rev. Adolf Friesen; Bethel, Fortuna, Mo., 144 members, 5 votes, Rev. J. D. Warkentin and Mrs. J. D. Warkentin; Grace, Pandora, Ohio, 335 members, 12 votes, Rev. Paul E. Whitmer, Mrs. Paul Whitmer, Adam Suter, P. C. Suter and Martha Suter; First Church, Wadsworth, Ohio, 210 members, 7 votes, E. W. Baumgartner; Salem, Dalton, Ohio, 230 members, 8 votes, Dr. S. K. Mosiman; Pulaski Church, Pulaski, Iowa, 200 members, 7 votes, Dan Widmer, Lina Widmer, John Swartzendruver and Lina Swartzendruver; St. John, Pandora, Ohio, 280 members, 10 votes, Rev. Edgar Toews, Mrs. Edgar Toews, Lillian Reichenbach and Omar Gratz; Wayland, Wayland, Iowa, 360 members, 12 votes, Rev. Elmer Basinger, Arnold Rinner, Samuel Wenger, Jacob Roth, Fred Klopfenstine, Frances Eicher, Mrs. Elmer Basinger, Jacob Eicher, Mrs. Selma C. Sommer, Mary Eicher, Mrs. Louis Rinner and Noah Liechty; First, Berne, Indiana, 1,062 members, 26 votes, Ben Sprunger, Eli Luginbill, Jerry Liechty, Edison Sprunger and Rev. C. H. Suckau; First, Nappanee, Indiana, 145 members, 5 votes, Rev. E. S. Mullett; Ebenezer, Bluffton, Ohio, 495 members, 17 votes, Rev. P. A. Kliewer; Zion, Donnelson, Iowa, 206 members, 7 votes, Jacob G. Krehbiel, Irwin Hirschler, Rudolph Krebill, Hugo Lowenberg, Herbert Lowenberg, Ernest Koller and Rev. D. E. Welty; First, Bluffton, Ohio, 430 members, 15 votes, Rev. S. M. Musselman, Rev. A. E. Kreider and Dean N. E. Byers; Apostolic, Trenton, Ohio, 234 members, 8 votes, Rev. J. E. Amstutz; Emanuel, Noble, Iowa, 244 members, 8 votes, P. P. Wenger, Geo. Hartzog, John Graber, Joseph Mast, Edith Wenger, Anna Conrad, S. C. Wittmer and Helen Graber.

The minutes of the 1930 conference held at Nappanee, Ind., were read and approved.

A letter of greeting from the Central Conference of Mennonites through their secretary, Rev. R. L. Hartzler, was received and read as follows:

Carlock, Ill.,
August 25, 1931.

To the Middle District Mennonite Conference,
In Session at Noble, Iowa.

Brethren:

Greetings of love in the Master's Name. By virtue of a resolution adopted by the Central Conference of Mennonites in session at Meadows, Ill., August 20-23, it is my privilege in behalf of the conference to convey to you our sincere solicitation for the blessing of God's presence and the guidance of His Spirit in the work of your conference sessions and in the work of your churches throughout the year.

Sincerely yours,
R. L. Hartzler,
Sec'y of Central Conference.

The following order of the day was adopted: 9:00-11:30 a. m. and 1:30-4:00 p. m.

The following temporary committees were appointed: Nominating, Rev. P. A. Kliewer, Rev. J. E. Amstutz and Rev. Paul E. Whitmer; Resolution, Rev. C. H. Suckau, Rev. Amos Kreider and Rev. Edgar Toews; Complimentary votes, Rev. D. E. Welty, Rev. Adolf Friesen and Rev. Allen Miller; Auditing, Rev. E. S. Mullet and Rev. Elmer Basinger; Election, Vernon Sprunger, Raymond Rich and Willis Wittmer.

A written report of Witmarsum Seminary was given by Rev. E. Troyer as follows: Seminary report for 1931. In giving this report, it is necessary to give a brief history of the Seminary from its beginning. In the process of organization the Union School which is called "Bluffton College" there was was great emphasis placed upon preparation for the Ministry and Missionary work. From the very beginning of the co-operation of the various Mennonite branches in the work of the college, the Seminary was to have a prominent place. It was one of the three original departments of the college and was called Mennonite Seminary.

Rev. J. A. Huffman became the first regular Seminary Professor in 1914. A year later, Rev. J. H. Langenwalter accepted a position with the Seminary and was elected Dean. In the fall of 1917, Rev. Paul E. Whitmer, formerly dean of Goshen College, became the third regular teacher. With three full time Professors and some assistance from the College professors, the Seminary was in a position to give the B. D. degree.

Soon after Rev. Langenwalter became Dean of the Seminary, he raised the question whether the Seminary would not be in a better position to do its work more effectively if it became an independent institution. There seemed to be two main reasons why it might be better to organize the Seminary as a separate institution.

First, some of the co-operating bodies felt the need of more elementary courses. To meet the demand would require an expansion of the Seminary faculty.

Second, it was felt that the Seminary would be in a better position to serve its whole constituency, especially the graduates of the five degree granting Mennonite colleges if it were an independent institution.

The existence of these two needs and the attempt to meet them finally culminated in the organization of Seminary and on July 6, 1921 the incorporators met at Bluffton, Ohio, and completed the organization of the Seminary. And since then it has been known as Witmarsum Seminary. The name is suggested from the home village, the birthplace of Menno Simons, in Holland.

The financial support of the Seminary since 1921 has come from eight or nine different Conferences and Conference Districts. Three Conferences, the Eastern District, Middle District and the Central Conference have placed the institution on their annual budget and have been very helpful supporters. The Northern, the Western and the Pacific Conferences have also given us good support. Besides these there are a number of individuals who have given substantial support. By these means we have on the basis of strict economy been able each year to meet our financial obligations and to come through to date without the accumulation of debts.

Assets:

Total Permanent Fund assets	$19,933.97
Endowment fund pledges	4,945.00
Plant assets Library Books	2,865.15
Furniture Fixtures	963.41
Current assets	1,363.38
Total plant and current assets	$30,070.91

There is another matter of interest, namely, our students and graduates. To date there are 110 graduates holding degrees from the institution. 27 ministers, 11 missionaries, 7 teachers and 7 in other work. We had students from the Methodist Episcopal, Methodist Protestant, African Methodist, United Brethren, Presbyterian, Christian and the Church of God denominations besides Mennonites.

The 17 years of service rendered by the Seminary has proven that there is a place for such an institution within the Mennonite church for the training of her leaders. A school of this type will never be large as the denomination is not large.

There have come repeated invitations to unite or affiliate with other institutions, Hartford, Bonebrake, Moody Bible Institute and Bethany Bible School. In the light of this and the fact that there were no Mennonite students in the Seminary the past school year the Board decided to suspend teaching for one year and has appointed a Continuation Committee to study the problem relative to location and organization.

At the Eastern District Conference which was held the last of May they decided to continue their support of the Seminary and voted $800.00 for the work which I think is very encouraging. I recommend that we continue our support to the Seminary and solicit your prayers as we seek to do the will of God in this matter. The Central Conference has voted in conference session to continue her support of the Seminary.

Respectfully submitted,
E. Troyer, Pes. of Board.
(To be continued)

CORRESPONDENCE

West Zion Church, Moundridge, Kan.—On Sunday, August 30th, the West Zion church (Rev. Isaac's home church) and the First Mennonite church of Christian united in an all-day mission festival and a farewell for Missionary Isaac's. The H. S. Auditorium in which the services were held was well filled both morning and afternoon. Rev. P. K. Regier led the morning services; Rev. J. B. Epp led in the devotionals, followed by a quartet from West Zion singing "Jesus Rose of Sharon". Mrs. P. A. Penner then spoke briefly to the children and Rev. Penner gave one of his very interesting talks on India, speaking on "Hindrances to the spread of the Gospel in India."

Rev. P. P. Wedel had charge of the afternoon session. Rev. P. W. Penner led the devotion. Rev. J. W. Kliewer, president of the Foreign Mission Board, delivered a mission sermon which was followed by the farewell messages by Missionary Isaac and his wife.

The joint choirs sang two special numbers and a quartet from the Christian Mennonite church sang Rev. P. H. Richert, secretary of the board, made the closing remarks and the congregations sang, "Till we meet again." A mission offering was taken at each service which totaled something over $250. Many friends from far and near attended the festival, we were also glad to welcome Missionary P. W. Penner's at this service and have their promise of returning the following Sunday to speak to the two congregations. On Sunday, Sept. 6, the services were again held in the H. S. Auditorium. Rev. P. A. Penner read the Scripture lesson (Ezek. 33:1-9). Mrs. P. W. Penner spoke very interestingly (in German) and Rev. P. W. Penner told about their experiences in India. A mixed quartet from the Christian Menn. church sang.

The saddest experience West Zion church ever passed through occurred on Sunday morning, August 16th, when Mrs. John Huxman and two of her children, Louise, 20, and Daniel, 17, were killed when their car was struck by a westbound Rock Island passenger train in Hutchinson, Kan. They were on their way to Pretty Prairie to visit relatives when the accident happened. At the time of the accident Mr. Huxman, the husband and father, was in the Bethel hospital in Newton, recovering from the amputation of one of his lower limbs and John, Jr., aged 12, had remained at home. Although still weak, Mr. Huxman asked to be permitted to attend the services—this wish was granted and on Wednesday afternoon he was brought from the hospital in an ambulance and returned after the services, which were conducted by Rev. P. K. Regier, pastor of West Zion and Rev. J. M. Suderman, former pastor; an octet furnished music. In these deaths West Zion lost some very earnest and faithful members. Dannie was treasurer of the S. S. Louise had just been elected a teacher and Mrs. Huxman, though hard of hearing, rarely missed a church service. Again we are led to say, "God's ways are not our ways, neither are His thoughts our thoughts."

Bluffton, Ohio, September 21, 1931—Activities at Bluffton have assumed new proportions during the last month. As is usually customary during the hot summer months, attendance in church and Sunday school seeks the low level, but with the advent of the fall season new life is again in evidence. At least, that is our experience at this place.

One of the outstanding events of this new interest was the Rally Day staged at our church and Sunday school on September 20th.

This being the first Sunday when students and faculty have returned, naturally we feel the impact of a great spiritual force among us. Members of the faculty as well as students have graciously consented to help in the teaching staff of the Sunday school, in the church choir, and in the general uplift of the work.

As an evidence of appreciation for the new friends among us, the ladies of our church entertained on Sunday, September 20th, all new students in their various homes. An enjoyable time was reported by all.

The college enrollment stands at 260 with additional enrollment anticipated.

The inspirational sermons by our pastor, Rev. A. E. Kreider, are a stimulus that is being felt in our church circle.

We are anticipating a great year. To this end we appeal to our friends to remember the work of School and Church at this place.

B. D. Smucker.

Retreat Impressions

A few weeks ago through these columns many words of sincere appreciation were exspressed about the various features of 1931 Young People's Retreat held at Shipshewana, Ind. It is very evident in these much deserved comments of praise concerning the different units of the Retreat that compliments were being made to a special strong point of the Retreat—the leadership.

Having attended several large C. E. conventions, we retreaters were able to make comparisons between these young people's gatherings and our own Retreat.

Our conclusions were, that the leadership of the Retreat is just as good if not better than these conventions, and, our leaders are able to present greater challenges for real Christian living because of the added advantages of natural surroundings and of the smaller group.

This satisfaction we retreaters had concerning the leadership came after ten days of intimate contact with the leaders as well as our fellow retreaters, and every person present is a booster for a larger group to enjoy the benefits of this fine leadership of which we are all so proud.

After all the success of any gathering to which we come to be taught and inspired depends on the quality of the leadership.

The following conducted the classes at the Retreat: Dr. Langenwalter, "Social Problems of Young People"; Rev. Keiser, "Peace Problems"; Rev. Kliewer, "Teachings of Jesus"; Rev. Hostettler, "Finding One's Place in Life", and Rev. Whitmer, "Mennonite History." Miss Grace Steiner was Dean of women.

Rev. Wilmer Shelly very capably handled the duties of Retreat chairman. Rev. Soldner of Goshen, Ind., will be the 1932 chairman.

Don E. Smucker.

THE BACKGROUND OF OUR EASTERN DISTRICT CONFERENCE

S. M. Grubb

(Continued)

Of the social state of this time we may say that the better things centered about the family and the church. The family was well established. Divorces were rare and a scandal when they occurred. People managed to live together and rear their families though there may have been an occasional cloud of temperament over the horizon the cure lay in making the best of an unlovely situation rather than separation and divorce. Friendships were fostered, particularly among the members of the church. Visits among families of the communion were the normal way by which the desire for contacts with others was satisfied. **"De roy iss an eich"** was the equivalent to an earnest and imperative invitation. After meeting the old people either were entertained at the homes of their friends or took their turn at entertaining. In both instances, of course the fat of the land came to the table in impressive quantities. If the Pennsylvania German has been niggardly about things that cost money he never could be accused of being mean when there were guests at his table. Pies in limitless varieties, poultry in the prime of condition and tastily prepared, the meat of the fatted calf and stall fed ox brought out to be consumed were none too good for the welcome guest who did good credit

(Continued on page 13)

D. D. EITZEN,
Pres.
MARIAM PENNER
Vice Pres.
EMMA RUTH
Sec.-Treas.
C. D. PENNER
A. R. KEISER
MARY BORNEMAN

The YPS Work

by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

October 11

"What Is Expected of Us as Good Citizens."

Rom. 13:1-7.

We will be thinking about Good Citizenship this week. At the outset, we will admit that bad citizenship comes more often as a result of perversity and selfishness than it does from ignorance. This fact is borne out by the reply which Ex-President Calvin Coolidge gave to Bruce Barton in a recent interview when he said: "If all the folks in the United States would do the few simple things they know they ought to do, most of the big problems of the United States would be solved." How simple and yet how true that is. Most of us do not do nearly as much as we know. We need more of that motivating power of Jesus Christ to help us to do what we know to be right.

Study Your Bible

This week, let us meditate on: Obey the authorities—Tit. 3:1-7; Live peaceful lives—Rom. 14:12-19; Build your city—Neh. 6:1-3; Maintain integrity—Ps. 15:1-5; Support religion—Lk. 7:1-10; Expose corruption—Mic. 7:1-7; Be worthy citizens—Rom. 13:1-7.

Let Us Pray

Oh God, the Father of our Lord Jesus Christ, we thank thee that we may be sons of Thine, we thank Thee also for the rich heritage we have in this country of ours, we thank Thee for the Christian influences which have been thrown round about us in our homes, churches and communities.

We pray Thee, help us to be more worthy of these opportunities, help us to help others to come more fully into this heritage, and may we in all we do lift up the Christ before all men. Bless our homes, our churches, our towns and our nation, and other nations as well as our own. Amen.

Paul had a task on his hands. In almost every church community the members became intoxicated with the new freedom which they believed the Gospel brought them, and invariably there were some individuals who went to extremes and became un-Christian. In the Christian fellowship in Rome, some believed that since they were Christians they would no longer need to be in obedience to the State. But Paul was very quick in telling them that in good government, the law of the state and the law of God are synonymous, because the state has no authority aside from that which is granted to her by God.

Immediately the question will arise, "But what if the government is bad?" Paul, and Christ, too, I believe would say, remain with the state and obey it as long as you can. But, of course, if there is a real conflict then we must obey God rather than men.

Some would have us believe that Jesus did not obey the state. But in reality He did. He said, "I came not to destroy but to fulfill". Very true, he did not fulfill all of the traditions, but He saw in them an element of hindrance rather than help. He rose above them, He lived the higher law. A man may not be a superficial flag-waving patriot, but his patriotism may be a higher type. By his going to Leavenworth for refusing to fight when his country is so uncivilized as to ask him to fight, he may be doing immeasurably more to be a good patriot than possible in any other way. By-and-by Gandhi and others who dare to suffer for their convictions will teach civilization yet that there is a higher way than force, there is that inner power of the Spirit.

Some timid souls would be so conscientious as to refuse to vote, refuse to accept office and even sometimes to pay taxes. But those same individuals are not sparing with their condemnation with things-as-they-are. Conditions will never get any better unless Christians help to make them better. We must so live that we will help His Kingdom to come and His will to be done here.

On every hand throughout the whole civilized world there is a good deal of confusion and unrest. In our own fair land there seems to be an entire disregard for law and authority, even officers of the law seem to be so honeycombed with graft and vice that the whole machinery looks hopeless. Crime is rampant and seemingly not much disturbed, booze-lovers and their kin are calling for beer, daring to defame and bemean all who dare to stand for righteousness.

We will come to a new order, a bigger standard of decency and good government when individuals live up to their best and highest knowledge of right. Men as individuals must learn the light as found in Jesus Christ and receive His power which will help them to do as they know they ought. Our homes and schools have a large part to play in this great program of high citizenship, but through it all the church should stand out as the heroic leader.

Instinctive in the lives of many of us there seems to be a fear of law, the policeman, the traffic cop and all which savors of law. It may not be a matter of instinct, it may have been drilled into us somewhere along the way in our education. The above named agencies are not enemies to society and the individual, they exist for our safety and preservation, they mean to do us good. The purpose of traffic laws and parking rules is to safeguard life. Let us teach our children to love and obey the law and its officers.

Suggestive Questions

1. Was Jesus considered a good citizen, was He a true citizen?
2. How can a good citizen help law-enforcement?
3. Is there any relationship between goodcitizenship and good homes?
4. In how far would "Love thy neighbor as thyself" make for better citizens?
5. What are Christianity's biggest contributions to good citizenship?
6. How may we best fight evil?
7. Why is it so essential that good citizenship have its roots in obedient discipleship to Jesus Christ?

God Send Us Men

God send us men whose aim 'twill be,
Not to defend some worn-out creed,
But to live out the laws of Christ,
In every thought and word and deed.

God send us men alert and quick
His lofty precepts to translate,
Until the laws of Christ become
The laws and habits of the state.

God send us men with hearts ablaze,
All truth to love, all wrong to hate;
These are the patriots nations need,
These are the bulwarks of the state.

—F. J. Gilman.

EASTERN DISTRICT C. E. RALLY

By Paul Shelly
Pennsburg, Pa.

A C. E. Rally of the Eastern District Conference of Mennonites was held in the Flatland Mennonite Church near Quakertown, Pa., on Sunday afternoon, September 20, 1931.

The Rally was in charge of Laurel Bauman, President of the Flatland Society. The Rally was opened with a spirited song service in charge of Miss Anna Moore, of the Souderton Society. The devotional exercises were in charge of Rev. A. S. Rosenberger, pastor of the, Flatland Congregation.

A Women's Choir of Souderton rendered a number of special music selections. Greetings were given by Miss Eleanor Temple, president of the Eastern District Mennonite C. E. Conference and by the president of the Bucks County C. E. Union. A Duet was enjoyed by the Fry Brothers of the Flatland Society. Eleven societies responded to the Roll Call. The Bally Society with 22 had the largest representation there.

Paul R. Shelly of the Bally Society discussed the topic, "The Value of a C. E. Rally." The women's choir of Souderton rendered another number.

The speaker of the afternoon was the Rev. H. J. Leinbach, pastor of the First Reformed Church of Quakertown. He spoke on the situation of the world today and of the great opportunity of youth to take the leadership in Religion. He made the assertion that the world was in a transition from the intellectual to the Spiritual.

He brought out the fact that the rule of the world was the dollar sign. Instead the real leaders must be stamped with the sign of the cross by which they can conquer even though they might be led to Calvary. He closed by stating that real success in our lives will only come if we let God take our lives and make them. In conclusion he said that we were standing before an open door and it was up to us to enter in.

After singing two more songs Rev. A. S. Rosenberger dismissed the Rally.

WHAT IS THE CHURCH DOING TO WIN AND KEEP THE YOUNG FOR CHRIST?

P. K. Regier
Moundridge, Kansas

This is the topic as it has been assigned to me by the Program Committee. I'll confess that I was under the greatest temptation to change the topic and make it read: What Should the Church Do to Win and Keep the Young for Christ? It would have been less embarrassing for me to say what the Church should do than to say what she is doing. I feel that what the Church is really doing is so far below that which she should do that it often puts us as Christian workers in a position of embarrassment and humility.

Since I did not have the consent of the Committee I shall discuss the topic just as assigned, however, with this understanding, I shall try to indicate what the Church at its very best is doing. In many cases what the Church is actually accomplishing may be far below the ideal, but I shall leave these failures mostly out of consideration. If in this way we set the actual goal before us, it may be that we as Christian workers will work a bit harder to reach the goal.

In this discussion I shall try to point out eight definite things which the Church is doing to win and keep the young for Christ.

1. In the first place, the Church acquaints youth with religious knowledge which is fundamental in building up Christian character. I consider the religious training of the young people as the fundamental task of the Church. Mere knowledge will not make for stability of character. Youth equipped with all the knowledge which the public school system imparts, and no more, is still far from being adequately fitted for the responsibilities of Christian citizenship.

Not all knowledge, not even all religious knowledge, is of equal worth to the child. Therefore, the Church, through her various departments such as Sunday School, C. E., and all the other organizations, plans carefully and wisely the material which is best adapted to the needs of the child. In order to win a child for Christ it must come to know about Christ. Care is taken that the child forms a true and wholesome conception of God as to the loving heavenly Father. All those great religious truths which are essential for a loving, growing faith are gradually imparted to the child.

2. In the second place, the Church through a definite Evangelistic campaign wins its young people to Christ. Imparting religious knowledge is not an objective in itself. Closely joined with religious education is the whole program of evangelism. There can be no true evangelism without education. There can be no complete religious education that is not shot through with evangelism. Evangelism is the heart of Christian education.

By evangelism we mean the conscious effort of the Church to bring the child to Christ. It involves at least three things. 1. The presentation of Jesus as Friend, Savior and Lord. 2. The personal acceptance of Jesus Christ as Savior and Lord. 3. Development through the years in Christlike character and service.

In this evangelistic program all the departments of the Church cooperate. It is not a one man task, carried out by the Pastor alone. Especially the Sunday School teacher has a unique opportunity and a great responsibility to win the pupils to Christ. How can this be done most effectively?

First of all, the teacher must be living a vital and attractive Christian life. Every Sunday School teacher needs to realize that "a teacher teaches a little by what he says, more by what he does, most by what he is." Huber, the great naturalist, tells us that if a single wasp discovers a deposit of honey or other food, he will return to his nest and impart the good news to his companions, who will sally forth in great numbers to partake of the fare which has been discovered for them. In the same way, a teacher who has, through personal experience, found the riches of salvation which are in Christ Jesus, will be eager to bring his pupils into an experience with Christ.

In the second place the wise and consecrated teacher will watch for and recognize "The Seasons of the Soul" and cooperate with God in times of his workings. In the period of youth there are seasons when the soul is more sensitive to the Christian mssage. In a general way there are four periods of deep religious interest in youth, coming generally at the age of nine, twelve, fifteen and eighteen. The teacher who has the spiritual welfare of his pupils at heart will recognize the religious crises of youth and will strive to meet them intelligently.

In the third place the teacher will have a prayer list of his pupils and intercede at the Throne of Grace in behalf of their salvation and spiritual regeneration. He will also hold personal interviews with his pupils and squarely put the matter of accepting Christ into their lives before them. In some such way the teachers of the Sunday School will cooperate with the Pastor in the great work of evangelism.

The Church will also make a definite effort to reach those who through neglect and carelessness have drifted away from the fold. But the Church realizes that to keep a child a Christian is much more important than to reclaim him after he has been allowed to drift outside the fold. This has not always been the case in actual experience. Often the emphasis has been placed upon reclamation at the expense of conservation. The result was a great loss for the Church. Good authorities tell us that in general 75 per cent of the children trained in the Church have been allowed to drift off into the far country. That the wrong emphasis is responsible for this great loss is well illustrated by the following incident.

In a certain Church an evangelistic meeting was being held. After the evening service the prayer meeting followed. Good men offered prayers and the preacher appealed to the unconverted. There was a spirit of true religion in the service, and people were deeply moved. A drunkard who had lived a dissipated life came forward, and leaders of the Church knelt by his side and prayed with him. He confessed his sins and received the inward assurance of forgiveness. His heart was set at rest; he gave up his drunkenness and lived a good and blameless life.

But while this man was kneeling at the rail two other boys answered the appeal of the minister to give their lives to Christ. They had reached the age of ten, and ever since they were five they had attended Church and Sunday School regularly. They were greatly moved by the appeal of the minister, and they thought of their own future life. This other man was getting old. He had wasted his life and had but the dregs left to give to God. This thought motivated the young boys to come forward: Would it not be better to become a Christian in childhood, and spend one's whole life in the service of Christ?

There they knelt at the rail, but no one came to speak to them or pray with them. They were all thinking of the man who was a drunkard. After a while, when they realized that no one was going to help them, one of the boys suggested to his chum that they go back to their pew. It was evident that they were too young to be Christians. They must wait till they were grown up. During the next three or four years one of the boys brooded a great deal upon that incident and on the kind of preaching which stressed heavily the need for repentance and conversion. And in his boyish mind he came to this terrible conclusion:

"To repent I must have something to repent of. I must sin to be saved. The drunkard could be deeply sorry for his sins, because he had sinned deeply. And he could be sure of his conversion because he had been saved from drunkenness and had become sober and clean living. He was welcomed into the Church with excess of joy because had wandered so far away from the Church. He had been a prodigal and had come back. Therefore for him was the fatted calf, music and dancing. I, too, must become a prodigal and go into the far country. After a riotous life I should have something of which to repent and ask forgiveness. Also, my reformed life would prove to me that I had really been converted and saved from my sins. I should be a better Christian for having sinned, and the Church would welcome me back from the far country with open arms."

(To be concluded.)

THE S. S. LESSON

October 11

Paul in Philippi. Acts 16:22-34.

Golden Text: Rejoice in the Lord always: again I say, Rejoice. Phil. 4:4.

The coming of Paul and his party into Philippi was not noted particularly as they passed through its gates, yet that was the most important event that ever happened in that city, for there began Christianity in Europe and the city became immortal in the annals of the world. It was to a little group of Christians in Philippi that Paul wrote a letter which has been preserved for all time as a part of the Bible. Paul had answered the call of God to a definite work. He was a Spirit led man and so the blessing of God was upon his visit for all time.

There were three events of importance that marked the visit of the Pauline party. They were the conversion of Lydia, the first convert in Europe, the casting out of the demon from the girl who was possessed by him and the conversion of the jailer. In each case one notes the power of God through the Gospel to change things—even unpromising things.

Paul had been accused by the masters of the unfortunate girl with disturbing things. Wherever the Gospel comes things will be disturbed. The devil cannot go on his work of destruction unhindered when the Truth of God is proclaimed. He is the prince of this world and he is sure to use the power of the world to his advantage whenever that is possible. Here in Philippi he endeavored to use force to serve his ends and for a time seemed to succeed, but not for long, since God mightily takes care of his own and wins to Himself many who might be supposed to be firmly in his grasp.

The two men of God, Paul and Silas, were in prison. Many of the other saints of God have had to endure imprisonment because of the Truth. Joseph, Elijah, Jeremiah, John the Baptist, Peter and John, too, knew what it was to endure imprisonment. Our Lord warned His Disciples that they must expect to be cast into prison and suffer unjustly. The cruelty of the prison tortures that these Apostles had to endure shows just how hard the human heart is when it is determined to have its own way. Stocks and stripes surely would make one extremely miserable who had to endure them. Yet, though so miserable in their bodies, Paul and Silas could sing in the night. We wonder what the songs they sang were, but that has not been revealed to us. We only know that song is a heaven given gift that lifts the soul toward God and brings an inner spiritual joy that the world knows nothing of. It helped Paul and Silas to be able to sing. It made the miserable prison a temple of joy. It shut out the hard things of earth and let the joy of heaven enter their souls. In our nights of trouble and sorrow God has graciously provided that we, too, may find in hymn the comfort and joy of His presence.

We are told that the prisoners heard them. Their example and the inspiration of song had a mission to these unfortunate ones who may have been more deserving of their punishment than were Paul and Silas. How many have been cheered and led to a higher life by the songs of good men and women heaven only knows.

Earthquakes are common in that country, but this was a miracle in that God timed it and used it for a particular purpose in the spread of the Gospel. The prisoners were in stocks but when God moves all the power of man cannot confine or hold His servants. In breaking the chains God was doing what no man could do. The broken bonds were not a sign that Paul and Silas should flee but that they should remain and do the work that God was setting before them. God never expects anyone to run away from his plain duty. In this case it was that they should be the instrument whereby God would reveal the plan of salvation to one who, humanly speaking, was a hopeless case. There are, however, no hopeless cases with God. Jesus died for all and all, no matter who or what they are have the opportunity of embracing the salvation that is for all who believe on the Lord Jesus Christ. The question, "What must I do to be saved?" is one that every person should seek to find an answer to. Those who earnestly seek for it find salvation near.

THE BACKGROUND OF OUR EASTERN DISTRICT CONFERENCE

(Continued from Page 8)

to an amazing appetite. While the older folks were so occupied the boys remained at home to look after the stock and then, as the shadows of night fell, they singly went the way of those on errands of courtship. During the visits matters of church or relating to husbandry came under discussion. Frequent visiting had this value. It enabled farmers to compare methods and enabled them to give one another the best available information on the art of tilling the soil and rearing stock. No little thanks is due the "Spaziergang" for the efficient farming done by our fathers. While men were engaged in conversations of this sort the old women showed how specially adept they were in preserving a proper record of the genealogy of the community. They knew and discussed the whole "Freundschaft". They could easily identify "Es Bill's Joe's Mary's kind's yüngster bu" as the blood relative of ninety per cent. of the Franconia Conference.

Funerals rather than weddings offered the outstanding opportunities for the whole community. Besides consuming vast quantities of food there was drinking. The guests, upon arriving, were offered liquor, lest the fatigue of the journey to the funeral house might be dangerous to their health, and, upon leaving, the bottle was again passed as a precaution against possible colds that might be contracted on the way. That such customs had become a matter of serious concern is to be seen in several resolutions passed at our earlier conferences in which abuses at funerals were severely condemned. The existence of such resolutions indicate that conditions of the community as well as of the church were recognized by the Conference as things needing reform.

Boys were full of pranks as they always have been and will be. Healthy recreation such as we know was lacking. Feats of strength and endurance were cultivated. Some young Samson would climb into the rafters of the barn and shake the timbers. My grandfather, whose father was one of the founders of the Conference, told how he and his brothers would stand in a row and see who could swallow the largest green apple whole. Or, they would take turns at seeing who could crawl into the bake-oven, turn around and come out again. Once, Adam, the fat one, while the oven was still warm, succeeded in getting in but not in getting out again. The heat of the oven had caused his body to swell and they had to break away the iron door to get him out and save his life. Real excitement they found in fighting bumble bee or hornet nests—something, I am sure, called for steady nerves and quick action.

It was the singing school that furnished really first class opportunity for young people to get together. Courtships began with the singing school. The singmasters were beloved by all and welcome in every home. Famous teachers like Mart Hunsberger and Samuel Musselman (called "Slow Meter" because his initials were S. M.) made regular circuits, holding their classes in school houses and getting their entertainment at the homes of their pupils. Theirs was not a very profitable profession but it did enrich lives and the community. Very often the song books were handwritten and illuminated by the teachers. Today such copies are rare treasures.

The public sale, the hotel and the neighborhood store were institutions that had important social significance. At sales, as at funerals, there was feasting and drinking. The sale cryer was a person of influence. The so-called Hot Water, or Fries Rebellion, in John Adams' administration, in which a thousand armed men were involved, had for its leader one, Fries, a sale cryer, who eventually was taken by the United States troops and twice tried and condemned to be hanged, but afterwards pardoned by President Adams. The rebellion began near Quakertown and ended in Bethlehem. Needless to say, Mennonites had othing to do with it although they were quite numerous in the district. Indeed, it made little impression upon them. Among old people whom I interviewed there remained not even a tradition concerning it. Interest in this little comic war, which by the way, was without bloodshed, only revived when a Bucks county congressman, General Davis, wrote it up. Fries had seized the only possible way of reaching and exciting a mass of people to rebel by taking advantage of his position as sales cryer. His flight and capture by the troops, who traced him through the howling of his little dog to the hollow tree in which he was hiding, added humor to the situation. After all, the insurrection amounted to nothing but the disorderly conduct of a drunken mob. (To be continued.)

Rev. and Mrs. Pannebecker of our Mission in China were guests of the Pandora, Ohio, church several Sundays ago and spoke at the evening service. They have been in China for seven years and are on their first furlough.

JOTTINGS

Rev. S. M. Musselman of Bluffton, Ohio, was a recent visitor to Philadelphia, Pa. He came east with his daughter, who has accepted the position of Church Visitor in the First Mennonite church.

The Portland, Ore., Mission has formed itself into a congregation. This took place immediately after the meeting of the Pacific Conference. Five young people received baptism and six others came by letter.

Rally Day was successfully observed in many of the Sunday Schools. The Souderton and Second Philadelphia Schools chose September 27 for their Rally Day. In each of the schools special exercises marked the day.

Rev. Benj. Ewert of Winnipeg, Home Missionary for the Canadian Conference has been busy during the Summer visiting scattered churches and families. He reports that it was impossible to visit all who called for him. The places visited by him were in Manitoba and Saskatchewan.

The representative of the Central Committee, Orie Miller of Akron, Pa., who is visiting the Mennonites in Paraguay, S. A., in the interest of the work, cables that the Colonists are content, thankful and hopeful. Before returning home Bro. Miller proposes to visit the (Old) Mennonite missions in Argentine.

Rev. and Mrs. F. J. Enns of the Bethel church, Inman, Kansas, were given a farewell service prior to their departure for their post in Africa. A large tent was erected for the accommodation of the big crowd that turned out. Numerous addresses were given and the interest manifested was remarkable.

The Western District Conference is to be held in the City Auditorium, Newton, Kan., October 21 and 22. Rev. C. C. Wedel is President and Rev. H. J. Dyck, secretary of the Conference. The program committee, of which Rev. J. J. Banman and Rev. D. D. Unruh are members, is working for the completion of the program which is to appear next week.

Last Sunday there was a special Children's Consecration service in the Ebenezer church, near Bluffton, O., Rev. P. A. Kliewer, pastor. The subject of his sermon was: The Battlement Around the Home. In the evening the message was brought by Don R. Falkenberg of the Pocket Testament League of Columbus, O. Mrs. Falkenberg sang and the Male Chorus rendered several selections.

The Annual Meeting of the Orphanage Society of the Eastern District Conference is announced for October 10 in Grace church, Lansdale, Pa. There will be morning and afternoon sessions. The program will consist of music, readings and an address by Mrs. Norman Cressman, a returned missionary from Indo-China. The usual routine business will be transacted at the morning session. It is hoped that there will be a good attendance. Persons coming are expected to bring their lunch. Coffee will be served by the ladies of the local church.

In the Pacific District Conference there was a gain in church membership of 283 last year. The Sunday school totals 750. There are four C. E. Societies with a membership of 180. The contributions for the year were $10,397.88.

A most recent publication of Mennonite interest is the work of Prof. E. G. Kaufman, Ph. D., of Bethel College. It bears the title of "The Development of the Missionary and Philanthropic Interest Among the Mennonites of North America". The work is published by the Mennonite Book Concern. A review will shortly follow.

Missionary Gasser of the Swiss Mennonite churches, who has been home for some time plans again to return to his field in China. Another worker, Bro. Rose, will accompany him. Missionary Gasser is well known in some American quarters, having spent a number of months in America during the World War. He is well versed in the English language and preached in that language in many of our churches during his stay here.

Rev. H. T. Unruh of Halstead, Kan., has been reappointed a trustee of the International Christian Endeavor Society. Rev. Unruh held this position during the three previous years and will serve in the same capacity until 1934. This organization meets once a year to discuss problems and plan programs of work along the Christian line for young people in America and other lands.

The Pacific Conference received a request from Albany, Wash., for the organization of a congregation in that place. They have purchased a church and parsonage from the Presbyterians and have their own services with an attendance of nearly 100 at the Sunday School. Seventeen members signed up as a beginning and prospects appear to be very good for the establishment of a church. The Home Missionary Committee of the Pacific Conference is sponsoring the movement.

A striking incident in connection with the meeting of the Eastern District Sunday School Convention was the presentation of an engrossed set of resolutions presented to Brother Charles Moyer on the completion of of his 58 years of service in the School of the First Mennonite Church of Philadelphia. Brother Moyer already holds the gold medal bestowed upon him by the Pennsylvania State Sunday Schools in appreciation of 50 years of faithful service. During this period Brother Moyer has served as librarian, secretary, teacher and superintendent. He is one of the former students of the Wadsworth, Ohio, Mennonite School.

Announcing a New Book

The Development of the Missionary and Philanthropic Interest Among Mennonites of North America

by DR. ED. G. KAUFMAN, PH. D.

A scholarly book that should be in the hands of every person interested in the great missionary enterprises of the Mennonite Church. Profusely illustrated with charts and diagrams.

PURPOSE—(Quoted from the preface written by the author.)

''Mennonites have a history of over 400 years. They have been in America for nearly two and one-half centuries. Their interest in missions is, however, a rather recent development as compared with that of other Christian bodies. It is only fifty years since the first missionary, officially commissioned and sent out by Mennonites of America, entered the work. Why so late a development of this interest in a group with such a long history? How, at last, did this interest begin among the Mennonites of America? How did this interest develop and grow, after it had gained a foothold, among them? To what extent has it at present permeated the entire group? What form of expression has this interest taken among Mennonites? And, above all, how is this comparatively recent interest affecting the Mennonites themselves in the light of their history and environment? Such are some of the problems that we are concerned with in this study. . . .

''This work is sent forth with the hope that it may throw some light on the various problems involved, be an encouragement to those among Mennonites who have interested themselves in some form of missionary endeavor, and make some contribution toward the better understanding of Mennonites in America by themselves, as well as by others.

''The Foreign Mission Board of the General Conference of the Mennonite Church of North America has taken special interest in the publication of this volume. It is therefore gratefully stated that arrangements have been made for all profits accruing from the sale of this book to be paid into the treasury of said Board.''

CONTENTS—A fair idea of the contents of the book may be gleaned from the chapter headings.

CHAPTER 1. Mennonite Migration to North America.
CHAPTER 2. The Sect Cycle and the Non-missionary Mennonite Mind.
CHAPTER 3. The Missionary Interest and the Organization of ''The General Conference of the Mennonite Church of North America'' (1847-1880).
CHAPTER 4. The Later Development of the Missionary Interest Among the General Conference Mennonites.
CHAPTER 5. The Development of the Missionary Interest Among the (old) Mennonites.
CHAPTER 6. The Missionary Interest in Smaller Mennonite Bodies.
CHAPTER 7. Concluding Statement and Summary.
APPENDIX I. The General Conference Mennonite Mission in China as an Example of the Expression of Mennonite Missionary Interest.
APPENDIX II. The (old) Mennonite Mission in India as an Example of the Expression of Mennonite Missionary Interest.

The volume contains 57 tables, graphs and illustrations which make it exceedingly worth while as a reference work. 435 pages. Size 5½"x8¼". Beautifully bound in durable green cloth covers. Title stamped in gold.

Price $2.50 net.

Ready for distribution October 1, 1931
Order your Copy now from the

Mennonite Book Concern, Berne, Indiana

(Please send money with your order.)

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI BERNE, INDIANA, OCTOBER 8, 1931 No. 40

EDITORIAL

A recent contribution to Mennonite Literature just off the press, is a work by Professor E. G. Kaufman, Ph. D., Vice-president of Bethel College, which bears the title: "The Development of the Missionary and Philanthropic Interest Among the Mennonites of North America." Dr. Kaufman's experience as a missionary in China as well as a scholar and teacher in America qualifies him to speak with authority on the subject. The book, as indicated in the rather lengthy title, is so comprehensive in its scope that one might well accept it as an account of the development of the whole Mennonite church in America as well as one that pertains to its missionary and benevolent activities. The author's style is clear. He has diligently delved into his source material and found therein nuggets of fact which he authenticated in his book with numerous and exact references. The author undertakes to give a survey of the whole missionary and benevolent field in the Mennonite church. One feels upon reading the book that the large undertaking was well executed. Every group of Mennonites in America comes under the writer's consideration and whatever story there is to be told he tells. The Missionary and benevolent efforts of other groups are given proper appreciation.

The numerous charts, maps, graphs and columns of statistics are well worked out and add to the interest and value of the book. Any one needing up-to-date information about Mennonite Missions accurately and exhaustively supplied must naturally turn to Dr. Kaufman's book for such material.

Missions have become a matter of vital interest with most Mennonites and each field has its own problems and trumphs, but those on the home base read a panoramic view of the whole. This is exactly what Dr. Kaufman succeds in giving. It is hard for us to see how any one in our churches who is interested in missions could afford to be without this book.

Three big banks whose deposits amounted to many millions, closed in an eastern city in one day. To some this was but matter of daily occurrence—banks are going up every day—but to others, many others, the announcement brought gloom. Their savings were tied up, the funds of their employers were tied up. Small businesses had to go out of existence. Money lenders raised their rates and demanded impossible premiums and interest—and so the melancholy chain keeps going on and on with no one able to tell what the end may be except that during the next six months hunger will go stalking through this land of plenty. Only a short distance from where we sit to write this article the police found a young woman huddling in a corner, scarcely conscious. At the hospital they said: "Nothing the matter with her except that she is starving." This woman was a stranger and alone. There will be women with husbands and fathers with children, who will see their dear ones in the same situation with "nothing the matter with them but starvation," within the next six months. Will we be surprised if they do desperate things? Hardly. Disorder has already been anticipated. Many people are taking out insurance on their properties against mob violence. They are not taking chances against next winter's possibilities. What's the Christian's answer to the situation?

LOYALTY IN TIMES OF CRISIS

Every enterprise of our church, including missions, schools, and the publication work has been affected by the financial depression through which we are now passing. At a time of crisis such as this it behooves us as Mennonites to support our own denominational enterprise first before helping any others.

The Mennonite Book Concern at Berne, Indiana, has been the official publishing house of the General Conference for nearly 40 years. The management of the Book Concern is in the hands of a manager appointed by the Publication Board of the Conference. The Publication Board consists of six members elected by the General Conference and responsible to it. All the property of the Book Concern is therefore Conference property; and the success or failure of the Book Concern should be a matter of vital concern to every member of the General Conference.

Because our denomination is relatively small, and also because the interests of the denominational periodicals such as the BUNDESBOTE and MENNONITE are largely confined to our church and its activities, the circulation of these periodicals has always been rather limited. These periodicals are a form of mission work and consequently no one has cared when they did not make any money. It is the usual thing for these publications to have a deficit every year. In normal times it was possible for the Book Concern to do enough profitable business to off-set these deficits and break even. However, since the beginning of the financial depression, business and profits have decreased while deficits have increased. This cannot go on indefinitely; and those who realize the importance and value of the publicity given our church enterprises through our periodicals will naturally wonder how the situation may be remedied.

The few paragraphs that follow will be devoted to a brief outline of ways in which members of our denomination may show their loyalty to our publishing interests without great sacrifices on the part of anyone.

1. If you are a Mennonite at heart as well as in name, show your loyalty to your church and denomination by subscribing to at least one or the other of the two major denominational periodicals, the MENNONITE and the BUNDESBOTE. Even if you yourself are not much interested in the material which appears in these periodicals subscribe to them for the sake of the publicity they give to every worthy enterprise of our church. Furthermore, how can you expect your children ever to take an interest in the activities of our denomination if you do not have in the home at least one of the denominational periodicals?

2. If you are a subscriber to one of our church papers, watch the yeollow slip on which your address appears, with the date at which your subscription will expire or has expired. Pay your subscription in advance and promptly and so save the publishers a great deal of trouble and also the expense of sending you a statement.

3. If your Sunday School uses any Quarterlies or other material, remember that you can get them just as cheaply through the Mennonite Book Concern as if you order them direct. The Book Concern is always glad to order supplies from any Publishing Company and usually makes as small profit, every cent of which will go to support the publication work of the Conference.

4. Within a few weeks the Book Concern will mail several thousand copies of its new catalog for 1931—32. This will list hundreds of splendid items which you can buy just as cheaply from the Book Concern as from anyone. If you need a book, greeting cards, Bibles, or anything else you find listed in the catalog, won't you please order from the Mennonite Book Concern, either direct or from their representative if one happens to be in your community. By giving this business to the Book Concern you will help all the various publishing interests of the Conference. Remember also that the Book Concern is in position to get you almost any book in print, even if it is not listed in the catalog. Send in your order, giving the title of the book, name of author, and name and address of publisher, and the Book Concern will gladly get the book for you. If different styles of binding are available, it is also necessary to specify the style you wish.

Please do not discard the new catalog when you have finished examining it. File it for future reference. If you are really interested in worthwhile Christian literature, in religious greeting cards and mottoes, as well as in dozens of other items you will need in the home, school, or church, remember to examine the values listed in the Book Concern's beautiful new catalog. Notice especially the Christmas Greeting cards and Art Suede Mottoes listed in the colored section of the catalog. Many people wish to send Christmas Greeting cards which are definitely Christian—the picture, verse, and sentiment as well, should express the spirit of Christmas. Many times silly Greeting Cards are mixed, in assortments, with other splendid cards so that many people have ceased buying assortments. This year the Mennonite Book Concern has selected definitely Christian Christmas cards which may be bought singly or in assortments. You cannot find better values anywhere.

The Mennonite Book Concern has a right to expect the patronage of our churches, Sunday Schools, and individuals. Every pastor should from time to time tell his congregation about the wonderful values in Christian literature, Bibles, and other supplies that may be purchased direct from the Book Concern. Since it is also a Conference enterprise, the Book Concern has as much right to expect this type of publicity and boosting from our ministers, as any other church enterprise. If our ministers would really do this and if even a few of the more conscientious members would respond, it would not be at all difficult to pay the many expenses incurred by such non-profitable ventures as the church periodicals.

Winter will soon be upon us. The Book Concern needs the loyal support of every Mennonite to meet successfully the obligations and demands with which it is confronted in this time of crisis. We do not ask you to spend money for something that you do not need. We only ask that when your church, Sunday School, home, or family need something that can be obtained at or through the Book Concern, you will give the Book Concern the business.

F. J. Wiens.

OUR SEMINARY SITUATION

It is undoubtedly known to most of our people that Witmarsum Theological Seminary is not offering class instruction this year. After much discussion and with much reluctance the Board of Trustees deemed it best to take this course. It should be said that while the economic depression was a problem it was by no means the determining factor.

At the same time that the above decision was made by the Board of Trustees, they appointed a Special Continuation Committee of five members, three of them members of the Board of Trustees, one a former faculty member of Witmarsum Theological Seminary, and one a member of the faculty when the Seminary was a department of Bluffton College. They are Rev. E. Troyer, Normal, Illinois, Dr. J. H. Langenwalter, Wichita, Kansas, Mr. Noah Goldsmith, Grabill, Indiana, Prof. A. E. Kreider, Bluffton, Ohio, and Rev. Wilmer S. Shelly, Wadsworth, Ohio.

This committee has been at work since its appointment, studying the Seminary situation and determining what its course should be. This committee has viewed every angle of the Seminary situation, as it affects the denomination which it has served and is to serve. The fact that the committee has not given any publicity to its findings or its work is not indicative of inactivity, or wishing to prevent any news from reaching our constituency. The committee has followed a course which it believes best to serve our church. The committee is hopeful of making definite announcements in the course of several months or maybe sooner.

In the meantime the committee is requesting the writing and publishing of several articles by men qualified to write them, which articles we hope will clarify the thinking and opinion of our people, leading up to the announcements the committee itself wishes to make. The first of a series of three articles is written by the former Dean of the seminary, Rev. P. E. Whitmer, of Pandora, Ohio. This article will deal with the past record of the seminary and the general educational movement in the Mennonite church. The second article will be written by a former instructor in the seminary, Rev. A. S. Rosenberger, Quakertown, Penn. His paper will present the present situation and need of a seminary. The third article will be a future prospectus and will contain the committee's own comment of our seminary situation.

It is the sincere hope of the committee that the laity will give response and expression to its views. The committee is ready to consider any suggestion that may come to it. We seek the guidance of our Heavenly Father and we wish the co-operation of the members of the denomination.

Wilmer S. Shelly,
Chairman, Special Continuation Committee.

"Face to face I shall behold Him,
Far beyond the starry sky;
Face to face in all His glory,
I shall see Him by and by."

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb................................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance....................................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3. 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

THE BACKGROUND OF OUR EASTERN DISTRICT CONFERENCE

S. M. Grubb

(Continued)

About the country inn of that time there cluster memories of the seemy side of life. It was here that dances were held with the old-time fiddler furnishing the jig music. Speaking of fiddlers, I am reminded of a character whose home was in the Swamp District. His mother objected to his playing jigs on Sunday. Once he played Yankee Doodle very slowly. The rather deaf mother then demanded: "Why, Jake, what are you playing?" To which he replied, "Don't you know, Mommy, I was playing, 'Kom', O Kom' Du Geist des Lebens'." To which she replied, "Oh! I thought it was something wordly."

Mennonites shunned dances as of the devil and did not permit their people to patronize them. Naturally at a time when temperance propaganda had little hold on the population, practically every one, not excepting ministers and deacons, took an occasional dram at the public house, without even raising the slightest suggestion of a scandal. Permit me here to digress for a moment to relate an occurrence in connection with one of the hustings held shortly after the Civil War. My grandfather lived for a number of years in a little coal mining town in Schuylkill county. In the course of time the Republicans elected him Burgess of the Burg. During his administration the Democrats arranged for a big rally at one of the two hotels the town supported. As Democrats were more numerous than now and prominent speakers had been engaged, a great crowded attended the meeting. At the hotel at the other end of the town, where the Burgess had his headquarters, Grandfather and General Nagel, a local politician and a veteran of the Mexican War, met in gloom because of the enthusiastic meeting the opposition was holding in their own balliwick. The General was specially disheartened until a bright idea struck Grandfather. "General," he said, "be ready to give a red hot Republican speech in ten minutes, I'll get the crowd." He then went out, hunted up a couple of boys and gave them permission to build the biggest bon-fire they knew how, using fences, small out-buildings, kegs, etc. Just as the speakers came out at the other end of town to address the crowd the cry of fire was heard and the crowd rushed away. For a moment they did not understand the meaning of the fire until from the veranda of the hotel they heard the fog horn voice of the General: "Gentlemen and Fellow Countrymen, I am here to represent the grand and glorious Republican party that saved the nation." The good nature of the crowd was won and a mighty cheer announced that the Rally, arranged by the opposition, had ended in an inglorious fizzle. There were no more Democratic rallies in that town during Grandfather's administration.

IV. The Cultural Background

When we read some of the pronouncements of the leaders of Colonial Pennsylvania, such as Franklin and others, we note that they were either very much misinformed concerning the Germans in the province, or that they were deliberately giving out misinformation. By them they were held up as a stupid, godless mass that could not be trusted and was in danger of allying itself with the French for the purpose of driving the English out of the country. Yet there was as much, if not more, culture among the Germans as there was among the English. Illiteracy was less common among them than among the other colonists. They had a school with every church. They were more religious than their neighbors because they were able to read religious literature. The printing presses of Sauer in Germantown and the Brotherhood at Ephrata were early established, diligent and turned out great quantities of books and other printed material. Moreover, they were public spirited enough to make their printed material available to the poor who could not pay as well as for the rich who could pay. They were the first Europeans in

America to publish a Bible in their own tongue and our "Martyr Book", printed in Ephrata, has been described as "Colonial America's Literary Leviathan."

Political leaders were conscious that in the mass of Germans comprising one third of the population there were latent potentialities that would be dangerous to arouse. They hoped to smother them before they could be awakened. When the war element was seeking to oust the Quaker government the Germans abandoned their political apathy and came out as one man in support of the Quakers. The charity schools established through the financial support of the churches of Europe in order to save the souls of the stupid and godless Germans resolved themselves into efforts to break the political power of the Germans by supplanting the German language with English. The well planned scheme failed because the Peace Sects would have nothing to do with the schools. They had their own schools and teachers from among their own people. The Sauer Press saw to it that efforts to Anglicise the Germans were exposed and discredited.

Mention has been made of music. The hymn book and the singing school were cultural factors not to be despised. Many of the fine old hymns that our fathers loved continue to command a strong hold upon our affections to this day. In the Bibles, Hymn Books and Catechisms of our grandfathers and great-grandfathers, as well as on separate sheets, we often find beautiful, hand illumined inscriptions of **Fractures** done by itinerant artists in response to the artistic sense of their clientele. Conventionalized birds, flowers and scrolls were the motives in these designs that surrounded scriptural quotations or family records. These Fractures seem first to have been invented by Christopher Dock, who used them as rewards of merit for his pupils. Other school masters followed him in this so that hundreds of these curious manuscripts still remain tucked away in family Bibles or are otherwise carefully preserved as family heirlooms.

Another outlet for the artistic sense of our great-grandfathers and great-grandmothers, too, was in the shape of bed furnishing. Local craftsmen wove the handsome many-colored bed coverlets that came to be so prized that they continue to be handed down from parents to children as things that must be carefully preserved and appreciated as evidences of the culture of another age. Good as were the fruits of the loom the needlework of the women deserves a place in the artistic sense of the times. Their many-colored and beautifully designed quilts radiated brilliancy, color and skill. No grandmother would think her life's work complete until she had made a quilt, rich in color as Joseph's coat, for each of her grandchildren.

(To be continued)

MINUTES OF THE FORTY-THIRD ANNUAL SESSION OF THE MIDDLE DISTRICT CONFERENCE

Held in the Emanuel Church, Noble, Iowa, August 26 to 30, 1931

(Continued)

Rev. Adolf Friesen was elected as German secretary of the Conference.

Rev. C. H. Suckau spoke on the subject "Looking unto Jesus for our faith", based on Heb. 12:1-2. We look to Jesus for our faith because He is the Author and Finisher of our faith. Meetings always closed with song and prayer.

Friday Afternoon

Rev. Wm. Weaver of the Central Conference led the Devotional service from 2 Timothy, Chap. 2:8-10.

Then followed another of Dr. Kaufman's lectures on: "Jesus' attitude towards social life." Luke 4:18 and Luke 6:20-26. Jesus did not limit Himself for service to any class. He was the friend of all. Jesus' way of dealing with people during a time of depression would differ from that of some of our rich today. We must look unto Jesus for social betterment.

The committee on complimentary votes reported the following names: Mrs. Mary Burkhard, Mr. and Mrs. Floyd Pannabecker, Mr. and Mrs. Vernon Sprunger, Rev. M. E. Troyer, Rev. Wm. Weaver, Rev. Earl Salzman, Rev. H. J. Schrag and Dr. Ed. G. Kaufman. These names were accepted by motion.

A statistical report from the Educational committee was next heard, same being on file with the secretary. The financial report of the Educational committee was also read as follows:

Balance brought forward		$349.41
In bank	$269.43	
Checks	75.70	
Cash	4.28	

Interest		13.41
Contributions from S. Schools		45.65
Totals		$408.47
Expenses:		
Postage	2.50	
To Education Board of Gen. Conf.	75.00	77.50
Balance, Aug. 25, 1931	-	$330.97

Rev. W. S. Shelly, Treas.

A verbal report of the Evangelization committee was given by Rev. Paul E. Whitmer and by motion accepted. The financial report of the Evangelization committee was given as follows:

Balance at the time of the last session of Conference:

1. Certificates of deposit:
   $700.00 due Dec. 16, 1930.
   $300.00 due Aug. 20, 1931 ....$1000.00
2. Checking account, $51.14.
   Total in both accounts $1051.14
   Accrued interest since last session of Conference 65.00
   Expenditures none.
   Present balance:
1. Certificates of deposit $1000.00
2. Checking account 116.14

Total balance at this time $1116.14

Paul E. Whitmer, Sec.-Treas.

The following resolution known as Conference resolution No. 1 was passed: "Resolved, that the chairman of the Conference appoint a committee to devise a plan for the appointment of an Executive Secretary for the Sunday School and Young People's work for the coming year and report at a later session of the conference. The chair appointed Rev. C. H. Suckau, Rev. S. M. Musselman and LaVerne Basinger to serve on this committee

E. W. Baumgartner spoke on the subject, "Looking Unto Jesus in Our Depression." A spiritual depression preceded our economic depression. The only sound solution to our present depression is looking to Jesus.

Saturday Morning

Devotional service was led by Rev. Elmer Basinger from Eph. 4:1-6. Dr. Ed. G. Kaufman spoke on the subject: "Jesus' attitude towards Religious Institutions". Jesus could not always agree with the leaders but took active part nevertheless. Religious institutions are a means to get in touch with God. We need to cleanse our temples.

The auditing committee reported that all financial reports were examined and found correct. Their report was accepted.

The reports of the Educational and Evangelization committees were also accepted by motion. The report of the trustees was read as follows:

Conference Treasury:

Balance on hand Aug., 1930	$44.46	
Conference offering	9.61	
Total		$ 54.07
Disbursements:		
Berne Witness Co.	8.50	
Rev. E. S. Mullett	6.00	
Rev. J. E. Amstutz	5.50	
Rev. A. R. Keiser	6.00	
Rev. Elmer Basinger	.96	
E. T. Albertson	7.00	
Total		$ 33.96
Balance in treasury		$ 20.11

Witmarsum Seminary:

Receipts:		
Salem Menn. Ch., Dalton, O.	7.75	
Wayland Menn. Ch., Wayland, Ia.	75.00	
Grace Menn. Ch., Pandora, O.	23.50	
Bethel Menn. Ch., Fortuna, Mo.	33.55	
Total		$139.80
Disbursements:		
Witmarsum Seminary		$139.80

A contribution of $160.00 by the First Church of Bluffton, Ohio, and another one of $30.00 from the church at New Stark, Ohio, was mailed direct to the Seminary.

J. F. Lehman, Treas.

This trustees' report was also accepted through motion.

The report of the Election Committee was called for, but before the report was given the following resolution was passed known as Conference resolution No. 2.

"Resolved that the Election Committee report only the persons elected and not the number of votes cast for each candidate."

The report of the Election Commitee is as follows:

President—Rev. W. W. Miller, Pulaski, Ia.

Vice-Pres.—Rev. W. S. Shelly, Wadsworth, O.
Sec'y—E W. Baumgartner, Berne, Ind.
To the Educational Com.—Edison Sprunger.

This committee now is: Rev. Lester Hostetler, 1932; Prof. E. J. Hirschler, 1933; Edison Sprunger, 1934.

To the Evangelization Com.—Rev. P. A. Kliewer

This committee now is: Rev. D. E. Welty, 1932; Rev. P. E. Whitmer, 1933; Rev. P. A. Kliewer, 1934.

To the Program Com.—Rev. C. H. Suckau.

This committee now is: Rev. A. R. Keiser, 1932; Rev. E. S. Mullett, 1933; Rev. C. H. Suckau, 1934.

To Board of Trustees—D. J. Basinger.

The Board of trustees: P. P. Wenger, 1932; P. C. Suter, 1933; J. F. Lehman, 1934; S. J. Moser, 1935; D. J. Basinger, 1936.

A verbal report on Bluffton College was given by Dr. S. K. Mosiman, president of the college. Dr. Mosiman reported that in spite of the depression Bluffton College enjoyed one of its best years in every respect. Prospects for this year are very good. A short history of what the graduates of Bluffton College are doing in life was given. The financial pledges made to Bluffton College are considered one hundred per cent good in most cases. Dr. Mosiman laid stress upon the fact that a college must direct men and women to God. This report was also accepted.

Dean N. E. Byers spoke on: "Looking unto Jesus for Peace". The matter of peace was introduced to earth when at His birth "Peace on earth and good will towards men" was declared. Dean Byers charged the Mennonite church with neglect in making known to our day and generation the Mennonite principles of peace.

(To be concluded)

VERNON SPRUNGER ORDAINED IN THE WADSWORTH, O., CHURCH

One of the crowning events in the life of our congregation took place on Sunday, Sept. 6th, in the Wadsworth, Ohio, church, when Brother Vernon J. Sprunger was ordained to the Christian ministry as a missionary of the Gospel of Jesus Christ. The ordination service took place in the forenoon and the farewell service took place in the evening. The church auditorium was full with people seated in the aisles at both services. The Sunday school attendance was the largest in the last four years, and possibly for many years before. Many visitors were present from the Salem congregation at Dalton where the Sprunger family were former members and where many of the relatives are living.

Rev. E. Troyer of Normal, Illinois, Recording Secretary of the Congo Inland Mission Board, was with us and preached the morning sermon, setting forth for us the tasks and rewards of the Christian ministry. Following the sermon, Brother Sprunger was ordained to the Christian ministry by the pastor of the church, Rev. W. S. Shelly, Rev. Troyer assisting.

An even larger audience was present for the evening farewell service, in which many friends joined our own congregation in wishing Mr. and Mrs. Sprunger God's richest blessings. Both Mr. and Mrs. Sprunger spoke, giving their appreciation to the congregation for their share in their going to Africa and in clear language telling us why they were going to Africa, namely to save souls for the kingdom of God. Following their addresses they very beautifully sang a duet "Africa" to a familiar tune. Mr. Chester Hawk, as an intimate personal friend of Vernon since boyhood, when they met in a Sunday school class in this Sunday school, spoke of their friendship and of the contribution that this congregation is making by giving one of its sons to Christian service. Rev. E. Troyer responded as a representative of the Mission Board, pledging these two outgoing missionaries the support of the Board and calling upon those of us who remain at home to go with them, in spirit, to Africa by our prayers and our funds. Opportunity was given for others present to express words fitting for the occasion. Rev. Gebhardt and Rev. Rowe, pastors of Wadsworth churches responded, as did also Rev. Fred Howard, (colored) Baptist minister. It must cause a strange feeling in the heart of one of that race to see two missionaries leaving for the land from which came his ancestors.

The speeches were alternated with musical numbers. Orlo Sprunger, a brother of Vernon, played a violin solo and sang a tenor solo "The Ninety and Nine." The choir sang an anthem. The singing of the hymn "God Be With You Till We Meet Again" closed the two hour service. Many said those were the shortest two hours they remembered, and it was very evident that all present so earnestly entered into the spirit and feeling of the meeting that the time was no factor. For a long time after the close of the service, Mr. and Mrs. Sprunger were receiving the best wishes of their many friends.

Truly it was a crowning day in the life of the congregation. It was an awakening to many. The services of the day were a new expression of consecration. It was a literal fullfillment of going where He wants us to go, saying what He wants us to say, and doing what He wants us to do.

The call came to Mr. and Mrs. Sprunger and they answered it. The call has also come to us who are at home, and it may very likely be God's will that we stay at home, but that is no indication that we need not also answer the call. We can answer the call here at home. Our intercessory prayers God can transmit to Africa. Our Missionary offerings will "purchase for ourselves a good standing and great boldness in the faith which is in Christ Jesus."

CORRESPONDENCE

Butterfield, Minn., Sept., 28, 1931.—Three months have passed by again since we gave a report of the work which has been done in our church. We as a congregation indeed have many reasons to give thanks to our Lord during these months, we have had quite a number of visitors which all rendered good programs, etc.

On the 12th, day of July, we had the privilege to listen to Mohau V. Ray from Bombay, India, it was worthwhile to hear him even if he is a dark man, but he has accepted Jesus as his Savior, so he is our brother in Christ. Missionary P. A. Penner was also present being from the same station, also spoke afterwards, every one was blest with the sermons.

The 18th of July a beautiful Sabbath morning, the Lord permitted us to have a mission and children's day. In the morning Missionary P. A. Penner spoke about foreign missions. In the afternoon was children's day. Mrs. P. A. Penner spoke mostly to the children. Two meals were served in the church basement to every one present. The evening was given over to Missionary F. J. Isaac, he spoke to the audience. The church choir rendered songs at each service. An electric fan was installed a few days previous which was well made use of.

The 2nd day of August, twelve young souls made a promise with the Lord through baptism, eight girls and four boys. Elder J. J. Balzer of Mt. Lake, performed the act which was all in the American language. Rev. L. H. Linseheid instructed these young people during a few weeks. May we not forget to pray for these souls. One of them is from N. D., namely Meta Kraemer and two from LaSalle, Arthur and Arline Keil, three from Sanborn, Ruby, Marie and Garland Hubin, and the rest from Butterfield, namely Eliz. Ewy, Miriam Friesen, Ida Ekstrom, Linda Enns, Robert Harder and Winfred Miller. Immediately after this, the Lord's Supper was partaken, and two new members were taken into the church, Mrs. J. F. Enns and Roland Friesen.

The Revs. Wipp and Hiebert from Freeman, S. D., spoke in the interest of the college on August 5th, in the evining.

On August 9th, the Gospel quartet from Mt. Lake, rendered a good program, consisting of songs, testimonies, and preaching.

The 20th of August, a funeral took place in our church, an aged woman namely Mrs. S. Purdy. Rev. L. H. Linseheid had charge of the sermon, a few songs were sung by four ladies.

August 23rd, we listened to a men's quartet from Freeman, S. D., who rendered a number of songs during the morning services, which were worth while listening too.

At our Ladies' Aid society in August, we had the pleasure of having the Mrs. P. A. Penner and Mrs. F. J. Isaac, with us. They spoke to us about the people in India, which was very interesting.

On September 6th, Rev. L. H. Linscheid was not at home, so Rev. Daniel Hubin delivered the morning sermon.

Every Friday evening we have prayer meeting in the church for the older ones. Rev. L. H. Linscheid has charge of it and on Tuesday evening Rev. has charge of the meeting with the young folks.

Two evenings, Sunday and Monday, September 27—28, I. R. Friesen from Rosthern, Sask., showed us the scenes of the Holy Land through pictures, which was very interesting.

We had a hot dry summer, but the Lord has given us rain lately so everything freshened up again. The crops have been pretty good in spite of the dryness. Vegetables are not so many, but there is enough to eat, so we have many reasons to be thankful for.

Mrs. Gust Miller, Corr.

D. D. EITZEN,
Pres.
MARIAM PENNER
Vice Pres.
EMMA RUTH
Sec.-Treas.
C. D. PENNER
A. R. KEISER
MARY BORNEMAN

The YPS Work
by the
Young People's Committee of the General Conference

A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST

Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

October 18

"How to Answer 'Wet' Arguments."

I Tim. 1:8-11.

In a word we might answer this topic by saying: "Let us study the problem and show them the facts. By so doing we can challenge them to bring one good reason why we should repeal or modify the 18th Amendment. Look where you will in the realm of economics, social life, moral or the spiritual and the "wet booze-hoisters" will not find one good reason why liquor should again be legalized. Their only reason for wanting it back is because their stomachs crave it, or on the other hand, because for commercial reasons they see there a chance to gain financially at the expense of men's souls, debauched women, starving children and broken homes.

Christian America is entirely to blame for this mess in which we find ourselves today. We might have known back there thirteen years ago that the job had not yet been completed. In all reforms, evil has a way of trying to sneak back if it can. We should have continued our program of education. But as it was we thought now it had all been accomplished, we folded our hands and congratulated ourselves. In the meantime the "Wets" planned and schemed and gathered momentum. We were asleep on the job almost too long. Only during this past year have we begun to reorganize in order that we may hold the fort. Perhaps the organization which promises to do most is "The Allied Forces for Prohibition". They went into action in Columbus, Ohio, on the 8th of September, they are aiming to visit every state capitol, their program calls for campaigns in two hundred and sixty-one cities in two hundred and seventy-one days.

Local churches and church leaders can do a great piece of work in this great movement. There are even within the church and Christian Endeavor some young people who are very doubtful as to the advisability of Prohibition. They are swept off their feet by the loud vociferations of a comparatively few. The majority of these young people were yet in their knee-pants when Prohibition went into effect, in some states they never even saw a saloon, they do not know the evil effects of drink, how can they know, they never saw a drunkard, much less a debauched home, a beaten wife or premature drunkard's open grave. The Church of Jesus Christ must rise up and take this matter seriously, if a Christian dare ever be militant it is when he takes up the spiritual warfare against evil, of course we do not mean by that physical violence but active activities.

Taught in the Scripture Text

Our text speaks about the place of law. Paul speaking to his young helper says that law is good, if it is used lawfully. But law is not only for one social strata of society, what applies to the poor should apply also to the rich. Perhaps the greatest failure in the Prohibition Enforcement problem lies in the fact that the upper strata of society like their drinks, and they do not want to be disturbed, they are willing to pay for this privilege, and the result is that they are not disturbed. Law is for the rich and the laborer alike.

In the second place, the purpose of law is not to curb the good, they need have no fear, but it exists to strike terror to the evil-doer and help him to do that which he ought to do, but of himself, in his own strength he cannot control his lower impulses.

The third great thought in this Scripture portion is the fact that law condemns but the Gospel transforms and redeems. It often proves to be a fruitless effort to try to redeem a man by law but it is the business of the church of Jesus Christ, through the transforming power of Christ to build up the man anew, beginning from within. "Ye must be born again."

Suggestive Questions

1. What are some of the teachings of Jesus which are involved in the liquor problem?
2. Where is the weakness of the "Personal Liberty" argument in a complex age like ours? How far may we have it?
3. What are the causes of crime? Would the open saloon cause more or less of crime?
4. In what ways can the free lawful flow of liquor bring about any good? Would the Kingdom of God be more fully established if the 18th Amendment were repealed?
5. If laws are not obeyed 100 per cent, what is usually done, do men endeavor to enforce them more strictly or are they repealed?
6. In what ways can Prohibition be more fully enforced, how can Christians help?

The "Wets" are so void of reasoning in their arguments. In order to win the "Dry" vote they howl to the effect that there is more drinking today than there ever was before the Prohibition days. All statistics and experience point in the opposite direction. If liquor is flowing so freely, and they want the stuff, why then are they forever howling for more beer, like they did only recently when our President of the United States left the Convention Hall of the American Legion? One section of the assembly in a big united voice called out to him, "We want beer, we want beer."

Smedley D. Butler has been in the public eye for some years because of his courageous stands in varying circumstances. He is a man high in the Naval Service and is not usually considered as an orthodox church man but he has written a very excellent article on Prohibition which same appears in the October issue of the Christian Herald. Taking into consideration his many posts of duty and his wide experiences, and that he is high in the naval service his word should carry considerable weight. So I will quote him in several instances.

Smedley D. Butler Sayings

"We must not change horses in mid-stream, and besides there is no other horse."

"I believe in prohibition because liquor has never brought happiness to anyone; usually it brings distress and misery."

"In Philadelphia, when we eliminated scores and hundreds of speakeasies and liquor-dispensing establishments, we reduced crime tremendously."

"I believe in attempting to enforce prohibition one-hundred per cent, and I believe that by so doing we would probably get eighty-five to ninety per cent success. No law I know of is enforced better than ninety per cent."

"Personally, I have never understood that the dry law was class legislation directed against the poor and lowly, with the wealthy and the influential immune."

"A Dry Prescription"

1. Less silent praying for the success of prohibition; more noisy demonstrations.
2. Less emphasis on the moral issue; more on the economic.
3. Less patience with political bosses and office-holders; more activity at the polls and in the offices of those charged with law enforcement. —S. D. Butler.

"No compromise with evil shall be our battle-cry,
For right and God must conquer, and sin and wrong must die;
Unflinching we are standing, uncompromisingly
Beneath the flag of holiness forever we will be."
—Haldor Lillenas.

WHAT IS THE CHURCH DOING TO WIN AND KEEP THE YOUNG FOR CHRIST?

P. K. Regier
Moundridge, Kansas

(Concluded)

This was the conclusion which the young boy's mind had reached. I have cited this incident at length, merely to show the dangers of wrong emphasis in religious education and evangelism. Thus far we have dealt mostly with the winning of the young for Christ. The remaining discussion shall deal more with the second part of our topic—keeping the young for Christ.

3. In the third place, the Church helps youth to acquire a moral background on which

to build for future success. Sooner or later there comes into each life some tests which try the very foundations upon which it is built. It is too late to get a good foundation when the sky is already black with the coming storm. Cyclones and earthquakes and floods do not give long notice. These foundations must be laid in the early days of youth.

In the formative period of youth there is no potential influence more important for the building of a sound character than a good Christian home. But next to that stands the Church with her various departments. A large per cent of youth that goes wrong in criminal activities consists of those who have never enjoyed the regular, consistent religious and moral training which the Sunday School and the Church have to offer. The moral principles which are gradually and persistently built into the very fiber of character act as a bulwark against those destructive temptations which are liable to come into a yong person's life.

A few days ago I spoke to a young man who had just come home from the university. Speaking about the Church attendance of the students he said this: "It is not hard to detect the training which these young people have received before they come to the university. If they have attended the Church habitually at home they will also attend Church when away from home. If they have not attended Church services at home it is almost folly to expect them to attend services now." This is a commentary of the influence of the Church which speaks for itself.

4. In the fourth place, the Church provides service activities without which the spiritual life of youth cannot properly develop. Phillips Brooks has told the story of some savages to whom was given a sundial. So desirous were they to honor and keep it sacred that they housed it and built a roof over it. Just as useless as that sundial under a roof are the potential talents of youth if they are not given an opportunity to grow and develop.

It is a commonplace in psychology that there can be no lasting impression unless there is a corresponding and appropriate expression. There is little use in cramming the youthful mind and soul with a lot of moral precepts and spiritual truths unless these find some way of expressing themselves in their actual life. Only as these find some appropriate expression in service activities do they become a part of youth and their permanent possession.

The organization of the Church best suited for the service activities are the Christian Endeavor Societies. The Juniors have their Society with activities suitable to their age. Let me say right here that I believe it is a mistake for Junior Superintendents to make their work parallel that of the Sunday School. There may and there should be instruction, of course, but if this is done at the expense of expressional and service activities the Society is missing out on its fundamental purpose. A great deal more could be said on service activities, but time does not permit me to enter more fully into this discussion. The Intermediate Society offers service activities suitable to the Intermediate age, while the Senior Society deals with more mature problems and corresponding activities.

5. In the fifth place, the church provides an adequate social program for its Young People. I believe that you will agree with me that in most churches this is the ideal, rather than the actual accomplishment. To provide wholesome social activities is perhaps one of the most imperative needs of youth. Not many churches have fully solved the problem.

And yet opportunities for some social activities are not hard to find. The Christian Endeavor Societies have their social committees whose duty it is to minister to the social needs of its members. The Sunday School puts on occasional socials and picnics. Many of the Sunday School classes are organized and somewhat of a social unit in themselves. Frequent class parties of a clean and uplifting nature can do wonders in meeting the social needs of Young People. There is no fellowship more beautiful than the fellowship in Christian work, and if the Church can sponsor the social life of its Young People a great deal is accomplished in winning their loyalty to the Church and for Christ.

6. In the sixth place, the Church provides clean, wholesome recreational activities for its Young People. Perhaps this is even more idealistic than the preceding point. At once I hear some one ask: Is the Church to provide baseball, golf, tennis or basket ball? My answer would be that it may be imperative to do so in cases where the competition of degrading or at least questionable amusements have to be met. The Young People will take part in recreational activities

and they must have them for their own balanced development. Is it not better for the Church to provide them than to expose the good morals of youth to destructive influences? The fact that the Church sponsors them does not mean that they must be carried on upon the day of rest. In fact, this is just what the Church would be trying to avoid in such recreational activities.

7. In the seventh place, the Church meets with intelligent sympathy the problems of youth. Youth has its own peculiar problems. The older generation is only too prone to be out of sympathy with the attitudes and interests of youth. The Church in its leadership tries to study and understand these problems in order to help youth in their proper solution.

8. In the last place, the Church builds up a spiritual atmosphere surrounding its youth. In doing so it renders one of the greatest services by way of keeping the young for Christ. "Mother," said little Ned one morning, "I think I know why I fell out of bed last night. It was because I slept too near where I got in." If the Church merely touches the edges in the Young People's lives they are in danger of falling out of moral restraints and spiritual living. The Church must completely envelope their every interest so that they may breathe its atmosphere by day and night. In other words, the influence of the Church must reach into their very life and conduct. Persons backslide because they go to sleep so near where they get into Church. To prevent backsliding the Young People must get into the Middle of the Church and work so hard that they do not fall into a spiritual sleep.

If the Church succeeds in doing these eight things for her youth I think that she may reasonably expect to win and hold them for Christ. Just one more illustration in closing. Dannecker, the German sculptor, spent eight years in producing a face of Christ; and at last wrought out one in which the emotions of love and sorrow were so perfectly blended that the beholders wept as they looked upon it. Later being solicited to employ his great talent on a statue of Venus, he replied: "After gazing so long into the face of Christ, think you that I can now turn my attention to a heathen goddess?" If the Church steadily holds the vision of Jesus Christ before the eyes of her youth and causes youth to look into His face, that youth need never be lost for Christ and for His kingdom.

SOWING THE SEED

A train is pulling into the railroad junction at Texistepeque, Salvador. As it slows down, a man's head appears in one of the windows. To the people in and around the station the man calls out to attract their attention. He gives away bright-covered little booklets to those who come near him. Soon a growing crowd gathers. Only with difficulty do those on the outer edge get near enough to secure one of the coveted gifts. As the signal is given to start the train the railroad employes join the crowd. The station begins to seethe in turmoil as those who have not secured a copy excitedly see the train about to start.

While many are calling "Adios" to those on the train, some of the younger men run for a handcar. It is quickly mounted on the rails and, although the train has started and is gaining speed each moment, the handcar hastens to overtake it. Willing hands speed the controls. The cries of the crowd at the junction call the attention of those on the train to what is taking place. Muscle is being matched against piston. Youth and vigor win. Friendly hands hold the handcar to the rear platform of the train while the victors are rewarded with the little books they have so courageously pursued. Then the handcar and its crew return to the junction from which they came. Who was the man on the train, and what were the books that he distributed so dramatically?

He was a colporteur of the American Bible Society. The books were the Gospels in Spanish.

"How old must I be, mother, before I can become a Christian?" The mother answered, "How old must you be, darling, before you love me?" "Why, mother, I always loved you. I do now, and I always shall. But you have not told me yet how old I shall have to be." The mother answered with another question: "How old must you be before you can trust yourself wholly to my care?" "I always did," she answered; "but tell me what I want to know." The mother asked again, "How old will you have to be before you do what I want you to do?" Then the child whispered, half guessing what her mother meant, "I can now, without growing any older." Then the mother said: "You can be a Christian now, my darling, without waiting to be older."—C. W. Herald.

THE S. S. LESSON

October 18.

Paul in Thessalonica and Berea. Acts 17:1,5-11; I Thess. 2:7-12.

Golden Text,—Open thou mine eyes, that I may behold the wondrous things out of thy law. Psa. 119:18.

The synagogue services of the Jews were unlike those of the Temple. There was but one Temple but there were synagogues wherever there were enough Jews to establish them. Jesus delighted to got to the synagogue srvices to mingle with His people. The Apostles likewise found the synagogue attractive because there they found opportunity for preaching Christ. The ancient synagogue had no ritual and things were carried on in an informal manner very much like our modern prayer meetings. Strangers were given the invitation to give words of greeting or inspiration. Neither our Lord nor Paul were always well treated at synagogues. Sometimes the people opposed them to the point of violence, but they were there to serve God and the discourtesy of the worshippers emboldened rather than discouraged them. Generally the Apostles, like our Lord found in the Scripture lesson of the day a text that could be explained as referring to Christ. Beginning there they expounded the Word to show that Jesus was the Messiah who died for His people.

In his travels a number of cities are mentioned through which Paul passed until he came to Thessalonica wher there was a sufficiently large settlement of Jews to permit the maintenance of a synagogue. Here Paul and Silas made contact with the Jews and their Greek speaking proselytes. For three Sabbaths they expounded the Scriptures, preaching the crucified and risen Saviour as the Messiah. As is always the case where the Word is proclaimed there were some who responded and some who opposed. We note that among those who responded there were many Greeks and women. The gospel was for all kinds and conditions of men. It appealed to the Greeks because they were honest seekers and to the women because, among God's faithful ones, we always find saintly women. The woman's place in the church has been fixed from the beginning. Her love, devotion and faith makes the love of God through Christ specially attractive to her. The Jewish violence shown at many places only goes to show how unreasonable and how desperate are those who reject the Gospel. Here it led to bringing false charges against the Apostles. The devil always tries to fight truth with falsehood. He may appear to have some success but the final end will always be that Truth triumphs over falsehood. Paul and Silas left Thessalonica but they left a church behind them which the opponents of the Gospel could not destroy. The opportunity came to the Jews in Thessalonica but those who refused it and resisted it did so to their own damnation as do so many anywhere and at any time who reject Christ. There is one neglect to be noted by the Jews of Thessalonica. They did not go to the Scriptures to check up on Paul's preaching, they simply followed their own prejudices and those who do that always get in wrong.

We find quite another spirit prevailing at Berea. They were more noble, that is, they were of a better class. They had open minds. Nothing so strongly works toward keeping one on the right track as freedom from preconceived ideas. One cannot be a safe judge who has already made up his mind. They were Bible students. Note that they searched the Scriptures daily. Bible study was a habit with them. It is one of the right kind of habits. Indeed, without the habit of Bible study one gets nowhere. God's Word is an unending stream of blessings. None can get too much of it. The danger is that through lack of seriousness some get too little of it and so miss the blessings and benefits of feeding his soul on the bread of life.

In the passage from the Epistle to the Thessalonians we get a glimpse of the actual life of the Apostle while working among them. He was "gentle as a nurse, affectionate as a mother and holy as a saint." Love here as elsewhere was the underlying motive. The reference to the fact that he would not be "chargeable" to them is but a hint of his having earned his bread with his own hands while working among them. Great and successful preacher that he was, he was still able to earn his own living. Modern preachers need big salaries, long vacations and trips to Europe and have time to do little else than preach, yet, a three weeks series of meetings under Paul in Thessalonica resulted in the establishment of a church. Paul at the same time being under the necessity of fiinding a job and doing his bit. A little more of that kind of a spirit and home and foreign missions would not be such a problem. In after years Paul could ask his friends in Thessalonica to recall how he had exhorted them to walk worthy of God. It was a great ideal—one every Christian should ever keep before him.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR SEPTEMBER, 1931

Bethlehem Ch., Bloomfield, Mont., $27.58; First Ch., Upland, Calif., $66.70; Hebron Ch., Buhler, Kan., $4.20;Mr. and Mrs. L. M. Ledig, Upland, Calif., $200; Friend, Beatrice, Nebr., $20; John A. Dueck, Laird, Sask., $10; Annual Meeting Iowa Churches, $5; Salem Ch., Wisner, Nebr., $30; Garden Twp. S. S., Moundridge, Kan., $10.38; Maria U. Schmidt, Goessel, Kan., $30; Grace Ch., Pandora, Ohio, $40.22; Int.—Trust Funds, $175; Friend, Newton, Kan., $950; Brudertal S. S. Hillsboro, Kan., $62.22; W. M. Soc., M. D. C., Noble, Iowa, $39.70; First Menn. S. S. Bluffton, Ohio, $39.23; First Menn. C. E. Soc., Mt. Lake, Minn., $10; M. D. C. Emmanuel Ch., Noble, Iowa, $25; Immanuel Y. P. Soc., Los Angeles, Calif., $15; Miss. Worker, Moundridge, Kan., $100; West Zion & Christian Chs., Moundridge, Kan., $258.61; Bethel Ch., Mt. Lake, Minn., $50; Salem S. S., Freeman, S. D., $50; Garden Twp. Ch., Moundridge, Kan., $20.72; Bethel Ch., Inman, Kan., $125.15; Menn. Ch., Deer Creek, Okla., $7.86; Gerhard Wiens, Newton, Kan., $110; Ebenezer C. E. Soc., Gotebo, Okla., $10; H. H. Rupp, Westbrook, Minn., $10; Menn. Ch., Wayland, Iowa, $64.62; First Menn. S. S., Wadsworth, Ohio, $12.66; S. S. Guernsey, Sask., $7.80; Hebron Ch., Buhler, Kan., $20.12; First Menn. S. S., Beatrice, Nebr., $280.61; Friend, Newton, Kan., $25; West Zion & Christian Chs., Moundridge, Kan., $76; First Ch., Mt. Lake, Minn., $42.81; Friend, Newton, Kan., $10; Grace Hill Ch., Whitewater, Kan., $22.10; Bergthal Ch., Pawnee Rock, Kan., $75; Grace Ch., Pandora, Ohio, $31.40; Menn. Ch., Pratum, Ore., $24.35; Two S. S. Classes First Ch., Hillsboro, Kan., $18.50; Katie E. Buller, Beatrice, Nebr., $20; Friedensberg C. E. Soc., Avon, S. D., $7.85; Philathea Class, Wayland, Iowa, $15; Menn. Ch., Pulaski, Iowa, $21.18; Flatland Ch., Quakertown, Pa., $20; Menn. Ch., Pretty Prairie, Kan., $85.81; Mr. and Mrs. H. H. Adrian and Family, Escondido, Cal., $50; Menn. S. S. Upland, Calif., $16.82; Bethel College Ch., Newton, Kan., $61.29; Christian S. S. Moundridge, Kan., $24.50; Alexanderwohl Ch., Goessel, Kan., $70.41; Alexanderwohl S. S. Goessel, Kan., $60; Salem Zion Ch., Marion, S. D., $200; Hebron C. E. Soc., Buhler, Kan., $15; Hoffnungsau Ch., Inman, Kan., $19.35; Menn. Ch., Hutchinson, Kan., $21.87; Siehar Ch., Cordell, Okla., $4.01; Pine Grove S. S. Bowmansville, Pa., $6.44; Friend, Newton, Kan., $1; Huttertal Ch., Freeman, S. D., $94.36; First Ch., Berne, Ind., $392.56; Menn. Ch. Upland, Calif., $87.27; First Menn. S. S. Reedley, Calif., $40. Total, $4,548.26.

Balance in Bank September 1, 1931		$ 758.91
Gifts for General Fund	$3863.92	
Gifts for Orphans, etc.	486.35	
Gifts for Sundries	22.99	
Interest & Rent	175.00	4548.26
Balance and Total Receipts		$5307.17
Paid on orders during month	$3286.46	
Notes Receivable	2000.00	5286.46
Balance in bank October 1, 1931		$ 20.71

(On October 1, 1931 the Board has a debt of $4,500.00 with outstanding check of $5,000.00).

Respectfully submitted,

J. G. Regier, Treas.

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR SEPT., 1931

Foreign Missions, Gen'l Treas.:

Coll. Sew. Soc. Program, Okla. Convention, Bessie, Okla., $5.37; Hoffnungsfeld Sew. Soc., Moundridge, Kan., $23.94; Sew. Soc., and M. M. Circle, Brudertal Ch., Hillsboro, Kan., $128.80.

"News and Notes" Postage, etc.:

Sew. Soc., Morden, Man., $.25; Menn. Sew. Soc., Hillsboro, Kan., $2.00; Sew. Soc., Madrid, Nebr., $.75; Mrs. P. D. Willms, Saskatoon, Sask., $.25; Mrs. Gerhard Peters, Didsbury, Alta., $.25; Mrs. N. A. Dyck, Didsbury, Alta., $.25; Mrs. Jacob Brown, Sunnyslope, Alta., $.25; Mrs. F. S. Rempel, Didsbury, Alta., $.25; Mrs. Heinrich Wm. Wedel, New Brighdon, Alta., $.25; Mrs. Johannes A. Rempel, Drumheller, Alta., $.25; Mrs. Heinrich Klassen, Munson, Alta., $.25; Sew. Soc., Inman, Kan., $2.20; Ladies Miss. Soc., Reedley, Calif., $5; Menn. Mission Soc., Upland, Calif., $3.40; Alex. Ch., Sew. Soc., Goessel, Kan., $2.80; Mrs. Francis Fretz, Bedminster, Pa., $.50; Mrs. Erwin Keller, Bedminster, Pa., $.50.

In Place of Sewed Clothing:

Menn. Miss. Soc., Trenton, Ohio, Ashland St., Montana, $5.80; Bethesda Sew. Soc., Henderson, Nebraska, Basna St., India, $13.65; Christian Menn. Sew. Soc., Moundridge, Kan., do., $25.

Miscellaneous:

Dorcas Soc., Wayland, Iowa, Teacher, India, $72; Sew. Soc. and M. M. Circle, Brudertal Ch., Hillsboro, Kan., P. W. Penner, India, auto, $128.80; Menn. Ladies Aid, Donnellson, Iowa, Biblewoman, China, $5; Hoffnungsfeld Sew. Soc., Moundridge, Kan., China for Bibles, $23.93; Do. Home Missions, Gen'l Treas., $23.94; Brudertal Sew. Soc., Hillsboro, Kan., Bethel Home for Aged, Gift Day, $5; Christian Menn. Sew. Soc., Moundridge, Kan., do., $14; Do., Okla., Stations for Christmas, $15; Do., Freight on Sewing Machines to India, $5; Eden Sew. Soc., Inola, Okla., Mrs. A. Habegger, Mont., Christmas, $5. Total, $518.83.

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

JOTTINGS

Mrs. Hannah Fretz, residing with her son-in-law, Rev. A. M. Fretz, in Perkasie, Pa., celebrated her 92nd birthday at Harleysville, Pa., where a number of her friends gave her a surprise party which she greatly enjoyed.

The Rally Day of the Zion Church, Souderton, Pa., was a splendid success. Over 300 persons were present. Besides special music, recitations, etc., the new pastor, Rev. E. J. Bohn, gave an address on "Every Man in His Place."

A new congregation at Dos Palos which was organized some months ago under the pastorate of Rev. Daniel Gerig was admitted into membership of the Pacific Conference. Rev. Gerig for some years served in the Mountain Mission at Smith's Corner, Pa.

The Sunday School of the Monroe, Wash., church has a Sunshine Choir consisting of the Primary Department under the leadership of Mrs. Baumgartner. They sing their choruses in the Children's Service, which is part of the regular Sunday morning service.

A Missionary Festival was held at the Inman, Kan., church last Sunday, Oct. 4. At the same time J. P. Balzer was ordained to the ministry. Speakers on the program were: Revs. P. H. Unruh, P. A. Penner, C. E. Krehbiel, Rev. J. W. Kliewer, J. J. Plenert and Prof. P. S. Goerz.

Missionary Rev. P. A. Penner brought with him from India a model of the Leper Asylum at Champa made by natives. The models of the buildings are according to scale and reproduced in color. Forty-five buildings are shown. Last week Rev. Penner had the models set up in a vacant building in Newton, Kan. The Leper Asylum accommodates 500 patients.

Preparatory services preceded the regular fall communion in the Hereford church, Bally, Pa., last Saturday and Sunday. Dr. E. E. S. Johnson, the pastor, who also holds a professorship in Hartford Theological Seminary, at Hartford, Conn., travels regularly between the two places in the performance of his duties.

The Sunday School and the congregation of the Springfield, Pa., church made the journey to the Mennonite Home for the Aged at Frederick, Pa., and enjoyed an afternoon service with the home guests last Sunday afternoon. Rev. A. M. Fretz is pastor of the Springfield church.

The Men's Brotherhood of the Eastern District Conference will hold its annual meeting in Grace church, Lansdale, Pa., on the afternoon and evening of October 24. This is an organization of men that places itself at the disposal of the church to do such work as is needed and calls for the united efforts of all the churches composing the Conference. One of its achievements several years ago was the raising of nearly $50,000 for relief work. It is now concerned with the problem of providing a way by which aged and disabled ministers of the conference may be pensioned.

The Sunday School of the First Church, Philadelphia, and another nearby school are planning to hold a leadership Training School. It is expected that the sessions will begin on the evening of October 15.

The Ladies' Aid Society of the Upper Milford church at Zionsville, Pa., will celebrate its 50th anniversary on the afternoon of October 20 and invites sister societies to attend and enjoy with them this festive occasion.

The guest preacher at the Saucon, Pa., Mennonite church last Sunday was Mrs. C. W. Leonser of Benton Harbor, Mich. A number of the scholars of the Saucon Sunday School attended the Eastern District Sunday School Convention held in the Germantown church.

Brother Morris H. DeHaven of the Schwenksville, Pa., church was a recent visitor to the C. E. Society of the East Swamp church where he gave an enthusiastic report of the International C. E. Convention held in San Francisco last July. He has about a dozen other engagements to deliver his echoes of the Convention.

A meeting is to be held in the West Swamp, Pa., Milford Square church for the purpose of organizing a Brotherhood chapter. As there is quite a group of Mennonite churches in the district it has been suggested that the chapter be composed of men from all the surrounding churches instead of just a single congregation.

Missionary S. F. Pannabecker is making a hurried visit to the churches of the Eastern District Conference in order to present the aims and claims of the China field. Last Sunday he was in Philadelphia, visiting the Second church in the morning and the Grace church, Lansdale, in the evening.

A letter received by Rev. Floyd Pannabecker from Kai Chow, Hopei, China, gives information to the recent experiences the missionaries Boehr and Ewert had with the bandits. The bandit general occupied their home not disturbing the women and children, but Boehr and Ewert were held prisoners in the basement until the bandits fled. Very little damage was done to the home and all members of the mission are unharmed.

Bethel College opened this year with the enrollment of 177 students. One of the interesting features of the beginning of the term was a lecture by Emil W. Haury, son of the late Prof. G. A. Haury. Bro. Haury has done archaeological excavating in the southwest under the Smithsonian Institute and the National Geographic Society. He has also been a member of the faculty of the University of Arizona for several years.

Christmas Programs

It is time to start practicing for Christmas. Have you selected your Services? If not, select your services from those listed below.

Christmas Services

The Lorenz Publications include some of the finest Christmas Services on the market. We list the following:

1. Star-Led Pilgrims	8c; 85c per doz.
2. Worship at the Manger	8c; 85c per doz.
3. Follow the Star	8c; 85c per doz.
4. New Christmas Songs (B)	10c; $1.00 per doz.
5. Christmas Memories	8c; 85c per doz.
6. Christmas Joy	8c; 85c per doz.
7. Glory in the Highest	8c; 85c per doz.
8. New Christmas Songs (A)	10c; $1.00 per doz.
9. Starlit Way	8c; 85c per doz.
10. Hail to the King	8c; 85c per doz.
11. Come to the Manger	8c; 85c per doz.
12. The King has Come	8c; 85c per doz.
13. "The Song of the Ages"	8c; 85c per doz.
14. "Away in a Manger"	8c; 85c per doz.

Christmas Song and Story Program

In this type of program, preparation is simple and the effect on the audience is impressive. A reader tells the story and the school or a selected group sings the songs.

(These programs are arranged in the order of last year's sales.)

New, 1930. Bethlehem.

1. The Christmas Messenger.
2. A Christmas Candle.
3. Come, All Ye Faithful.
4. Grandfather's Christmas.
5. Benjamin, the Shepherd's Son.
6. Like the Wise Men.

Price of each, 25c per copy. 10 copies or more at 20c per copy.

A single copy of each of these seven song and story programs will be sent on 10 days' approval upon request.

Christmas Recitation and Exexrcise Books

"Christmas Treasury No. 42"—New, 1931

In this booklet will be found entertainment matter for the Sunday school to fit in with any idea or service for Christmas. This number of the Treasury contains: Primary Recitations, Intermediate Recitations, Tableaux, Drills, Motion Exercises, Acrostics, Primary Exercises, Intermediate Exercises, Intermediate Dialogs, Dialogs for Seniors, Pantomimes, and Decorating suggestions. All this material is on Christmas topics. The greatest aid published for preparing Christmas Sunday school entertainments.

Price .... 25c per copy

Big Books of Concert Matter

"Lorenz's Christmas Anthology," 50 cents.

"Christmas Chimes," 50 cents.

Both are much larger books on the order of the "Christmas Treasury."

Books on Russia

1. The Fall of the Russian Empire

by Edmund A. Walsh

The dramatic story of the Russian Upheaval. The price of the original edition was $3.50. **Now........$1.00**

2. Rasputin—The Holy Denial of Russia

by Dr. Rene Fülöp Miller

You must read this book to understand the forces which destroyed the Russian Empire. Price of the original edition was $5.00. **Now only........$1.00**

3. Russia in the Grip of Bolshevism

by John Johnson (F. H. R. C.)

This book by the Secretary of the All-Russian Evangelical Christian Union gives the truth regarding the present Economical, Social and Religious situation in Russia. **Price, postpaid........$1.50**

4. Russian Dance of Death

by Dirk Gora

The diary of a Mennonite school teacher. A book that every Mennonite should read. **Price, postpaid........$2.50**

5. In the Flame of Russia's Revolution

by N. I. Saloff-Astakoff

The story of martyrs. Many of the Mennonites who gave their lives during the persecutions that followed the collapse of the Russian Empire. **Price, postpaid....$2.25**

6. "Christianity and Communism"

by N. I. Saloff-Astakoff. Revised Second Edition

The book is written in the light of Prophecy after studying Communism in its practice in a time of nine years by the author. **Price........50c**

7. "Children Under Communism"

by N. I. Saloff-Astakoff

The suffering of the children in Russia for their faith in God is revealed in this book as well as the principles of communistic education and the aim of the communists for the future. **Price........50c**

8. "Willie's Acquaintance With Christ"

by N. I. Saloff-Astakoff

The story of suffering of a 13-year-old boy in Russia for Christ's sake in the time of the former government. **Price 30c**

N All agents for Churches and Sunday Schools. Our
O new ruling is that no agent shall deduct more than
T 5 per cent in sending in subscriptions for the Men-
I nonite. Our prices are: Mennonite—1 year—$1.50,
C foreign $2.00. Combined with Bundesbote (if paid
E in advance) $2.50, foreign $3.50.

Meig's Services

"White Gifts for the King"

Selections No. One

A collection of songs, recitations, dialogues, drills, pantomimes and stories for use in a "White Gifts for the King" service. Some churches prefer to make up their own programs and for those who do this will be very helpful and suggestive. The material consists of the very best selections from all the pageants and services published to date. Contains four illustrations of stage settings and two songs for children.

Price........25c each

Send your order with check attached to MENNONITE BOOK CONCERN, Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI BERNE, INDIANA, OCTOBER 15, 1931 No. 41

EDITORIAL

The approaching Thanksgiving season will no doubt be, as is the custom, an occasion for special services in our churches. That such days are celebrated goes to show that the American people, at least nominally, are a Christian people and provide a place for the recognition of Almighty God in their lives. With all that we hear of the godlessness and unbelief that is common in our time, it is refreshing to note that no one has come forward with the suggestion that we abolish Thanksgiving as a special feast because times are hard and people are beginning to feel that they have nothing to be thankful for. The fact remains that in such times as these there is much and even more, to give thanks for. We note that hard as is our lot, we are nowhere living in the distress and poverty that people in many lands have oppressing them all the time. There are millions who manage to just live with never a chance at any time to fully satisfy their appetites. There are others in other lands to whom calamities have come with never a chance for relief from them. It seems to us that we should be thankful that the present time has taught us that material things are not the safest things upon which to lean. We ought to be grateful that with the little we still have remaining we may yet look forward into the future with hope. It ought be a matter of gratification to us that present conditions have humbled us and given us the greater opportunity of trusting God for our care. We lost in many material things, but, was it not better that we should have been prepared for one of life's emergencies with a confident faith and trust in God?

Some one has remarked that church papers are conducted as though they were printed in the interest of ministers alone. We are inclined to feel that in many instances the remark is justified by fact. But can we help appealing to the notice of the ministers? It is through them that appeal to the people must be made generally. Matters that do not interest pastors will hardly command the interest of their parishioners, for they guide the thinking and sentiment of their people in church matters. If the church paper does not enjoy the friendship of the minister, it might as well go out of business. It is they who can make or unmake the paper. The complaint we have to make is, however, that ministers generally do not urge church papers sufficiently upon their people. They want them to be informed about the things going on in the church and they want them to have an intelligent understanding of the church's principles and problems. This is the field of the denominational press.

Perhaps one reason why the church paper has the stronger appeal to make to the ministry is because the lay members do not endeavor to get nearer to the church paper. Each church is entitled to a correspondent to this paper, but few selected for this job keep on the job. The layman's opinions are valuable and helpful and there is no reason, but their neglect, why they should not be expressed more frequently through the paper. We take it that a Mennonite paper should hear from and reach all the membership, be they pastors or just members. Again we would emphasize the fact that The Mennonite welcomes an active interest in its columns expressed by lay members as well as by ministers.

At this moment the radio brings word that the World's Championship has been won and the St. Louis crowd is shouting itself hoarse. Thousands of people have been hanging over the reports with anxious breath. Nothing else seems to matter, yet there is very much the matter. With hungry and desperate people everywhere, thousands and thousands of dollars have been spent. And in what? In sports, of course. Were it something else the spending of money might have brought work to many and enabled them to care for their families, but in sports very few people benefit from the large amount of money spent. The fortunes that go to a few men who manage and the unusual salaries paid to a handful of crack ball players is about as far as the distribution of gate receipts go. They say that the American people don't care how much their sports cost them. This seems to be so, but at this time of distress and suffering, the American people should have better sense. They, at least, ought to get more out of the scarce article, money, than a few hours of satisfaction. After it is gone there should be left behind the value of the coin that was spent. In this case there is nothing to be shown but that not a single needy or hungry person has gotten a penny of it.

"An apple a day keeps the doctor away" goes an old proverb. There may be some truth in the saying if apples happen to agree with one. We have a faint recollection going back to our boyhood of an apple consumed before it was ripe that brought the doctor in haste. There are a great many things that can become good and useful by daily use or habit. A penny a day set aside for some particular use nets a neat sum in a little while. Of course a dollar a day makes a bigger sum and is no doubt more trying on the pocket book. The trouble with the American people is that this paying something insignificant each day to pay off some luxury has been multiplied in so many instances that the insignificant regular payments become burdensome oblgations. Spending money before it is earned has compelled the building up of a credit system that is appealing and is in part repsonsible for the desperate financial situation in which we find ourselves. It we have learned anything by present experiences we certainly should have learned that the best thing to do in supplying our wants is to pay as we go. Sometime debts must be paid. We may think that we shall be able to meet obligations as they come due, but no one can safely depend on future prospects and pledging whatever prospects we may happen to have may leave us in the position of the man who buys a Packard and then finds himself without money to buy new tires when the old ones are worn out. We may not be able to find a satisfactory cure for the present depression but we certainly have had it impressed upon us that we cannot maintain credit without there coming a time when we must square up on our accounts and meet our obligations. We should be prepared from now on to live upon our means and avoid capitalizing our future prospects.

A PARTING WORD FROM BROTHER AND SISTER ISAAC

Dear Mission Friends:—

As we were happy to come home for a season so we are happy and anxious to go back to our work. We feel that our furlough has been very profitable, not only as a rest but we have gained fresh inspirations and have made many contacts with churches which, we trust, have been mutually helpful.

We want to take this opportunity of expressing our thanks and appreciation for the innumerable kindnesses and expressions of love and goodwill which have been shown us on every hand during these months at home. Especially do we wish to thank you for the genuine sympathy shown to us after the loss of our little one. Many a warm handclasp and brimming eye have spoken more eloquently than words of your sympathy and interceding prayers.

We want to hereby thank the unknown friend who by a special donation has made possible our return to the field.

We appreciate the open door in India and shall deem it a privilege to witness for Christ in that country again.

Together with our co-workers, Brother and Sister P. W. Penner, we are to sail from Seattle, Washington, October 3, on the S. S. "President Cleveland" and according to the schedule should arrive in Calcutta, India, on November 5.

For the time being our India address will be as before, Champa, Central Provinces, India.

We covet your prayers, not only for a safe voyage but especially for grace to give a clear and faithful testimony in the field where the Lord is sending us. John 9:4.

F. J. and Anna Isaac.

WITMARSUM THEOLOGICAL SEMINARY

The antecedents of Witmarsum Theological Seminary go back into the past history of our Mennonite church fully eighty years. An overpowering conviction seized John H. Oberholtzer that the Mennonite Church must become a missionary church. In order to have missionaries there must be a school to train them. Ministerial candidates, too, need a more adequate training which such a school should provide.

Acting upon this conviction, John H. Oberholzer and others advocated, in season and out, the need of such a school. The newly established church paper contained articles and editorials in great number, advocating the launching of a church school for the training of Christian workers. Stirring addresses were given at nearly every conference on this subject. In time the church was ready to act.

After ten years of advocacy, a solicitor was sent into the field to solicit the funds for the establishing of a church school. The raising of the funds required ten years. The Wadsworth school building was erected and for ten years the school operated, feebly but in many ways most effectively. In the generation that followed the closing of the Wadsworth school, most of the outstanding leaders in the General Conference of Mennonite came from the teachers, students and friends of the church school at Wadsworth, Ohio. This rich contribution the church school made to our ministerial and missionary forces. Many outstanding laymen too had been connected with this church school.

The church school idea persisted after the closing of the first school venture. At Halstead, Kansas, a preparatory school opened a few years later which enlisted a number of the teachers and students who had formerly been at Wadsworth. In time this Halstead school developed into Bethel College. In 1900 the Middle District Conference launched the Central Mennonite College at Bluffton, Ohio. Both of these schools have rendered a great service to the young people who attended them and also to our Mennonite churches in supplying a constant stream of ministerial and missionary candidates.

With the coming of the movement of universal education, fostered by the establishing of the free high school in every town and village, a new era came in our Mennonite higher education. The church schools were first designed to train mostly young people who expected to take up Christian work as missionaries or ministers. Now the masses flocked to our church colleges to prepare for various life vocations other than that of Christian service.

In order to supply the need of a training school devoted entirely to the preparation of Christian workers Bluffton College launched Mennonite Seminary as a department of the College in 1914. After seven years of service as a corporate part of Bluffton College, the Seminary was, by vote of the Board of Trustees of the college, reorganized as an independent institution with its own charter, faculty, student body, plant and institutional life. As such it operated for a period of ten years.

During this ten year period between 1921 and 1931 Witmarsum Theological Seminary has enjoyed a large degree of success and the confidence of our Mennonite churches. In this time more than one hundred students have been enrolled in its courses. Most of these were college graduates. The Seminary has graduated fifty-two young men and women from its courses. Of these fifty-two graduates about two-thirds are pastors of churches. The remaining number have found their places in the mission fields of our Mennonite boards, in our denominational schools as teachers and officers in high schools and colleges as teachers and administrators, in the home as wives of ministers, and in a few other callings.

Most of these graduates are still comparatively young men and women who still yet have many years of service in our Mennonite churches. With increasing experience and maturity, these graduates will come into even larger places of influence and responsibility. They will continue for a full generation to enrich the life and service of our Mennonite churches in the home field and in the foreign missionary work of our Mennonite boards.

In these ten years the Seminary has also supplied a general ministry in our churches. The teachers have rendered a large service as speakers at conferences and general church gatherings, as occasional preachers in our churches, as evangelists and Bible lecturers in vacations when they served many churches in most of the conference districts. Many ministers in service have felt that the occasional presence of a seminary teacher in their churches for a week or two for a series of meetings was in itself a substantial contribution to the church life and work in their communities.

A number of our younger ministers have expressed themselves as having obtained the inspiration and conviction to enter Christian work because of the existence of our Seminary. Its very existence was a challenge to them to avail

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb..............................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance..................................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

themselves of its ministry to prepare themselves for Christian service. When they became students at Witmarsum Seminary these same students found there other students who had a similar sense of call to definite Christian work. Their fellowship for a few years with teachers and fellow students, who have had a Mennonite heritage and a sense of responsibility to our Mennonite church and its ministry, has been an invaluable factor in their preparation for usefulness as Mennonite pastors.

Missionaries at home on furlough have in considerable numbers availed themselves of the instruction and fellowship of Witmarsum Seminary. This has already in a large measure became a bond of mutual understanding and helpfulness between pastor and missionary, the home church and the missionary endeavor in our Mennonite circles. These are a few of the achievements of Witmarsum Theological Seminary during the last ten years. Its contributions have been substantial and lasting.

MINUTES OF THE FORTY-THIRD ANNUAL SESSION OF THE MIDDLE DISTRICT CONFERENCE

Held in the Emanuel Church, Noble, Iowa, August 26 to 30, 1931

(Concluded)

Saturday Afternoon

Devotional service was conducted by Rev. D. E. Welty. Brother Welty plead for right relationship between God and man.

Dr. Ed. G. Kaufman delivered his last lecture on: "Jesus' attitude towards suffering and disappointments." Mark 14:36. Jesus knew suffering. His was the worst kind of suffering caused by human hands. Defeat and suffering is often necessary for the human being. Suffering never made Jesus bitter. Even on the cross he blessed those who caused His suffering. His suffering was the difference between victory and defeat. Jesus is NOW the way, the truth and the life, i. e., to God through Christ.

A motion was made and carried that the recommendations of the General Conference Committee in regards to the place and time of the session of the next General Conference to be held in 1932 be accepted. Their recommendations were as follows:

The following resolutions were adopted in a joint meeting of the church councils of the Grace, St. John, Ebenezer and First Mennonite churches. The meeting was held in the First Mennonite Church on Friday evening, July 31, 1931.

A motion was made by Rev. Whitmer and seconded by Rev. Kliewer that we invite the General Conference to have their next session in this community and suggest that the session begin on a Tuesday or Wednesday and last for a period of eight days. The motion carried.

A motion was made by Rev. Kliewer and duly seconded that we express our preference for conference to be held during the latter part of August. The motion carried.

The meeting opened and closed with prayer.

S. K. Mosiman, Chairman.
D. W. Bixler, Secretary.

After this the following resolution passed known as Conference resolution No. 3: "Resolved that since the next session of the General Conference will probably be held in the Middle District we refer the matter of time, place and length of program to the Executive Committee with power to act.

The committee appointed as a result of Conference resolution No. 1 reported as follows: "We recommend the appointment by the Educational Committee of departmental secretaries for the Sunday School and a secretary for Christian Endeavor work, whose duties it shall be to keep in touch with the departments of the local schools, and the Young People's Societies and assist them in working out more effective methods in their work. This may be carried out by correspondence.

2. We further recommend the appointment by the said committee of a Field Secretary, who shall coordinate the work of the departmental and C. E. secretaries, and devote all necessary time in visiting the churches, and aiding them in their work. This work may be done jointly with the Evangelization Committee.

This report was by motion accepted with instructions that the matter be referred to the Educational Committee and the Evangelization Committee, and that the Evangelization Committee be taken into consideration jointly with the Educational Committee in the appointmen of a Field Secretary.

The Resolution Committee reported the following resolutions:

1. Be it resolved that we as a Conference express our gratitude to our heavenly Father for this privilege to meet in fellowship with one another in communion with Him, and for His divine guidance and blessing.

2. Be it resolved that we express our gratitude to the Emmanuel Mennonite church of Noble, for their kind hospitality and abundant provisions for all our physical needs and comforts.

3. Be it resolved that we express our commendation to the speakers for their helpful messages.

4. Be it resolved that we again request each congregation to contribute to the Middle District Conference treasury a sum amounting to five cents (5c) per member before the next District Conference.

5. Be it resolved that we as a conference wish Mr. and Mrs. Vernon Sprunger God's speed on their mission to Africa.

6. Be it resolved that we instruct our secretary to write a letter of appreciation for their greetings to the Central Conference.

7. Be it resolved that we make a special effort to create a greater interest in the cause of missions and urge the members of our churches to contribute liberally to the cause of Christ.

8. We urge the Seminary Board to devise some plan by which our young men may receive sound training in the training for the ministry and to this end we pledge our prayerful interest and support.

C. H. Suckau,
A. E. Kreider,
E. E. Toews.

This report was by motion accepted.

The Evangelization committee requested that their committee be allowed to use funds now on hand for work as they may see fit. Reference was made to possibilities in Toledo, Ohio. This request was granted by motion.

Rev. P. A. Kliewer spoke on "Looking unto Jesus for our salvation." We look to Jesus for an all inclusive Saviour who saves to the end that we might be like Him.

The Conference proper closed with the singing of "Blest Be the Tie That Binds", and prayer by the president.

However, further meetings were held. Saturday evening brought an address on peace by Dr. Harry E. Terrell, Associate Secretary of Middle West District of National Council for the Prevention of War.

On Sunday morning a most blessed time around the Lord's table was experienced in remembrance of His broken body and shed blood.

Sunday afternoon and evening brought more feasting on God's word for many who could stay, and thus passed into history one of the most blessed and spiritual conferences of the Middle District.

W. W. Miller, Pres.
E. W. Baumgartner, Sec'y.

REPORT OF THE BUSINESS MEETING OF THE WOMEN'S MISSIONARY SOCIETY

of the Middle District Conference, Noble, Iowa, August 28, 1931

The meeting was opened with a song by Noble Missionary Society, after which Mrs. Paul E. Whitmer, the chairman, led in prayer.

The minutes of the last meeting were then read and approved. After this there was a roll call of all the societies of the Middle District. A response was given by one member from each society.

The business of the Women's Missionary Society was then transacted. The following persons were elected the officers of the society for the coming year:

President—Mrs. Wilmer S. Shelly, Wadsworth, Ohio.
Vice-Pres.—Mrs. C. K. Schantz, Wayland, Ia.
Secretary—Mrs. N. N. Soldner, Pandora, Ohio.

Program Committee: Mrs. N. G. Fankhauser, Dalton, Ohio; Mrs. S. M. Musselman, Bluffton, Ohio; Miss Elva Schrock, Nappanee, Ind.

A very helpful paper prepared by Mrs. Caroline Zook was read by Miss Rachael Burkhalter. This paper recommended mission study books and other valuable material for the use of the several local societies in planning their monthly programs. This paper will be published in "News and Notes" and also in "The Mennonite' in order that it may be shared with all our societies equally.

Mrs. S. F. Pannabecker gave a short talk presenting the need of an automobile for the use of Dr. C. Floyd Pannabecker in his medical work in China.

Mrs. Mary Burkhart presented the needs of the school at Basna, Indiana.

Both these projects have the approval of our Foreign Mission Board and also of the representatives of our Middle District Women's Missionary Societies at their business session. The individual societies of the Middle District Conference are urged to contribute to one or both of these projects this coming year.

It was decided by motion that the offering for missions taken at the evening session be sent to our Foreign Missionary Treasurer to be used as the Board thinks best. This offering amounted to $39.70.

After a closing prayer by Mrs. Mary Burkhart the business session of the Women's Missionary Society adjourned.

Mrs. Paul Whitmer, Chairman,
Mrs. Edgar Toews, Sec'y pro tem.

Report of the Women's Missionary Society Program held at Noble, Ia., Aug. 28, 1931

Song—"We've a Story to Tell to the Nations"
Devotionals led by Mrs. Paul E. Whitmer
Report of the business meeting
Paper—"Literature, and suggested material for Missionary Society Programs", by Mrs. Caroline Zook, and read by Rachel Burkhalter
Music Ladies Quartet, Noble, Ia.
A letter from Mrs. Edith Stiffler of the Altoona Mission was read by Mrs. Selma Sommer.
Address—"The School at Basna, India", Mrs. Mary Burkhart
Music—Ladies Sextet, Wayland, Iowa
Address—"Why I Am Going to Africa", by Mrs. Vernon Sprunger
Music—Men's Quartet, Berne, Ind.
Address—"Transformed Lives in China", by Mrs. S. F. Pannabecker
Music, solo—Miss Nina Miller, Wayland, Ia.
Offering, which amounted to $39.70
Closing prayer by Rev. J. E. Amstutz.

Mrs. Paul E. Whitmer, Pres.
Mrs. Edgar Toews, Sec'y pro tem.

THE BACKGROUND OF OUR EASTERN DISTRICT CONFERENCE

S. M. Grubb

(Continued)

Newspaper circulation among our people of the beginning of the last century, while not over numerous, had contact with many people. These papers passed, over and over again, from those who subscribed to those who did not, making the circulation much larger than the printer's figures might show. A study of German papers with respect to Mennonites of that day might be found to be an interesting one if some one were to undertake the task. We do know that an attempt was made at publishing a Mennonite paper at Skippack by one, Bertolet, a distant relative of my paternal grandmother, who named his sheet the "Botschafter", but it ended with one issue. Whether its defunction is to be attributed to a lack of support or to opposition I do not know, but, if things ran true to the Mennonite type, my answer would be that it was opposition that killed it at its birth. "Ich hob nix degaya avver ich bin net dafore" has squelched many another progressive undertaking in the Mennonite church.

No study of the period under discussion can omit notice of the influence the Almanac had. It was the weather prophet and the guide for planting and reaping. It revealed the planet under which one was born. To have been born under the "Buck", the "Fishes" or the "Twins" made a mighty difference in the lives of our ancestors and they wanted to know about it. Sauer and Billmaier of Germantown and Bear of Lancaster were the most prolific producers of the almanacs patronized by our forefathers although many others were also printed at Baltimore, Harrisburg, Hagerstown and Reading. Storekeepers kept them in stock. Peddlers hawked them about. Year by year the accumulation of almanacs on the nail on the side of the chimney grew as a new one was added. The pages were thumbed over and over again. The reading material varied, some of it was informative and some designed for general reading. Imagine, as was the case with the Billmaier Almanac, a continued story running through five years. Five years to find out how the story would turn out in the end!

Peddlers often appeared selling Broadsides. Sometimes it was a **Himmel's Brief**. Again it was a ballad like that which described the fate of a mere child duped and abandoned by her lover and hanged at Reading for infanticide, to the everlasting shame of Pennsylvania.

The community was dotted with Normal schools or institutes conducted as private ventures. The Hunsickers had one at Trappe. Our Old Folk's at Frederick was built for one. There were others at Quakertown, at Doylestown, Boyertown and other places. These, of course, disappeared with the establishment of State Normal schools.

A consideration of these evidences of culture to which our immediate ancestors were exposed leads us to feel that they were far from being the stupid yokels that critics tried to make them appear. With their churches and schools and with a Bible, a Hymn Book, a Catechism, the Martyr's Mirror, an Almanac, a collection of Broadsides in their homes there must have been plenty of serious readers and students, and people of this class probably were more numerous than the general run of the same class in English speaking homes of the time.

V. The Religious Background

Just when the Franconia Conference began to hold regular meetings is a mystery. That the Mennonites did hold general meetings we know from the fact that in 1727 representatives from all the Mennonite settlements, including those of Lancaster, met and endorsed the republication of an apology for and restatement of the so-called Dortreich Confession of 18 articles, signifying their approval with their signatures. At various times petitions were formulated setting forth Mennonite principles, one in particular was the statement sent to the Legislature during the Revolutionary War.

The Franconia Conference kept no records. The oldest Bishop presided at its meeting and its resolutions had to be carried in mind. Much of its business had to do with matters of discipline. Without a written exactness for its law there remained always the possibility of confusion, contradiction and unavoidable and unintentional difference of statement and interpretation. It was to remedy this that led the young John Oberholtzer to propose a very conservative Constitution which was repudiated without a hearing as being out of harmony with "The Old Evangelical Order of the Church." It is hard to learn at this late date just what was The Old Evangelical Order. However, we may well believe that it was the will of the Bishops who regarded themselves the infallible interpreters of Menno's teaching about which they had little knowledge except that gained from a portion of his writings comprising the **Fundament Buch.** With historic Mennoniteism throughout the world they were sadly out of touch. There is nothing to show that for a hundred years at least they had any contact with the Mennonites of Germany, Swizerland, Holland or Russia. Though the Dutch Mennonites had already maintained a Theological Seminary for more than a hundred years and German churches were calling its trained students to their pastorates, the American Mennonites knew nothing about it. The exercise of the ban remained as an instrument of discipline and continued to be used and abused. The only additions to the church came either from their own children or from those who had married Mennonites. Unlike other sects of the time, the Mennonites were never given to proselyting. The contagion of the burning missionary zeal of New England had not reached them. Emphasis upon the use of the distinctive garb was both continuous and severe. It was a time when, among the smaller sects and some of the larger ones, too, there were decided convictions that the only way to heaven was through their own peculiar gates. The charge is often heard that the Mennonite church of that time was dead and formal, living in the tomb of dead forms it had erected for itself. But dare we say that much? Disgruntled parties or the creators of spiritual connections have ever been repeating such things over and over again with tiresome frequency. Better say that, because of a clash of personalities, they could no longer keep house with one another and agreed to disagree. In every church and in every age there will be some whose Christianity is but a formal thing and others with whom it is a vital expression of a devout faith and deeply consecrated service. It is hard for mere man to separate all the goats from the sheep. Better leave that to the one who will do so definitely and finally.

(To be continued)

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST

Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

October 25

"How Is Our Country Helping and Hindering the Spiritual Growth of Other Countries?"

Acts 13:1-3; Jas. 4:1-3.

This is a day when we are facing facts as they are, sometimes they are not pleasant, we think we would feel better to ignore them, but that never solves the problem. In our topic discussion this week, we have the privilege to think over and discuss a very vital subject. We are recognizing the high place of the United States in the family of nations. "As goes America, so goes the world"; if she is headed toward the heights, all humanity will be happier tomorrow.

Let Us Study Our Bibles

Mon.—Read Acts 16:9-15. Helping by sharing Christ.
Tues.—Read Prov. 3:13-18. Helping by education.
Wed.—Read Tit. 3:1-8. Helping by new ideals.
Thurs.—Read Jas. 5:1-5. Hindering by commercialism.
Fri.—Read Luk. 12:13-20. Hindering by materialism.
Sat.—Read 2 Tim. 3:1-4. Hindering by example of crime.
Sun.—Read Acts 13:1-3. Helping by consecration of life.

Somehow we have built up our civilization on the pagan philosophy of getting out of life what we can and give as little as we must in return. Very true, there is a strata in society which consists of those who are more idealistically minded, who carry the principles of unselfishness as taught by Jesus into the world contacts, but even they are heavily tinged with this crass materialism. America cannot continue half pagan and half Christian, either we are in the ascendancy or we are going down the scale.

The difficulty always is that other folks first see, not the good that is in us, but the bad. That is especially true in respect to nations. They are judging us primarily not by the consecrated lives of our missionaries but by our commercialized movies and the pagan business methods which we there employ.

When Dr. Kagawa, that great Christian gentleman from Japan was rather foolishly asked, "Who are some of the most outstanding American leaders in Japan?" After a moment of hesitation, he replied with a bit of a grin: "Douglas Fairbanks and Charlie Chaplin seem to be the most in evidence."

A few years ago, the American Tobacco Company had as their slogan, "A cigarette in the mouth of every boy and man in China". At first they give them away in order that the already over-drugged boys and men may get the habit and then they draw their money out of them for the filthy weed. Dr. Kagawa said, "I do not believe that God made our noses to be chimneys."

Moving pictures as shown in this country are bad enough, but those which are so sallacious so as not to pass the censor, those are packed up and sent to the Orient. That is the way in which the Orient learns to know us.

Then there are also the rubber companies who oftentimes exploit cheap labor in Africa and other countries, and the commercial companies like the Singer Sewing Machine Company, who ply their trades into the inland with an even greater zeal than the missionary can. We have not yet said anything here of the brewers and distillers who in many cases have moved their booze-making machinery to other countries when the prohibition amendment came here.

All of the above items have been real hindrances to the work of the missionary and to America's fair name, but perhaps none of these has been so difficult to answer as has been the fact that the World War was carried on mostly by so-called American nations. The Oriental cannot quite figure out how it can possibly be that the same nations which so earnestly try to preach Jesus Christ are also the main aggressors in cutting men to pieces. This has been a severe handicap to mission work for the last decade.

Another place where we can do much to have other nations think well of us is in the way we treat those of other countries who have come to our shore to live here for a time. It was estimated that over 30,000 went back to their home countries after the World War. What impression of us did they carry back with them? How have we treated them, have we bothered inviting them into our churches or homes? Have they ever had the opportunity of seeing the best things we have, or did we keep them in their slum communities? How do we react toward the students within our gates as we meet with them in our institutions of learning? They are human, they will appreciate a smile, a handgrasp, and whatever kindness we may do them. How do we treat the man who works on the railroad, or in some other manual labor, do we treat him like a fellow man, or more like some animal? Do we stop to think that he also is human, he loves and wants to be loved, he may have a wife and several kiddies back home either in this country or in his own country, they love him and eagerly await his coming to them. My friends, Jesus Christ died for them also, and if we feel the love of God and of Jesus Christ we must also love them. "Because He first loved us, we also ought to love one another."

On the other hand the United States has made a great contribution to the spiritual and physical growth of other nations. In many cases like in the Boxer Uprising case we have been more Christian than other nations. We at that time returned the indemnity given us and asked China to send her young men and women into our schools and use that money for that purpose. China has been our sincere friend ever since that time. Likewise in other instances we have been the Good Samaritan helping our sister countries when they were in need on account of famine, or some physical disaster, the Red Cross has been our medium, as well as the missionaries already on the fields.

But the challenge still awaits us, we may lead the world in moral and spiritual leadership. The rest of the world will follow us. We have a great opportunity. We may lead the world in disarmament in the coming months when the nations of the world meet in February in order to consider as to whether we must continue to bleed an already "depressed" world for the building of more armament, whose only purpose will be to satisfy the pagan fear of others who detest war just as much as we do, and then when the first misunderstanding comes along to compel our young men who have no hate in their souls to go and cut down other young men just as innocent.

Church of Jesus Christ arise! Youth of our beloved United States of America arise, these things ought not so to be, let America be first of all nations because she loves and serves most, because she has the torch of Jesus Christ as understood in the cross and is holding it high. Will you help? May we count on you?

PEACE—A CHALLENGE TO CHRISTIANS

Eleanor Temple, Phila., Pa.

If you were present at the reading of a will and heard your name read as a beneficiary to the extent of $10,000—would you promptly forget it and then when the attorney who is acting as executor writes you formally advising that if you will call at his office next Monday between 10:00 and 4:00 your share will be paid to you; would you consider it too much trouble to call there, or would you call and sign the formal receipts but leave the office without waiting for your check, or would you perhaps say, "Oh, money is for folks like you who are used to it. I don't know very much about handling it nor investing it well. I never had so much before and I might make some mistakes in dealing with it and then just lose it anyway"?

John 14:27 tells of a priceless gift our Lord has left to us—"Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Have you put in your claim by faith and accepted this heritage? Right here is the personal application of this challenge of peace—to know the peace of our Lord and Master, Jesus Christ, and to live it in our daily lives. Only by faith in Him can we have that deep peace which can be to those who know and trust God. To know Him is to rob life of its uncertainty, is to give life that steadying purpose through which we can accomplish great things for him. "Let not your heart be troubled." We need that peace of God that will lift us above worldly care, and everyday troubles, and carry us over the rough places that find place in every life.

Having claimed this heritage of Christ's peace we are ready to carry on in His service. Are we, perhaps, evading this responsibility by saying, "I don't know much about this. Let the ministers carry on this task. They are better trained and equipped than I to spread the Kingdom of God and to talk of peace among nations"?

This challenge of peace is to know and have this peace in our own lives, to know what is being done by our leaders toward bringing peace among nations, to know what organizations are working along these lines and what they are doing and whether this is being carried on in accordance with Christ's teaching. But our part is to do more than think and read of peace. It is our share to spread peace by our actions, by speaking to others of the peace movements which are worthy of our support and theirs, and greater, yet, to speak to them of the Christ, to bring them to a saving knowledge of God, to bring them to see that vision of the Prince of Peace as our Saviour and theirs. Then may we, with them, claim that promise given in Isaiah 26:3—"Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee."

THE MORAL ECHO

As children we clapped our hands to hear the echo between hills, timber, or mountains; we shouted "Who are you?" "What's your name?" only to find that all the silences had voices calling back in; hand-clap, or voice, an harmless "sounding again of the mountains." Greek mythology took the echo for a Nymph, daughter of Air, following Narcissus through the forests. Several localities are noted for producing twenty or more distinct echoes to sound. Here Ezekiel warns his people to be not deceived as to what they were about to hear, nor mistake the sounds as echoes of joyous shout, music, or gleeful hand-clap; but a long delayed chastisement, echo of unrepented sin, and not the "sounding again of the mountains." The Gospel holds out rewards to both present and future. It also rings clear as to results of wrong-doing. The promises of His mercy seat, and threats of His tribunal alike sure of accomplishment.

Echo As a Restraint:—The certainty of consequences, a future state, always an indispensible moral deterrent, though becoming less and less effective, yet is still a great check to crime and all known evil. The fear that what one does today may bring regret tomorrow stays many a dire plot. And a like assurance in the same future, lends confidence to every good investment, that it will yield returns. The blessings of today are harvests from good seed sown in years gone by. Eternity is called the echo of time. Solomon wrote—"The way of transgressors is hard." A modern jester has modified it thus—"The 'way' is not hard, it's the consequential bump at the end." But however put, the future must be reckoned with according as it echoes good or bad.

Moral Echo in Physical:—Deformities, insanities, handicap, are but echoes of sin, ignorance, mistake, in years past. Deeds that shake our hand in farewell, re-appear in bodily infirmity. One said, "I took a step from the path of moral rectitude, thinking I was through with it when day was done, only to suffer its disturbing effects years later like the "sounding again of the mountains." The world's burden of phyical woes is the echo of its yesterdays. Unhappily our world learns slowly, and is still paying toll of loose morals, which plays havoc with the mortal, resulting in misery to mind and body.

Echoed in Others:—It is not true that men or nations have only self to harm, the world is one. "There are those who care," who should be considered. Ex-Emperor William of Germany, has from a child carried a partially paralyzed left arm, for which he is to be pitied; it is no fault of his own, but "Kings evil" handed down by his ancestry. What a travesty on

"Personal Liberty," what incentive to orderly living, that the innocent should suffer for another's folly. A sinful past has one chance—Viz.—the merciful provision for redemption through repentence and a forgiving Saviour. No man should fail to avail it. But here is wisdom;—a physician was offered a bribe in a crooked deal,—"No one will know it," he was told. "But I will know it," said he, "and besides I must live with myself." Prevention, better than a cure, even that of forgiveness.

World Out-Look:—What future do present conditions fore-shadow? What "sounding again of the mountains"? With unprecedented crime: with prohibition in peril: with men in official Washington opposing every righteous law: the daily press lending its powerful influence in stimulating a disloyal propaganda: the "enemy within our gates" seeking the over-throw of our government: with multiplied powerful organizations lined up in solid phalanx against God and right; do these give promise of that "righteousness that exalteth a nation," or of the "sounding again" of the "sin that is a reproach to any people?" If the latter, then we may well be alarmed: for the enemy is strong, aggressive, determined. Should not the cause of helpless children, whose future is within our power, make strong appeal to men to give them the best possible chance?

The Fatality of False Security—This is our greatest danger, an apathy on the part of well-meaning Christian people: a feeling of over-confidence, "God is in His heaven and all's well." A persuasion that God will over-rule and win the battle with, or without His army? A sort of made-to-order victory, tied up and handed over to us. But a dependence in such false security will be to our peril. Shall we pray? Indeed there can be no possible success apart from it. To the discredit of many, they have left off praying. Never was prayer more needed than now, prayer can not be discounted. But shall we let it end there? The hosts of the Living God, to win, must be active, vigilant, thoroughly aroused to the conditions that menace our land, alive to the threatening situation we are now facing, cast the deciding vote, and using all our resources, force a stop to the despoiling of sacred rights and institutions, in a hard-fought, but well-earned victory "for God, and home, and every land." For this, God expects every man and woman to do their duty.

T. Richardson Gray.

WINE AND BEER ARE NOT GOOD FOR CHILDREN

Cora Frances Stoddard

Frank's teacher sent me a note today. The note said:

"Frank is often dull in school and cannot study. Sometimes his head aches. Sometimes he is sleepy. He says that you make beer and wine and that he has beer and wine with his breakfast or at lunch. Please do not give him beer or wine. They are not good for children."

I wrote a note to Frank's teacher. I said:

"We always have beer or wine on the table. We think they do us no harm. We think they are good for our children."

Frank's teacher came to see us. She brought a book showing us Frank's work at school. She said:

"Don't let Frank have any wine or beer for three weeks. Give him milk. I will keep his work to show you at the end of the three weeks. I think you will see that he does better in school when he has no wine or beer at home."

I told Frank's teacher I would do as she asked. He has had no wine or beer for three weeks. Every day he has had at least two glasses of milk. Today she came and showed me Frank's work again. I could see that he has done better work since he has had no wine or beer.

I want Frank to learn fast in school. I want him to be a big, strong, wise man. If beer or wine holds him back I will not give them to him.

Frank's teacher said:

"Give him plenty of milk to drink. Let him have some fruit every day. Sometimes you can give him orange juice, or tomatoes, or lemonade. You can pay for the fruit with the money you will save on doctor's bills."

Maybe we would all be better without beer or wine. I am going to try fruit at meals in place of beer or wine.

I have seen the careers of several promising young ball players ruined by the use of tobacco. Cigarets are bad, and my advice is to let them alone.—Walter Johnson, major league baseball star.

THE S. S. LESSON

October 25

Paul in Corinth. Acts 18:1-11; I Cor. 13:1-13.

Golden Text: Now abideth faith, hope, love, these three: the greatest of these is love. I Cor. 13:13.

Paul came from Athens to Corinth. At Athens Paul had attempted to meet the philosophers on their own ground and reasoned with them in the accepted way of the time. The philosophers did not respond to his preaching. The resurrection was to their materialistic minds sheer nonsense. The speech of Paul on Mar's Hill is remarkable in many things, but, particularly it shows that the men who rejected his plea though they thought themselves wise were foolish in the eyes of God. The wisdom of this world is foolishness with God.

Corinth, a great commercial city through which the trade from East to West passed, was made up of all kinds of people from all parts of the earth. Evidently Paul's experience at Athens had a depressing influence upon him. He says: "I was with you in weakness and in fear and in much trembling and my speech and my preaching was not with enticing words of man's wisdom." He had not moved the Athenians and his manner of presenting the truth was changed to meet the situation. He now preached "in demonstration of the Spirit and of power."

It was a custom among Jewish people to teach their sons trades no matter what their station in life was. Paul was no exception to this rule. He learned the common trade of his community that of weaving the long hair of the native goats into strong cloth commonly used for military cloaks and tents, therefore he came to be known as a tentmaker. We learn from the Bible that honest toil is honorable for all men. Both our Lord and Paul worked at useful trades. Providence was preparing Paul for a great career when he was learning his trade. It gave him the means for making his way in the world while carrying the Gospel to distant and strange parts. He was free from support of others while at work and was chargeable to no man. His example as a worker who earned his own living was a valuable one and a rebuke to idleness which often is the opportunity for Satan to get his work in. Who does not remember the rhyme: "Satan finds some mischief still for idle hands to do?"

Another advantage that Paul's trade brought was that through it he found delightful companionship in the person of Aquila and his wife Priscilla, who, like other Jews, were banished from Rome. It is always heartening for one to find a friend who holds common sympathies and in whom one can confide. To the discouraged Paul the finding of these friends must have been a great boon. He had some with whom to share his sorrows and joys and with whom he could fellowship as a Christian. The arrival of Silas and Timothy from Macedonia heartened him. He now had the help of these two followers in exerting greater emphasis in his preaching to the Jews and pointing out to them that Jesus is the Christ. It was at this time that Paul wrote his first epistle preserved for us in the First Epistle to the Thessalonians. I Thess. 3:6, 7.

As usual, many of the Jews refused to believe and so Paul turned to the Gentiles. That which was the opportunity of the Jews was lost to them and the Gentiles profited because of their, the Jews', stupidity. The Gospel will always find some to accept it gladly but the shame of it is that so many reject it to their own damnation. Two outstanding Corinthians are named as among those who accepted Christ, Justus and Crispus, but many others came with them and formed the beginning of the Corinthian church. That the work was a trying one we must conclude from the fact that God saw fit to give Paul a special revelation of His help and presence. It has always been the joy of God's people to know that in the moments of their severe difficulties He comes to them with special encouragement and assurance of strength. Because Paul trusted God, God gave him special assurance of continual help. A loss of faith in an emergency means failure. A continuance means victory.

In many aspects Corinth was not a promising field. In it was all the wickedness common to a great commercial center, the Jews, or at least many of them, were unresponsive, and the poorest and the simplest seemed to be in the majority but these lacks of advantage were just the conditions that gave the Gospel its greatest advantages. The field had so many opportunities that Paul made a long stay here covering eighteen months. Though he began with trembling he continued and the church under the blessing of God prospered and became one of the important centers of early Christianity.

PROGRAM FOR THE 14TH ANNUAL MEETING OF THE MENNONITE BROTHERHOOD

To Be Held in Grace Mennonite Church, Lansdale, Pa., on Saturday Afternoon and Evening, October 24, 1931.

Afternoon Session, 2:00 p. m.

Song Service—
Devotional Exercises—Rev. D. J. Unruh
Remarks—President Jacob R. Fretz
Business:
  Reading of Minutes.
  Reports of officers.
  Appointment of Committees.
  Election of Executive Board Members.
Singing—
Reports from all the local chairman of the various churches.
General Discussion
Special Music—Second Phila. church
Address—"The Educational Problems of Today", by Rev. E. J. Bohn
Special Music—Lansdale church
Address—The Russian Mennonites and their sufferings. —Dietrich Rempel
Dismissal.

Evening Session, 7:30 p. m.

Song Service—
Devotional Exercises—Rev. A. S. Rosenberger
Brief Business Session
Special Music—Bally church
Address—Rev. J. F. Harrison
Special Music—Souderton church
Offering
Special Music—Lansdale church
Address—Opportunities for a Christian Business Man to Witness for Christ—Mr. Charles Grammels
Special Music—Allentown church
Benediction.
  Supper to be served by the local church.

PROGRAM OF THE 40TH SESSION OF THE WESTERN DISTRICT CONFERENCE

To Be Held in the City Auditorium at Newton, Kansas, October 21-22, 1931

Opening Exercises
Presentation and reading of Credentials of Delegates
Recommendations of churches for membership by Committee for Home Mission
Reading of minutes of last session
Appointment of special committees: (a) Memorial Committee; (b) Auditing Committee; (c) Resolutions Committee; (d) Tellers.
Election of officers and one program committee member
Report of Committee on Home Mission; election
Address—Dr. E. G. Kaufman
Report of the Committee on School and Education; election
Report of the Board of Directors of Bethel College; election
Report of Committee on Deacony; election
Report of the Relief Committee; election
Report of the Committee on the Memorial affair
Address—Is the Negative Attitude That Some of Our Churches Take Toward Science and Higher Education Beneficial or Detrimental to the Religious Life of Our Young People?—Rev. P. P. Wedel
Statistical Report—Rev. C. E. Krehbiel
Report of Trustees; election
Report of the Special Committees
Determine place for next meeting
Adjournment.

(Nominating Committee: S. Mouttet, Inola, Okla.; P. E. Franz, Buhler, Kan.; H. T. Reimer, Holmesville, Neb.; B. B. Wedel, Hillsboro, Kan.; C. H. Voth, Inman, Kan.)

D. D. Unruh, Sec'y Program Committee.

YOUNG PEOPLE'S PROGRAM OF THE WESTERN DISTRICT CONFERENCE

To Be Given on the Evening of October 21, 1931, at Newton, Kansas

Leader—David Wedel
Music—Bethel College Chorus
Scripture and Prayer—Rev. Arnold Funk
Greetings from Christians in China—James Liu
Music—Alexanderwohl Choir
What Chinese Christian Youth Expects from American Christians—Stephen Wang
Die Mennonitische Jugend in Russland—Susie Esther Penner
Solo—Anna Klaassen-Neufeld
An English Resume of Miss Penner's Address—Helen Hiebert
Music—Choir of the First Mennonite Church, Newton
Living in the Twilight—Willis Rich
Solo—Professor Russel Anderson
Benediction—Rev. J. J. Plenert.

CONTRIBUTIONS

CONTRIBUTIONS EMERGENCY RELIEF BOARD FOR JULY, AUGUST, SEPTEMBER

For Russia:

Friend from Beatrice, Nebr., $10; Bethel S. S., Inman, Kan., $24.60; D. W. Friesen, Altona, Man., Can., $1; Plain-View Menn. Church, Dalhart, Tex., $10.50; Ditto, $3.11; Elsie Holly, Trenton, Ohio, $5.

For Canada:

Christian Church, Moundridge, Kan., $93; Brudertal Church, Hillsboro, Kan., $28.40; San Marcos Church, Paso Robles, Calif., $10.25; Brudertal Church, Hillsboro, Kan., $25.88; Women's Miss. Soc. Program Northern District Conference, $47.30.

General Fund:

Anonymous, Denver, Col., $10; Immanuel Menn. Church, Huntington Park, Cal., $20; Latschar Estate Newton, Kan., $254.87; Emmaus Church, Whitewater, Kan., $69.25; Buhler Menn. Church., Buhler, Kan., $48.62; First Menn. Ch., Nappanee, Ind., $35; H. H. Adrian, Escondido, Cal., $10; West Zion Menn. Ch., Moundridge, Kan., $28; Bergtal Ch., Pawnee Rock, Kan., $13.83; First Menn. Ch., Phila., Pa., $10; Alexanderwohl Ch., Goessel, Kan., $43.48; First Menn. Ch., Upland, Cal., $11.82; D. W. Friesen, Altona, Man., $1; Daniel Haury, Halstead, Kan., $25; Bethel College Ch., Newton, Kan., $19.10; A Friend, Okla., $6; First Menn. Ch. C. E., Beatrice, Neb., $25; First Menn. Ch., Aberdeen, Ida., $20.10; Buhler Menn. Ch., Buhler, Kan., $18; Zion Ch., Elbing, Kan., $21; West Zion Menn. Ch., Moundridge, Kan., $19; Goessel Menn. Ch., Goessel, Kan., $25; Alexanderwohl Ch., Kan., $63.50; First Menn. Ch., Mountain Lake, Minn., $36.70; Mennoville Menn. Ch., El Reno, Okla., $4.40; Christian Menn. Ch., Moundridge, Kan., $66; F. Busenitz, Whitewater, Kan., $25; Mission Soc., Bethel College, Newton, Kan., $25; Emmaus Menn. Ch., Whitewater, Kan., $32.55; First Menn. Ch., Upland, Cal., $12.54; L. M. Ledig, Upland, Cal., $200; C. W. Claassen, Newton, Kan., $25; Bergtal Ch., Pawnee Rock, Kan., $22.24; Rudolf Riesen, Newton, Kan., $10; Zion Ch., Elbing, Kan., $17; West Zion Ch., Moundridge, Kan., $26; David Hiebert, Langdon, N. D., $15; Anonymous, Fort Wayne, Ind., $.25; Emmaus Ch., Whitewater, Kan., $63.75; John P. Neufeld, Chicago, Ill., $5; C. W. Claassen, Newton, Kan., $25; Alexanderwohl Ch., Goessel, Kan., $47.61; Tabor Ch., Goessel, Kan., $4.50; First Menn. Ch., Upland, Cal., $17.05; F. L. Wenger, Aberdeen, Ida., $10; First Menn. Ch., Phila., Pa., $6.50; Bethel Menn. Ch., Fortuna, Mo., $11.85.

Harbin, China:

Tabitha Sew. Soc., 2nd Menn. Ch., Beatrice, Neb., $15; United Menn. Ch., Essex, Ont., $15; Ex. Com. of Mission Soc., $15; Catharina Jantzen, Newton, Kan., $5; Medford Menn. Ch., Medford, Okla., $7.24; Eberhardt Traveling Expense Refund, $200; W. P. Rempel, Pasadena, Cal., $15; P. C. Goering, Moundridge, Kan., $5; Augusta Schmidt, Korba, India, $20; United Menn. Ch., Essex Co., Ont., $60; J. C. Eyman, Sr. & Miss Kathrine Eyman, Los Angeles, Cal., $10; Mr. and Mrs. Wirkler, Los Angeles, Calif., $25; Mission Soc., Upland, Cal., $35; Sr. Sew. Soc., Halstead, Kan., $10; W. P. Rempel, Pasadena, Cal., $15; Rudolf H. Ens, American Falls, Ida., $5; A. Beier, Gotebo, Okla., $15; United Menn. Ch., Essex Co., Ont., $78; Menn. S. S. Class No. 33, Berne, Ind., $16.75; San Marcos Menn. Ch., Paso Robles, Cal., $5.50; Bethel Ch., Mountain Lake, Minn., $25; Peter Miller, Marion, S. D., $10; Several Cal. churches, Reedley, Cal., $20; Elsie Holly, Trenton, Ohio, $5; Arlington Menn. Ch., $20; Mrs. John M. Landis, Folcroft, Pa., $5; Nettie Becker, Marion, S. D., $1.52; (First Menn. Ch., Berne, Ind., $554.57.

Bethel, Bielefeld:

Corn. Jantzen, Plymouth, Neb., $5.

Missionary John Kroeker:

P. C. Goering, Moundridge, Kan., $5.

Syrian Orphan Home:

Mrs. Catherine Dueck, Lincoln, Neb., $1.

For Eugen Stuertz: San Marcos Menn. Ch., Paso Robles, Cal., $7.57.

For Aaron Kroeker, Heinr. Stobbe, John Janzen:

Peter Miller, Marion, S. D., $15; A Friend, Donnelson, Ia., $6; Ted E. Claassen, Newton, Kan., $4; Jacob & Anna Goertz, Cantan, Kan., $5.

For Rev. A. A. Schmidt, Kendall, Kan.:

Eliza Wiebe, Whitewater, Kan., $2.

July 1st Balance & Reserve on hand		$2961.60
Received for Russia	$ 54.21	
Received for Canada	204.83	
Received for General Fund	1506.51	
Received for Harbin	1213.58	
Received for Sundries	50.57	
Total Rec.		$3029.70
Reserve & Rec.		$5991.30
Paid out		1839.57
October 1st Balance & Reserve on Hand		$4151.73

Gratefully acknowledged,

C. F. Claassen, Treasurer.

CONTRIBUTIONS RECEIVED FOR THE TREASURY OF GENERAL CONF. FROM MAR. 31, 1931 TO OCT. 1, 1931

Balance on hand March 31, 1931		$ 13.71
First Menn. Ch., Upland, Cal.	$ 7.19	
Bethel Col. Menn. Ch., Newton, Kan.	21.38	
First Menn. Ch., Aberdeen, Ida.	22.80	
First Menn. Ch., Upland, Cal.	7.42	
First Menn. Ch., Philadelphia, Pa.	6.34	
First Menn. S. S., Philadelphia, Pa.	1.78	
Bethel Ch., Fortuna, Mo.	2.80	
First Menn. Ch., Upland, Cal.	8.19	
First Menn. Ch., Philadelphia, Pa.	6.14	
First Menn. Ch., Upland, Cal.	5.91	
Menn. Ch., Lehigh, Kan.	3.75	
First Menn. Ch., Upland, Cal.	6.26	
Menn. Ch., Goessel, Kan.	5.00	
First Menn. Ch., Upland, Cal.	8.52	
First Menn. Ch. & S. S., Philadelphia, Pa.	4.15	
Total Gifts		$117.63
Total Gifts & Balance		$131.34
Disbursements:		
On Demand Note to Claassen Investment & Loan Co. at interest		$100.00
Balance on hand in bank Oct. 1, 1931		$ 31.34

Respectfully submitted,

K. A. Richert, Treasurer.

JOTTINGS

The Mennonite Men's Chorus of Berne, Ind., has accepted a number of invitations to give concerts, one of them being from the Grace church, Pandora, Ohio.

Rev. and Mrs. W. C. Voth, returned missionaries from China preached in the Gnadenberg church, Kan., last Sunday. They were entertained by Rev. and Mrs. G. N. Harms.

Rev. J. H. Epp was a recent visitor to the churches of western Kansas and Colorado preaching in the churches at Kirk and Vona, returning to his home in Kansas last week.

The Western District Conference holds its annual meeting in the First church, Newton, Kan., October 20. This will be the 40th session of the Conference. The program appears on another page of this issue.

A leadership school has been instituted by the First Philadelphia and a neighboring Sunday school. The first ten weeks sessions will be held in the First church and the second semester will be held in the St. John's Evangelical church.

Rev. John Boese, one time minister of the Hutchinson, Kan., church, died at his home near Halstead, Kan. He had been in poor health for some time. Funeral services were conducted by Revs. Abraham Ratzlaff and H. P. Krehbiel.

Both the First and Second churches of Philadelphia have had the misfortune of having their funds in one of the banks that closed its doors last week. Definite information as to the prospect of recovering their cash in part or whole is not available.

The members of the faculty and their families gave a reception to the students of Freeman College shortly after the opening of the fall term. Recent visitors to the college were Rev. Deisler of Iowa, John Nussbaum of Berne, Ind., and Mrs. Astakhoff from Russia.

The Ladies' Aid Society of the Souderton, Pa., church is collecting garments for use of the Canadian Russian Mennonites. Mrs. Harry Detweiler is attending to the collection. On October the church plans to celebrate its fall Communion. The Sunday School is happy because of the splendid response at the Rally Day when more than 400 were in attendance. On October the pastor, Rev. E. J. Bohn, was one of the speakers at the Fifth Sunday School Reunion at the Upper Milford church.

The ministers of the Eastern District Conference held a meeting in the Quakertown, Pa., church on the afternoon of October 9 when they met with Rev. Wilmer Shelly of Wadsworth, Ohio, one of the trustees of Witmarsum Seminary to discuss with him the affairs of the institution. A number of possible plans for the future of the Seminary were presented by Rev. Shelly and considered. Rev. Shelly came with the purpose of discovering just what the sentiment in the East is so that the trustees may be able to act intelligently in making plans for the future.

Associate Judge Richard Iobst of Lehigh county, Pa., was one of the speakers at the Fifth Quinquenial of the Upper Milford Sunday School. The historical address was given by William S. Geisinger.

A large number of friends assembled at the Santa Fe station, Newton, Kan., to bid farewell to Rev. and Mrs. P. W. Penner who boarded the crack train, "The Missionary", for California. From there they journeyed to Seattle where they joined Rev. and Mrs. Isaac and together they boarded the Steamer President Cleveland sailing again for their field in India on October 3.

Mrs. Susan Stauffer, of Milford Square, Pa., the daughter of Rev. Joseph Schantz, minister of the Upper Milford, Pa., church, passed her 85th birthday last week. She is still hale and hearty and takes a lively interest in things. Her husband, Daniel Stauffer, for many years published "Familien Freund", a local paper of influence.

Rev. A. J. Neuenschwander of Upland, Calif., writes: The six churches of Upland are making preparation for a great Bible Teaching Campaign under the able direction of Dr. William Evans, nationally known Bible teacher, November 29 to December 6. Rev. C. C. Burkhalter, founder of the local Church of the Brethren and founder and president of Beulah College, Upland, passed away October 2.

Members of the Mennonite Historical Association met for a short session in the office of the Herold, Newton, Kan., last week. The Association aims at the collection of historical material relative to the Mennonite church and its collection has grown to considerable proportions lately. Persons having anything that bears on Mennonite history would do well in turning it over to the Association where it will be preserved and made available to students.

In a recent visit to Canada with his parents, Rev. Freeman Swartz, of the Schwenksville, Pa., church, had the privilege of being entertained by Bishop F. S. Coffman of the (Old) Mennonite church, Vineland, Ont. He also met Rev. J. Jansen, pastor of the Russian Mennonites in the community. The Harvest Home service this fall was the most interesting in years. The church was filled and the attention given to the discourse was inspiring. The message was chosen to meet present day conditions, "The Curse of Abundance", Prov. 11:24. A good-sized missionary offering was given.

Announcing a New Book

The Development of the Missionary and Philanthropic Interest Among Mennonites of North America

by DR. ED. G. KAUFMAN, PH. D.

A scholarly book that should be in the hands of every person interested in the great missionary enterprises of the Mennonite Church. Profusely illustrated with charts and diagrams.

PURPOSE—(Quoted from the preface written by the author.)

"Mennonites have a history of over 400 years. They have been in America for nearly two and one-half centuries. Their interest in missions is, however, a rather recent development as compared with that of other Christian bodies. It is only fifty years since the first missionary, officially commissioned and sent out by Mennonites of America, entered the work. Why so late a development of this interest in a group with such a long history? How, at last, did this interest begin among the Mennonites of America? How did this interest develop and grow, after it had gained a foothold, among them? To what extent has it at present permeated the entire group? What form of expression has this interest taken among Mennonites? And, above all, how is this comparatively recent interest affecting the Mennonites themselves in the light of their history and environment? Such are some of the problems that we are concerned with in this study. . . .

"This work is sent forth with the hope that it may throw some light on the various problems involved, be an encouragement to those among Mennonites who have interested themselves in some form of missionary endeavor, and make some contribution toward the better understanding of Mennonites in America by themselves, as well as by others.

"The Foreign Mission Board of the General Conference of the Mennonite Church of North America has taken special interest in the publication of this volume. It is therefore gratefully stated that arrangements have been made for all profits accruing from the sale of this book to be paid into the treasury of said Board."

CONTENTS—A fair idea of the contents of the book may be gleaned from the chapter headings.

CHAPTER 1.	Mennonite Migration to North America.
CHAPTER 2.	The Sect Cycle and the Non-missionary Mennonite Mind.
CHAPTER 3.	The Missionary Interest and the Organization of "The General Conference of the Mennonite Church of North America" (1847-1880).
CHAPTER 4.	The Later Development of the Missionary Interest Among the General Conference Mennonites.
CHAPTER 5.	The Development of the Missionary Interest Among the (old) Mennonites.
CHAPTER 6.	The Missionary Interest in Smaller Mennonite Bodies.
CHAPTER 7.	Concluding Statement and Summary.
APPENDIX I.	The General Conference Mennonite Mission in China as an Example of the Expression of Mennonite Missionary Interest.
APPENDIX II.	The (old) Mennonite Mission in India as an Example of the Expression of Mennonite Missionary Interest.

The volume contains 57 tables, graphs and illustrations which make it exceedingly worth while as a reference work. 435 pages. Size 5½"x8¼". Beautifully bound in durable green cloth covers. Title stamped in gold.

Price $2.50 net.

Ready for distribution October 1, 1931

Order your Copy now from the

Mennonite Book Concern, Berne, Indiana

(Please send money with your order.)

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI BERNE, INDIANA, OCTOBER 22, 1931 No. 42

EDITORIAL

Toyohiko Kagawa, the distinguished Japanese Christian Evangelist and social worker, now in this country on a short visit, is making a tremendous impression at every appearance. His messages are unique and present new angles for the consideration of people in this country. He is thanking American Churches for sending missionaries to Japan and asks them to continue to do so. He suggests that for the term "Foreign Mission" we should substitute the term "World Missions." Japan, he says, is no longer thought of as foreign to America. Japan and America are simply parts of the world which belong to Christ.

The Kingdom of God movement in Japan, as interpreted by Mr. Kagawa, has three objectives. Its first is to build up a Christian community of at least one million souls. The number has been fixed at a million because of his observation that in France, the Protestant community, although only a minority with an approximate membership of a million, is large enough to have a profound influence upon the national life.

The second objective of the Kingdom of God movement is the education of a more extensive Christian leadership, especially a lay leadership for service among the peasant and industrial classes. The aim is to train 5000 lay preachers.

The third objective is the Christianizing of the economic and industrial life. In this connection, Mr. Kagawa lays great emphasis upon the development of cooperatives, and hopes to lead the local churches to become branches of a nationwide system of mutual aid societies.

He says, concerning the prospect of war, Japan is entirely too poor to consider such a thing.

Mr. Kagawa's primary emphasis is upon following Christ with a whole-hearted commitment in every aspect of life. "Being a lukewarm Christian," he says, "is not interesting at all." When asked how American Christians could help in the Kingdom of God Movement in Japan, Mr. Kagawa replied, "Pray for a revival of religion in your own churches. That will do more than anything else to help Christianity in Japan." Concluding his address, Mr. Kagawa said, "If I have one message more than another for America, it is that we should forget national and racial differences and unite in taking Christ seriously and making the Kingdom of God a reality in the world."

At this writing there is grave danger of a war between China and Japan. The League of Nations and the friendly offices of all the great powers of the world are being put to a great strain to prevent it. It is hard to know what the turn of events may bring forth. To the lovers of peace there comes in this situation the urge to be all the more energetic in testifying for peace and against the wicked and needless resort to arms in settling international disputes. As both parties have signed the Kellogg Peace Pact it is hard to understand how they could ignore its obligations.

He was a poor paralysed old man, painfully working his way along at a speed that a snail could beat. We saw him often before we learned to know him and thought of him with the pity and sympathy that one naturally gives to such an unfortunate one. Physically he certainly was among the most miserable, but, as we came to know him better we learned to respect him as having something that multitudes in more favorable circumstances do not command—a fine mind. His name was Dennis O'Dee. The name would suggest that he was Irish, or of Irish extraction, and a Roman Catholic. One Sunday morning when sleet was so thick on the pavement that walking seemed almost impossible, we were on the way to our own service and met Dennis O'Dee coming home from Mass. On arriving at our own church we noticed that less than one-third the accustomed audience was present. No doubt the other two-thirds thought walking to church on that particular morning, was either too dangerous or too difficult. Dennis O'Dee with his crutch didn't think so.

By and by we became friends. We learned that he was a college graduate and an exceedingly intelligent man. His misfortune had made him dependent on relatives, so poor that they could hardly clothe and feed themselves, let alone care for this helpless old man. Of course he had been out of contact with things generally, for years, but he liked to talk Philosophy in terms of the year 1880, and although about the only reading matter available to him was what he could gather from rubbish cans, he had a keen understanding of many of the things of life. Being an educated person, religious bigotry had no hold on him. He knew his own church well, but he knew Protestant churches better than most of his co-religionists. Sometimes he came into our service after attending his own. Often he would express gratitude for the expression of some sentiment that he felt was helpful to him or, again, he would tell us somthing that had been specially helpful in the priest's discourse to which he had listened an hour before. He had carefully compared the Protestant and Catholic Bibles and could appreciate the advantages of both. On the whole, despite the rags he had to wear and his uncouth body to which he was unable to give proper attention, he was a man who by intelligence and character was fitted for association with bright minds. Though that was not his privilege, he had a command of the better things of life that made his lot a better one to bear.

Poor Dennis O'Dee goes back and forth no more. The world had nothing but misery to give him, but he had a mind that could rise above base things—a mind that was cultivated so that it could appreciate the finer thoughts of master minds. He did not live in vain and despite physical ills, his life had much to give for his satisfaction and joy.

WORD OF FAREWELL FROM P. W. PENNER

S. Ship President Cleveland, Oct. 3rd, 1931.

Dear Readers:—

Quietly the huge ocean liner makes its way through the Puget Sound for the high seas. So smoothly everything slips by. Would it be that way over the vast briny deep, the ship pantries would quickly lose their contents, however, the population of the deep certainly bemoan their unsatisfied appetite.

Towards 6 o'clock this evening we shall reach Victoria, the last port on the Uncle Sam's domain. The mail that failed to catch the steamer before lifting the anchors this 11 a. m. will be hurried after her by airplane, again the mail that has accumulated by the passengers for their friends in the home land be taken back. What all the world has arranged for the public.

Only in April of last year we left India to hurry on for America, with much anticipation looked forward to meet the huge number of friends: now our stay of almost one year and four months in America has ended, again on the way to the field of labor on the other side of the globe. As we saw in spirit the many friendly faces to greet us before reaching America then, we now hardly can wait for the time to arrive when the numerous brown faces on India's shore will greet us and with a hearty "Salaam" greet us back among them.

We had not imagined such sweet fellowship while hurrying to the home land a year ago as has been really experienced. What could the dear ones have done more than has actually transpired. Old friendships have been refreshed and many new ones found. The delightful memories going with us are treasured exceedingly high. Herewith accept our choicest gratitude for it all, the dear Lord reward in His mercy and grace. We are sailing from **home** and are going **home.** We do solicit the prayers of all that we may be found faithful in the service to save souls from utter darkness, and the coveted God's presence can go with us all the way.

Yours for and in the Lord's happy service,

P. W. and Mathilde Penner,

Janjgir, C. P., India.

MISSIONARY NOTE

It has been definitely decided that Brother and Sister W. C. Voth, are to return to China. Their farewell service will be held on the second evening of the Western District Conference, Oct. 22. They propose to sail on the Empress of Russia from Vancouver, Nov. 21. They go into a country torn by strife and catastrophies and are in double need of being remembered in prayer by us in the home land.

COMMENT ON THE BOOK

"The Development of the Missionary and Philanthropic Interest Among the Mennonites of North America."

At the 400th Anniversary of our denomination, during a meeting held at Zuerich, Switzerland, where the Anabaptist Movement started, Dr. Kohler of the University of Zuerich, said in his address of welcome, as nearly as I can remember it, "In the past in the universities and seminaries when it came to a study of the Anabaptists and Mennonites, the professor shrugged his shoulder and said, "It was a movement started by a few fanatics during the time of the Reformation, and though it found some followers, it was soon suppressed by State authorities at the request of the State Church." Today this is no longer the case. In every University in Europe original investigations are being made into literature of this movement, and when the results of these investigations are published in about ten volumes, then your denomination, my friends, will occupy, at least before the educated world, the high position to which you are entitled."

If we have reasons to be thankful for what contemporary professors in the universities of Europe are doing to take our denomination out of the distorted light into which it has been set by prejudiced historians of the past, we should welcome with greater gratitude the splendid work which one of our own number, Dr. Kaufman, did in writing this book.

In this book you will notice that nearly all the schisms that divided the Mennonites into so many factions or branches took place before the missionary spirit had entered the churches, and was generally caused by non-conformity to non-essential rules. It is a happy sign for the future that through this missionary, and benevolent work the different branches of the Mennonite Church in North America have been brought, not only into closer touch with others, but into actual co-operation as witnessed by the Mennonite General Committee in its Russian Famine Relief and in caring for the Russian refugees. It was my privilege to attend the first All-Mennonite Convention in 1913. A timid, conservative brother lodging at the same home with me said, "How dare we do a thing like this which is not authorized by our churches?" I replied that all the divisions in our denomination have been caused by leaders quarreling with each other, then separating, each one with a certain following, and the only hope of the Mennonites ever getting together or co-operating is that the leaders get together and learn to know and love each other.

I rejoice to have lived to see the time, when the leaders of the different divisions of our denomination can come together for a brotherly discussion of problems that concern us all. Perhaps the World War, during which we were all confronted with the same great problem, helped to bring us into a closer relationship. Dr. Kaufman's book will make a larger contribution to this cause because he gives due credit to each division of our denomination. The book should be read by all Mennonites, especially the young, and I trust by many who are not Mennonites, for today I received a letter from a student at the University of California at Berkeley, who is writing a thesis on the development of the San Joaquin Valley, and he asked me to tell him how many Mennonite settlements there are in this valley and how large they are, when started, etc. Then he also wants me to tell him who the Mennonites are and how they originated. I bespeak for this splendid book a wide circle of readers.

H. J. Krehbiel.

MORE SNAP SHOTS FROM BASNA, INDIA

By Samuel T. Moyer

5. I had just made a **bicycle circuit** of the "upper country" and came to the town of Limdhara. I had to have water for washing, for cooking, for drinking. early morning with soap and towel, I went out to the village tank. Of course they wash all the buffalows in this tank, and the whole village makes a bath tub out of it over the noon hour, and after buffalows and the whole village herd of cattle wallow in it, the water is none too clear and inviting. In fact, it is highly colored. What would you do—go without washing your face, or make the best of it? I did the latter.

* * *

6. Thousands of **lotus flowers** lifting up their white heads to greet the morning sun; beautiful snow white swans gently floating over the surface of the village tank of lake; green mountains on all sides; a mighty chorus of birds praising their Creator in song; wild pea fowl calling to their mates in the nearby jungle.—It

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb................................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance....................................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

is Sunday morning in Khokhsa, "where every prospect pleases, and only man . . . "

The village owner, a young man, seeing me, is reminded of a song he has learned, and sings it out, "The King Jesus has come, the King Jesus has come, to overcome Satan, King Jesus has come." But his breath smells heavily of alcohol, and stone idols decorate the landscape of his front door. "Yea, the stork knoweth her appointed times, and the turtledove and the swallow and the crane—but my people know not the law of Jehovah." The Word worketh only in them that believe. I Thess. 2:13.

* * *

7. **Madan's father** was the Patriarch of his village congregation, Dhabakar. His son Madan and his neighbors were not as firm in the faith as the father. He had just cause therefore for charging his son with reference to his burial. "When I die," he told Madan, "you give my body a Christian burial. Do not let any Hindu touch it. Do not permit any idolatry in connection with the funeral. Call the Christians to bury my body. If the Dhabakar Christians will not do this, then call the brethren from Savitripur. If they cannot come, then go to the Mission Station. The brethren from there will surely come. But if the brethren from Jagdispur cannot come, then throw my body out into the sun. Let the buzzards pick off my flesh, and let the jackals gnaw my bones. But do not let any Hindu touch my body, nor have any heathen ceremony over it."

* * *

8. The believers in **Savitripur** were baptised some years ago, but many fell back. When Phillip of Sukhri was put in charge, the wandering sheep came back into the church—all except the village Kotwal. He not only insisted on being a Hindu, but in putting carrion upon the walls of his courtyard to dry in the sun. His courtyard joins the Christians.

A 10-day Bible School was put across for the church members and their children. The Devil did His best to break up things, but the truth of Christ Jesus prevailed. The church was wonderfully revived. When I examined the work some days later, it was remarkable the keen interest the Christians took, and the amount of Bible knowledge they possessed.

Action must follow vision. There may not necessarily have been any direct connection. But not many days hence there broke out a movement among them to pick up and move away and build a Christian parah of their own. One of their reasons was to get away from their backslidden neighbor, the Kotwal, and the stigma that comes to those associated with carrion eating. As in Sagundihi (of which they never heard) it meant deserting their former homes and rebuilding.

CORRESPONDENCE

Salem Church, Sonnenberg (Dalton) Ohio, Oct. 8.—The past quarter was rather uneventful with us, belonging into what the German press calls the "pickle season". Missionary-elect Vernon Sprunger and his bride, nee Lillian Bachman, came over from Wadsworth and spoke at the meetings at our church one Sunday in August. They have since left for their field of service in the Congo Inland mission, sent by the Central Illinois conference into Belgian Congo, Africa.

Three deaths in short succession occurred in our sister (Old Sonnenberg) congregation here; one, a great-grandson of one of the three original Sonnenberg settlers, Jacob P. Sommer, one of the prominent business men of Kidron and highly esteemed as such far beyond the bounds of the community for his straight-forward dealings. His bereaved widow is a sister of Mrs. D. J. Moser, one of our deacons. This death was soon followed by the demise of Mrs. Joel Gerber, mother-in-law of our esteemed chorister, Clinton Sprunger, after severe illness. Next came Adam Schumacher, farmer, a native of Putnam county. By marriage of a daughter of the Sonnenberg church here, he settled down here as farmer in his young days.

Our pastor has entered as regular student in the Graduate School of Theology of Oberlin College, serving us over week-ends and on special calls. Next Sunday our congregation will celebrate the suffering and death of our Lord and Saviour.

Six young people from our congregation are studying at Bluffton College this school year. Quite a number are teaching and several girls in nurse training.

N. G. F., Cor.

Odessa, Wash.—Rev. and Mrs. F. J. Isaac and son Donald stopped off in Odessa, Washington, on their way to Seattle enroute to India. Monday evening, Sept. 28, they spoke in the Menno Mennonite church, and on Tuesday evening, the 29th, in the English Congregational church in Odessa. The messages and reports brought by Rev. and Mrs. Isaac were highly appreciated in both churches.

The crop failure in Eastern Washington now for the two past years is proving quite a hardship on the farmers and business men as well. Many families have already left and sought new homes in other communities. Some of our Mennonite families likewise have left. This move will weaken the churches of Menno and Ruff. Some families in the community have been obliged to ask help through the Red Cross.

A point of interest to our Mennonite people in Eastern Washington is the well known and much spoken of Columbia Basin Project. Many of the Congressmen and Senators of the nation have been going through the entire district during this past summer. They have heard and taken the reports of the engineers who have surveyed and resurveyed the entire district, and of farmers and the business man. Large and enthusiastic meetings are held and encouraging reports brought. Should this project be brought under irrigation as is the hope now entertained, then over 1,800,000 acres of land will be available for settlement in an irrigation territory. It is of interest in a special way since the settlements of Menno and Ruff churches are entirely in this project. **M. J. Galle.**

Henderson, Nebr., Oct. 13, 1931—Dear Editor and Readers of The Mennonite.—Better late than never, seems to be a fitting introduction to our report. On September 24, at 5 o'clock P. M. the cornerstone of our church was again laid. The foundation, was at that, so to say finished. It was a rather gloomy and cool day. At times it rained, but when the appointed time came, it looked, as though it might be possible, to carry out the laying of the cornerstone, before it would rain again, in an appropriate manner. However, the long looked for and really needed rain began to fall and drenched the parched and dry fields, before the desired closing of the exercises could be made. The box, with its contents could be placed into the stone and the mason succeeded to close up the wall in a real impressive manner.

Rev. A. W. Friesen and Rev. H. D. Epp, gave fitting and interesting addresses for the important occasion. The former in German and the latter in English. Elder J. F. Epp led in the dedicating prayer and placed the box with its contents into the stone. The men's choir and the mixed choir rendered a few appropriate songs, which greatly contributed to the solemnity of the celebration.

Involuntarily, we were reminded of Nehemiah 4, and especially, of the following phrases: "The strength of the bearers of burdens is decayed" or "Die Kraft der Traeger ist zu schwach" "Remember ye the Lord which is great and terrible," "The work is great and large," "Fight for your sons and daughters," "Our God shall fight for us." Accordingly, we hope and trust, providing, our hearts are in full accord with God's will, in the erection of a house of worship, that He will bless the work and will enable us to complete it and dedicate it to His service.

The work has been progressing very nicely, thus far. The frame work of the walls are just about closed up with sheathing and in about another week, if the weather will permit, the roof, will most likely, by that time, cover the entire building.

The weather, thus far, has been very favorable to us, so that we can still hold our regular worship, on Sunday in the open, under the trees.

The German department of our S. S. assembles in our school house, which stands near the place where the church is under construction; and the English department assembles in the high school building. The attendance is very encouraging. Thus far we have heard no complaint, but we are, prayerfully and anxiously, looking for the time, when we will again be permitted to hold our meetings in our new church, which is now under construction. **J. J. Friesen.**

Monroe, Wash., Oct. 1, 1931. **Launched the Gospel-net and counted 270.**—This is what happened to the united effort of the Protestant churches of Monroe, Wash., when they launched out a Week-day Bible School for grade school age. Washington is one of the ten states in the Union in which the teaching of the Bible is prohibited by a constitutional clause. For that reason, Bible teaching cannot be arranged within the working hours of the school. However the ministers of Monroe have arranged to gather the children of Monroe into the nearby churches for an hour of Bible instruction once a week throughout the entire school year, after they are dismissed from the schools. The curriculum is so arranged to offer a graded course of study from year to year. A response of 270 the first day was a happy surprise to all. Twelve teachers and helpers who volunteered to assist, are happily engaged in this great work of the Lord. Also as many volunteered with cars to take those home which usually go with the school-bus. This is the first tryout of the kind in the State and seems to offer what has been a long-felt need.

S. S. B.

Reedley, Cal.,—Sunday, Oct. 11th, was a day that will long be fondly remembered by the members of the Reedley Mennonite Church, for on this day in an all day service we celebrated the 25th Anniversary of the founding of our church.

We had a day of glorious sunshine as we have so many in California. The people began to gather in throngs for the session of the Sunday School at 9:30. By 10:30 when the preaching service was to begin the auditorium was so full that many of the chairs from the S. S. department had to be brought in. Rev. Regier opened the service with a German sermon on the word, "Ebenezer", I Sam. 7:12. After an anthem by the Men's Chorus I spoke reminiscently on Heb. 10:32, "Call to remembrance the former days."

The noon meal was served to over 400 people in the basement of the church, and after an intermission to 2:30 to give the ladies time to clear the tables and wash the dishes, the afternoon program began in which J. J. Eymann spoke on Organization of the Church, Mrs. Barbara Haldeman on the Sunday School in Earlier Days. Herman Neufeld on Christian Endeavor. Mrs. Mary Eymann on the Organization of the Missionary Society and C. F. Mueller on A Forward Look. Three of the speakers of the afternoon were charter members of our church.

In the evening the four C. E. societies had a union meeting.

The church was appropriately decorated. In front of the pulpit there was a tall bouquet of "Silver Groschen" which was very appropriate as this was the Silver Anniversary. It was explained how the bouquet happened to be there. When our daughter was in Germany studying music in 1921 and '22 she sent her mother some of the seed of this flower. Mrs. Krehbiel planted it and later gave some of the seed to Mrs. J. W. Ruth who had donated the bouquet for the occasion. On either side of the pulpit was a large bouquet of Gladioli.

The sermons and talks were interspersed with songs and anthems by our Men's and Ladies' choruses, and it seemed to me that their singing was exceptionally fine and effective, and the songs most appropriate.

It might be of interest to mention briefly some of the facts brought out in these addresses. In 1903 Mr. D. T. Eymann and family, some of his children married, moved to Reedley. They were joined that year and the following year by two families from Minnesota and one from Kansas. In 1906 they organized a S. S. and church and held their meetings in the grammar school of the village. In 1907 I, having a year's leave of absence, came to California with my family to spend the winter and preached for them each Sunday. Before I returned to Ohio, the following spring I suggested that they ought to have a church. They built the church that same year and dedicated it in August. Rev. J. M. Suderman and Dr. Otto Lichti, studying at Berkeley came on Sundays to preach for them. In 1909 the church extended a call to me to become their pastor. I accepted and preached my inaugural sermon on the first Sunday of September. The congregation then had 25 members. The young people grew up and joined the church, others came from the east, and by 1914 we had grown to such proportions that the church was too small. A new church was built joining the old one on the east side and the old one was converted into S. S. rooms, at a total cost of $20,000.00. The present membership of the church is 461.

In 1917 we entertained the General Conference, which was unique in two respects. In the first place it was the only time that the Gen. Conference met west of the Rocky Mts., and the session was held at the time when our nation was at war, and it aroused considerable disturbance in Reedley when the conference passed a resolution that our young men when drafted should refuse to take up combatant service.

In the winter of 1927 I became suddenly and seriously ill and had to resign my pastorate and Rev. J. M. Regier was called as my successor. On account of the Russian refugees who came to Reedley a year ago and do not understand any English, we continue the German preaching, and I having partially recovered my health have been elected pastor emeritus and assist Rev. Regier in the preaching when he has two sermons on Sunday morning.

The future we were told in one of the addresses, if we are faithful, is as great as the promises of God.

The celebration was enjoyed very much by all who attended and it is a matter of regret that a few of our members because of sickness were prevented from being present.

H. J. Krehbiel.

BLUFFTON COLLEGE NOTES
OCTOBER 5

The friends of Bluffton College will be glad to hear that, in spite of the adverse business conditions existing everywhere which made it impossible for many who had planned to be in college this year to return, Bluffton has an increase over last year's enrollment of eleven students in the regular college department. There are a few less students in the Conservatory of Music, and the special students have not all registered at this writing. The total enrollment is about the same as last year. Eighty-four freshmen have been registered.

The present student body has come from some ten different states. The largest number come from Ohio. Indiana is represented by twenty and Pennsylvania by fifteen students. Illinois sent sixteen; Lima has twenty-four registered and Pandora twenty, while Berne, Ind., sent eight and Goshen seven students. Cuba, Texas, and California are the most distant districts represented.

Those who know the situation which all colleges are facing this year and have noticed the drop in the number of students enrolled at many old and well established institutions have reason to feel more than satisfied with the showing that Bluffton is making this year. The increasing popularity of Bluffton among those who know it best is evidenced by the ever increasing number of local homes which sent their children to this institution. Were the Mennonite Church able to put its colleges on as firm a financial basis as their scholastic standing and reputations deserve, their future would be doubly assured.

This is perhaps a good time to extend our heartiest welcome to all such as will find it possible to visit Bluffton during the school year. Not only are parents of students especially welcome, but it is hoped that many other friends of the College will be able to get better acquainted with the institution by personally visiting it whenever the opportunity presents itself. We believe there is a fruitful year ahead of us and sympathetic appreciation of the work and the evidence of interest on the part of the constituency will do much towards the realization of our hopes.

Dean Byers and Miss Moon are again back and are filling their regular places on the faculty. Miss Moon has taken over the duties of dean of women at Ropp Hall. The Y. M. and Y. W. C. A. as well as the College Church Society have launched out on their programs. The other organizations on the campus also have begun their customary activities. Professor Floyd Byers is back and in addition to teaching his classes has assumed the duties of treasurer of the College.

The summer session of the College was well attended and was a fine success with Professor H. W. Berky directing its activities.

THE BACKGROUND OF OUR EASTERN DISTRICT CONFERENCE

S. M. Grubb

(Continued)

Ultra-conservativeness came largely because of contact with sects of like ultra-conservativeness. It is said of a certain Mennonite deacon that after hearing a sermon by a minister of another connection, when all but the deacon were moved to tears, he was asked by his wife: "Fer was huscht do net aw gebrilled?" His answer was: "Mich brilla! Ey er war doch Luderisch."

The proselyting activities of the Dunkers were often turned in the direction of the Mennonites who had to be convinced over and over again by their ministers that the Dunker way of baptism was not the only sure way of entering the kingdom of heaven.

There still remained in the Skippack district a few of the Funk congregations that originated during the Revolutionary War and were now allying themselves with the Heerites, the most intolerant of all Mennonites. A people who literally stopped their ears rather than hear one of another connection preach the word. Like fighting fire with fire our good fathers only knew how to meet intolerance with intolerance.

Varied and radical as were the political, economical, social and cultural conditions of the third and fourth decades of last century it is hardly to be expected that the practice of religion would follow the even tenor of its way and remain unaffected. Disturbing elements were to be noted everywhere. The Brotherhood at Ephrata, once so influential in Pennsylvania circles, had gone into decline with the death of its most qualified leaders. Quaker Meetings had not recovered from the shock of 1827 when Elias Hicks and his followers made the break toward a more liberal theology. Methodism saw the rise of the Protestant Methodist church in protest against its Episcopacy. In 1830 Joseph Smith, the founder of Mormonism, began his prophecies and the death of Smith and his brother at the hands of a mob tended to make the Mormon church more certain that it was a divinely established communion now that it had martyr saints to revere. When Brigham Young, in 1847, began the founding of Salt Lake City, Mormon missionaries were already active in many parts of the contry and in Europe. The Millerites had set the date for the end of the age on a certain day in 1843. They had many followers who sincerely believed in his predictions and, making for themselves ascension robes, waited for the eventful moment. Near where the writer now lives a group waited and prayed through a lone rainy day and night in an open field until the conviction dawned upon them that a mistake had been made in the date and then wearily dragged themselves back to the homes that they had abandoned, again to bring together the broken ends of their wordly interests. Every church had directly or indirectly been affected by these manifestations of religious zeal. No wonder that the slightest evidence of zealous activities in the ranks of the churches was cause for concern and prompted determined efforts to crush anything that might give promise of a deviation from old paths.

Perhaps the spread of the new religious movements was but a small cloud over the horizon of the Mennonite church, but it was nevertheless a cloud that might be the forerunner of a hurricane. Garbled, exaggerated and unverified, as must have been many of the reports that reached the isolated community, they were almost as dangerous as real contact might have been.

The really great awakening that swept over the Franconia and neighboring sections was the Albright or Methodist movement which took the form of the Evangelical Association. Beginning very small about the beginning of the century it numbered in 1830 about 15,000 members. The whole Methodist movement, both here and in England, spread like fire because it was a recognition of the part emotionalism could play in the exercise of religion and opened the door for active and public participation on the part of the laity in spiritual things. Something for which the old time churches had made no adequate provision. Ministers everywhere condemned the movement. It disturbed the cozy nests in which they were living. It disrupted the churches and the families of the churches. It made the consciences of many uneasy. Moreover, they resented the slurs cast upon their ministry, their messages and the questioning of their sincerity. Regular house meetings were to them a nuisance but camp meetings, where most of their converts were made, were a pest. They could not understand why "Some who came to scoff remained to pray." If the Evangelical Church with its unlearned ministers insisted that salvation was only possible through its own way of conversion, which in the popular mind was nothing but a renunciation of church membership and an identification with the Evangelical Association, the preachers felt themselves justified in pronouncing the whole procedure a proselyting fraud practiced upon the weaker members of their flocks. Camp Meetings with their alleged excesses were particularly noticeable in the vicinity of Upper Milford. Numerous pamphlets were circulated

(Continued on page 14)

D. D. EITZEN,
Pres.
MARIAM PENNER
Vice Pres.
EMMA RUTH
Sec.-Treas.
C. D. PENNER
A. R. KEISER
MARY BORNEMAN

The Work

by the
Young People's Committee of the General Conference

*A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST*

Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

November 1

"What Jesus Teaches About Faith in God."

Matt. 6:25-30.

Let us begin our consideration on this topic on faith by the use of an illustration. A tight-rope walker was observed preparing to walk a rope across Niagara Falls pushing a wheelbarrow before him. Two men were arguing as to the possibility of such a feat. The man who thought it possible was overheard by the rope-walker, who said, "Did I hear you say, that you believed that I could push this wheelbarrow across here?" And he replied, "Yes, sir, I did." "Then if you believe that, climb into the wheelbarrow and let me push you across." The man obeyed, and when they were about half-way across, when there seemed to be some uncertainty as to their advance, and the passenger became somewhat nervous, the ropewalker gave the rather sharp command, "Sit perfectly still and trust in me", and they safely reached the other side.

Jesus' Faith in God His Father:

The above illustration reminds us of that child-like faith which Jesus had in God His Father. When in the lower part of the boat at the end of a hard day's work, He did not hesitate to sleep, for He always trusted in the Father's care. This fine trust was kept untarnished and strong through the fellowship of His Father in meditation and prayer. The result was that even in the darkest and blackest hour He could say in Gethsemane, "Not my will but Thine be done," for God's will is always good for us. We so often forget that He takes the long view, He views things from above and He keeps in mind that large perspective, the Kingdom of God.

Our text in Matthew portrays the simple trust we may have in all of life. The birds and lilies give of their cheer and fragrance without a bit of worry or fussing, they are never in need. God feeds them. When the heat of the sun in the tropics becomes too intense birds seek cooler climates and when the first flakes of snow begin to fall He tells them to go to the more torrid climate, and He shows them the way, there is no danger in their getting lost. "If God doth so clothe the grass of the field which today is and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

Let Us Study the Scriptures for Lessons on Faith

Monday—Read Mk. 11:20-24. Trust God implicitly.

Tuesday—Read Jno. 5:24-30. Faith saves.

Wednesday—Read Mk. 8:5-13. Faith heals.

Thursday—Read Jno. 11:17-32. Faith creates hope.

Friday—Read Matt. 14:25-33. Weak faith.

Saturday—Read Mk. 9:14-29. Faith achieves the impossible.

Sunday—Read Matt. 6:25-30. Simply trust Him, birds do.

Questions

1. What is faith? Is it any different from faith in the common things of life?

2. Is faith an intellectual assent or an actual life of trust working with God?

3. How can we increase our faith, does it come miraculously or as a part of a growing Christian experience?

4. Why is it so very important that each person has some high commanding purpose in life?

5. What happens when our high purpose in

life (Faith in God) topples over and is destroyed?

6. Did Jesus argue in respect to His faith in God or did He merely live a life of filial trust in God His Father?

7. What have we a right to expect from an individual who has an unwavering trust in God?

ALL THINGS FOR THE BEST

"Stilled now be every anxious care;
See God's great goodness everywhere;
Leave all to Him in perfect rest,
He will do all things for the best."

FAITH, CRUTCH OR WINGS

On the streets of Peoria one day an acquaintance came up to Mr. Robert Ingersoll, declaring: "Yesterday I saw an old man, a cripple, crossing the street here, leaning on a crutch; a passerby snatched away his crutch." "Fiend!" said Mr. Ingersoll. "Then you," turning to the archskeptic, "are a fiend, for that is precisely what you do, snatch away the crutch of faith from those who are leaning on it." Crutch? It is a poor metaphor. Cripples and crutches; no wonder we miss the heroic in our living. Crutch? Nay, wings! Faith dares. Faith flings itself out into the unknown. Faith climbs toward the heights.—Christian-Evangelist.

THE CRY OF THE AGES

(First prize oration, delivered at the Peace Contest during the Washington Convention)

Henry Ensley, Almota, Wash.

Oh, young America, existing in felicity enthralled with civilized culture, art and beauty, enjoying the finer substances of science and philosophy, you are in a state of satiety. You are enthusiastic with the fountain of youth bubbling within your bosoms. As you launch out on life, your vision is employed to perceive the opportunities. You want to fill the place which God has made for you. This is necessary and correct, but you must be mindful of the fact that within you lies the puissance which can show men how to live, how to see beauty, how to lift themselves above material wealth and appreciate the more lasting commodities of our livelihood. If man ever forgets hatred, malice, and nationalistic jealousy, it will be due to the attitude of youth, who in their puerility will become the greatest educators within the age of human existence.

Civilization has produced an art of warfare. Machinery of annihilation is rapidly advancing upon its very creator. Unless its terrible onslaught is repulsed, our culture will totter and fall asunder. Is there no way to prevent the inevitable? Cannot man be made to see his inadvertency? There is but one way.

I hear the toll of a drum; I hear the steady tramp of marching feet. Some selfish politician has blundered; someone with ambitious commercialized greed has had his way. Here I am, young, happy, ambitious with the desire to serve my God. Propaganda! Propaganda! Is it undermining my infinite ideals? Glory! glory! why not achieve glory? They say that my country needs me. Marching by me, men in uniform, straight and manly, stepping to music, honored by all. Yes! yes, I must go.

Now I am marching to music, straight and manly, honored by all. War is grand; war is glorious.

Time has passed. Now I march to the shriek of ripping machine guns; I march to the time of falling comrades. My countenance has changed; my ideals have changed. I no longer remember the story of Christ; my philosophy now consists only of hell; hell now and forever.

So this is civilization sending us out here to flounder in mud worse than a beast. Killing, annihilating, with a Christian nation back of us, others like ourselves before, another Christian nation beyond them, asked to kill one another in the name of patriotism.

I am lying in a trench watching, watching for a fellow wild-beast which I might destroy for the amusement of the pious chin-strokers back home. I curse it all with a gasping breath. What do I see? Ah! a flower, pure and untouched by pernicious man! just outside the parapet with mire and blood all about. Oh! for a closer view of that wild, uncivilized thing. Once again my countenance becomes tender with the thoughts of something beautiful. Slowly and cautiously reaching out, I touch this lovely creation of God. But I am in the midst of knowledge and culture. I writhe in pain; I once more become hardened with physical and spiritual agony. With the last supreme effort I rise to my feet and scream forth the cry of the ages, "Oh God!

have mercy on us who are out here in the false name of patriotism." I drop, and as I join the caravan marching downward, I look back with a snarl at the civilization, erroneous conception of patriotism, yes, and Christian men who sent me here.

Oh, when will this stop? When will men live at peace one with the other? Youth of the world, the answer lies within your puissant hands. When you arise with all the fighting spirit which has gone into armed conflict declaring to God, "Here I am ready to serve thee; I will not kill because Thy love can determine"; then and then only can we enjoy peace which passeth all understanding.

THE CHRISTIAN LIFE

Esther Jantz, Odessa, Wash.

The Christian life is a perpetual miracle, and is the more astonishing and convincing the more we examine it. By no natural process of self-realization, culture, training can this result be produced. Nothing less than supernatural power can save men from a life of sin to a life of righteousness. The miracle of a changed life includes the salvation of the whole man, and must deal with sin, environment, evil habit, and all the powers of evil ranged against him.

A reformed life includes the clear consciousness of fellowship with Christ. "I live, yet not I, but Christ liveth in me." Dr. Dale has emphasized this in his book, "The Living Christ and the Four Gospels," and shows how those who have this experience "their faith rests on foundations which lie far beyond the reach of scientific and historical criticism." Bishop Lightfoot said: "The core of the gospel does not lie in the moral teaching and the moral example of our Lord. Its distinctive character is that in revealing a Person it reveals also a principle of Life, the union with God in Christ, apprehended by faith in the present, and assured to us hereafter by the resurrection." When men experience the clear consciousness that they are in Christ and Christ in them, all other evidences, however convincing, take a secondary place. Their own experience is the most powerful argument. Nothing can shake their faith while they can say, "This one thing I know, whereas I was blind, now I can see."

What, then is it to be a Christian? Our Lord was once asked a similar question, and from His reply we shall get light to help us to our own. He was asked, "Master, which is the great commandment in the law? And when we remember that Christ came to fulfill the law, we shall find in His answer the key to our question, what it is to be a "Christian". Now, our Lord's answer was, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thou shalt love thy neighbor as thyself." In this great passage Christ seems to teach that the fundamental element in religion, and therefore in what He would put before us as the aim of life, is an attitude of the heart and soul towards God and man which is one of love. We must do as Christ's disciples did. They lived in His presence, looked into His eyes, lived His life for three years before they were ready for His further revelation. The same preparation of heart and life is necessary for us. Slowly the warmth penetrates us; slowly the leaven works; slowly the seed grows; slowly the light dawns. We, too, must stand in His presence, and live His life. And as we cannot see His face, or hear His spoken words, it may take us three years, it may take us thirty years, before we fully grasp the revelation of Christ.

To be a Christian is not to go out of the world, but to make the best of it, to have faith and love towards God and man, and to find one's true life outside of oneself; such a one has learned Christ's great principle that only he who loses his life finds it. Such a one is the leaven, the salt, of his little bit of earth. A Christian must have love in his heart towards God as his Father, and towards men as his brothers. He must be Christlike, and therefore active in love to God and man.

If you are a Christian at all, you will desire to be a better Christian. Whether you desire to be a better Christian, you can ascertain by asking yourself, and answering honestly as before God, three questions: (1) Am I trying to learn more about Christ, by reading the Gospels, and praying over them that God will teach me more of Christ's spirit, and by taking all means in my power to improve my knowledge of Christ's will? (2) Am I doing more and more at home, or in my daily and public life, by personal service, by conversation, example, influence, to advance what I believe to be the will of God, and that in a gentle and Christ-like spirit? (3) Am I a faithful and loyal member of the Christian family? As family life is needed to train us in all the human virtues, so church life is essential for the Christian virtues. In vain do you dream of making progress in Christian character, of becoming a better Christian, if you are exclusive and isolated. There is a social, cooperative, family, missionary element in the Christian character. You cannot say, "I will go to heaven alone, and I will not join with others in worship, in communion, in efforts for God's kingdom."

(To be concluded.)

A PROGRAM OF STANDARDS FOR MENNONITE YOUNG PEOPLE'S SOCIETIES

I. Worship

1. At least one half of the members observing the QUIET HOUR
2. An average attendance of at least 50 per cent of the members at the regular meetings
3. Every member of the society attending worship services of the church once per Sunday unless unavoidably detained.

II. Instruction

4. A missionary program once every three months
5. A peace program once every three months
6. Subjects of study should include the following: Bible, Devotional training, Church History, Missions, Evangelism, Stewardship, Choice of a life work, Christian Citizenship, World Peace, Methods of Young People's Work, etc.
7. Every member taking part in the meeting at least once in three months aside from singing
8. Written enrollment of every member of the society
9. A Junior Society in every church
10. Organization in every society having a president, vice-president, secretary, treasurer, and at least the following committees appointed: program, look-out, missionary and social.

III. Service

11. A quarterly report to the editor of the "M. Y. P. S. Work" of the Mennonite.
12. A contribution to the work of the Young People's Committee of the General Conference once in six months
13. New members won for the church, Young People's Society, and Sunday School every year
14. A definite piece of service for the church, pastor or the community each month
15. At least ten per cent of the members tithing their income
16. Give program for shut-ins
17. Make a definite contribution to Foreign Missions
18. At least one social gathering held each year under the direction of the C. E. Society to foster wholesome and uplifting social life.

IV. Fellowship

19. Cooperation with other young people for our denomination. Attendance at conventions and retreats
20. Cooperation with the inter-denominational and international C. E. movement.

A STANDARD FOR MENNONITE SUNDAY SCHOOLS

I	(5)	A Cradle Roll.
	(5)	A Working Home Department.
II	(5)	Organized Class or Classes in the Y. P. Dept.
	(5)	Organized Class or Classes in the Adult Dept.
III	(10)	A Teacher Training Class or students pursuing regular courses in Teacher Training.
IV	(5)	Graded Organization in the following Depts. Children's Division—Ages 4-12 or (11). Young People's Division—Ages 13 (or 12)-24. Adult Division—Ages 25 and up. Including regular promotions.
	(5)	Graded Instruction—Instruction adapted to pupils of each age.
V	(5)	Graded Missionary Instruction from Platform and in classes.
	(5)	Regular Missionary offerings. (Weekly, monthly, quarterly.)
VI	(5)	Regular Temperance Instruction.
	(5)	Regular Peace Instruction.
VII	(10)	Definite Decision for Christ urged through Catechetical Class or other methods.
VIII	(5)	Workers' Conference regularly held (monthly or quarterly) a meeting of officers and teachers to consider problems of school.
	(5)	Regular Memory Work of vital Scripture passages and undying songs.
IX	(2)	A definite written enrollment for each scholar.
	(3)	A personal record of attendance for each scholar.
	(5)	The average attendance not less than 70% of total enrollment.
X	(5)	A yearly Report to District Conference and one to Board of Education of General Conference.
	(5)	A yearly offering for the S. S. Work of the Conference. One half to go to the District Conference Sunday School Committees and the other half to the Board of Education of General Conference.

(Figures in parenthesis indicate the number of points awarded when it includes the service as a part of its program. All 10 points [100%] is a Standard School)

Adopted at the 24th Session of the General Conference at Berne, Indiana. August, 1926.

THE S. S. LESSON

November 1.

The World's Temperance Lesson. Gal. 5:13-26.

Golden Text,—Be not drunken with wine wherein is riot, but be filled with the Spirit. Eph. 5:18.

The book of Galatians, written by Paul to a people who had not been very consistent, was designed to show the dieffrence between law and gospel. Under the law there was no liberty, they did things because they must, under the gospel of grace they had liberty, things are to be done because one ought to do them. Living under compulsion was bondage but under the gospel, obedience was a privilege. The liberty of doing things because one does them from a sense of reasonable duty is a joy and a privilege.

The Galatians had come to think of Jewish rites as things to which they must submit. Paul points out to them the glorious privilege of being led by the Spirit.

The liberty of the gospel is something different from the kind of liberty that amounts to nothing but license. To be free is not to be free to use the baser passions that bring nothing but injury to self and others. Paul, says, liberty is not to be used for an occasion of the flesh, but is to be used in the service of love. Liberty is not special privileges for ones self but something that may be shared for the happiness of all. True liberty can never be attained without love of one's neighbor being a consideration. Any privilege one may enjoy to the exclusion of another is not liberty. It is harmful to the community and to the one who claims or uses special privileges for self. Special privileges lead to disorder and injustice.

The liberty of the Christian differs from the liberty of the world, for it is a Spirit directed liberty that opposes and condemns anything that is base, impure or an injury to others. The liberty that is not Spirit directed is a false liberty that fosters habits that are deadly to body, mind and soul. Spirit directed liberty cultivates virtues, while liberty not directed by the Spirit cultivates vices. A state of vice, either in the individual or in the community, leads to unhappiness and misery. A state of virtue anywhere contributes to the highest possible happiness. A very effective way of showing the difference between liberty and license is followed by the Apostle in this lesson. He arranges the fruits of both in opposite columns, the one showing the best and the other the worst that is in man. He calls one the works of the flesh and the other the fruits of the Spirit. Who would want to have the expression of his life listed under the works of the flesh column?

Yes, we say, the fruit of the Spirit is the more lovable, but, there is a continual war between the works of the flesh and the fruit of the Spirit, how are we to make sure that the better things will win? Paul answers this in three ways. First, we are to crucify the flesh, that is master it completely. Second, we are to live in the Spirit, that is be concerned only with the things of God, then, third, we are not to desire "Vain Glory", that is, we are to get rid of our pride and in doing so we eliminate our selfish meanness.

The lesson before us is designed to direct attention to the matter of temperance, and appropriately so, since there are so many who think that temperance is a restriction of their liberty. A mad man may have some idea of liberty. He may think that he has a perfect right to cover himself with oil and then apply a match to his clothes, but it would be criminal negligence on the part of any one who would permit him to carry out his crazy idea of liberty when he could be prevented from doing so. Intemperance is madness. It endangers the life, comfort, happiness, prosperity and the natural and spiritual life of the one indulging in it. Not to use every power at our command in preventing such evils would be criminal negligence in the eyes of both God and man.

We are at present facing a condition when the forces of intemperance are straining every power that money can command in an effort to break down our reasonable laws, designed to foster temperance. In their efforts to win they are appealing to the mob that cries for beer, they are discrediting law enforcement and encouraging violations of the law. To yield to them is to yield to lawlessness and to open wide the gates to crime. Here is a defiance that the decent living and decent thinking of our land must meet and suppress.

THE BACKGROUND OF OUR EASTERN DISTRICT CONFERENCE

(Continued from Page 8)

with the object of discrediting Camp Meetings and their patrons. The ministers who wrote them exhausted their bounteous stock of denunciating adjectives in condemning them. One of these writings before the writer, a rather mild one for the times, representing a man just on the point of yielding to the entreaties of his wife and parents-in-law to join the Methodists, is an exchange of letters in which a member asks his pastor for advice and from his receives assurances that keep him loyal to his beloved Lutheran church. Arguments for and against the Methodists and particularly their Camp Meetings, are considered. The date is 1839. The writer tries to be fair though unfriendly—as though such a thing were possible. He charges that the harsh judgments of others to which the Methodists were continually giving themselves indicated Pharisaism and portrayed a lack of Christian love. Their noise, exclamations, hand-clapping and stamping he compared to those of the priests of Baal who thought that their god was hard of hearing. Since they justified their clapping and stamping by an appeal to the Prophet Ezekiel: "Smite with thine hand, stamp with thy foot" Chap. 6:11, they should also heed the other command of God given to Ezekiel, 4:11, "And thou shalt eat it as (bread) barley cakes and thou shalt bake it with dung that cometh out of man." He explains the fact that people, particulary women of high nervous organization, fall into stupor at meetings but do not do so on other exciting occasions as but making a display to satisfy their vanity. Furthermore he suggests that the leaders explains the fact that people, particularly women Naturally, as in many other new movements, unworthy persons are attracted and gain influences that are not good but any one examining the records of the Evangelical Association must surely be impressed with the diligence with which they exercised an uncompromising discipline in order to keep the church clear of persons of questionable character. A matter which we feel the very much provoked pastor overlooked. This same writer is also much hurt because of the stricture Methodists were placing on what the Quakers call "an hireling ministry". The Methodists, he insists, are well paid, if not in so much coin at regular intervals, then in entertainment, gifts of horses, clothing, medical attention and household supplies, and that some have a much easier time of it than pastors receiving regular salaries.

The test of sincere religion must always be sought in the way people apply religion to their daily lives. Too great emphasis upon creed and too little upon a correct manner of life always tends toward a dangerous ethical looseness. Mennonites ever recognized such a possibility, giving themselves more to the cultivation of a consistent way of Christian life than to that of cultivation of a proper understanding of a formal creed that represented theological thought of the middle ages. They were better at living their creed than writing it in the terms of the theologian. With them a correct life and a true creed were inseparable and for this reason discipline was the handmaiden to teaching. Excommunication had to be the final answer to the unrepenting brother or sister.

Many persons unfamiliar with the thought and practice of Mennonites generally regard the use of the distinctive garb in some Mennonite communities as a device artificially designed to call attenion to the fact that they are a peculiar people. Nothing could be further from the truth. The devotional covering of the sister finds its reason in the injunction of St. Paul and is as old as the church itself. The practice is continued to this day among a majority of Christians. Should any one doubt this last statement let him observe what would happen to a woman entering a Roman Catholic service in any part of the world with her head uncovered. Neither would a woman with an uncovered head be permitted to participate in an Anglican service, and, while many Protestants would not give the matter the slightest thought, the fact remains that an uncovered sister in service would attract unusual notice if not condemnation. (To be concluded)

MARRIAGES

Whirret-Willier—September 23 at Memphis, Mo., Miss Mayna Whirrett, daughter of Mr. and Mrs. Neal J. Whirrett of Pulaski, Iowa, to Earl Willier, son of Mr. and Mrs. John H. Willier, of Memphis, Missouri. Rev. H. J. Schrag was the officiating manister.

Krehbiel-Peterson—In the home of the parents of the bride, Mr. and Mrs. John Krehbiel, Lind, Wash., Miss Helen Krehbiel was married to Mr. Arvid Peterson of Spokane, Wash., September 5. Rev. M. J. Galle officiated.

JOTTINGS

Deep Run, Pa., church, which is one of the charges of which Rev. A. M. Fretz is pastor, added seven new members to its roll at a recent communion service.

Dr. J. A. Huffman, of Marion College, Marion, Ind., and a former instructor in Bluffton College and Witmarsum Seminary, was at the Ebenezer church, near Bluffton, last Sunday, when he delivered an illustrated lecture on Palestine.

Rev. Abraham Hirschler, a well-known Mennonite minister, living in Kaiserslautern, Germany, who for 30 years edited the South German Mennonite Calendar, died some weeks ago, following his wife to the grave by 12 days.

Word has been received that Rev. Johann Toews, who was banished for five years to Siberia and who was believed to have died, is still alive and that he is expected to be released shortly. It is hoped that he will be able to join his family in Brazil.

The Annual Meeting and Demonstration of the Needle Work Guild will be held in the Second Mennonite Church, Philadelphia, October 28. This organization collects and distributes needlework to the needy throughout the country.

The first of "The Bluffton Alumnus" has just made its appearance in a 24-page issue. The magazine is published in the interest of the Bluffton College Alumni Association. Its aim is "to carry on the Bluffton spirit and keep it astir among those who are honoring her fair name." E. M. Kennel is the editor.

The oratorio, "The Messiah", by Handel, was presented by the Salem church choir, Freeman, S. D. One thousand people are said to have been in attendance. The pastor, Rev. P. R. Schroeder, before the invocation, spoke briefly of the history of the famous oratorio and put everyone in a spirit of reverence and anticipation. Henry J. Miller was the director.

The students of Bethel College, Newton, Kan., are organizing a Peace Society. Realizing that they are living in a "changing world" that they must share in the problems facing them today, and that they can do something consructive, plans are being made toward carrying out a peace program for the school year. 176 students are enrolled; ten states, two foreign countries and Canada are represented in the student body.

The Western District Conference will hold its 40th session, Oct. 21-22 in the City Auditorium, Newton, Kan. A Women's Meeting and a Young People's Meeting are to be held in connection with the Conference. The Conference address will be give by Rev. P. P. Wedel on the subject: "Is the Negative Attitude That Some Churches Take Toward Science and Higher Education Beneficial or Detrimental to the Religious Life of Our Young People?"

Five new members were received into the fellowship of the Bethel Church, Perkasie, Pa., at a recent Preparatory service. Rev. A. M. Fretz is the pastor of the Bethel church.

Two notable mass meetings were held in the Berne, Indiana church October 11 and 12 on which occasions Mr. Troy, the son of a famous Serbian physician and senator, gave addresses on "Mussolini and the World Crisis" and "From Catholicism to Protestantism". There was a capacity house.

Mrs. Mary Burkhard was the speaker at the meetin of the Woman's Missionary Society of the Bluffton, Ohio, church last week. Last Sunday night's evening service was in charge of the Intermediate Christian Endeavor Society. Mid-week service, which had been suspended for the summer, has again been started.

The Women's Missionary Meeting of the Western District Conference is to be held on the afternoon of October 22. Addresses will be made by Sister Hillegonda van der Smissen, Mrs. W. C. Voth, Mrs. P. A. Penner and three Russian refugees, Miss Penner, Mrs. Neufeld and Mrs. Reimer.

The Allentown, Pa., Sunday School reports a successful Rally Day service. The Ladies' Aid Society of this church started winter activities with a splendid social meeting. The choir is preparing to render a Thanksgiving cantata. The Men's Brotherhood entertained the Men's Society of a neighboring Lutheran church on October 8.

Missionary Floyd Pannabecker, who is at present visiting the churches of the Eastern District Conference, is meeting with splendid responses in these churches. He carries with him and plays a Chinese musical instrument called "Sheng". It is made of bamboo and has reeds similar to a harmonica. The principle underlying its operation is similar to that of a pipe organ. It was in use in China years before any white men settled in North America and is a fine example of the ingenius craft of the Chinaman.

The 50th Anniversary of the Ladies' Aid Society of the Upper Milford Church, Zionsville, Pa., was a great day for the Society. A number of representatives from other societies were present and brought greetings. The president of the society read a letter from Rev. C. van der Smissen, of Berne, Indiana, who was pastor of the church when the society was organized, of which Mrs. van der Smissen was president. Another red letter day in the Upper Milford church was the Fifth Sunday School Reunion. There was a morning service conducted in the German language at which Rev. Romig of Allentown, a former pupil, and Rev. W. S. Gottshall, a former pastor, made addresses. The afternoon service was in English and the addresses were by Rev. W. Shelly of Wadsworth, Ohio, Rev. E. J. Bohn of Souderton and Judge Iobst of Allentown. Wm. Geisinger delivered the historical address. The Upper Milford School holds such reunions every five years.

CHRISTMAS SERVICES AND PROGRAMS

CHRISTMAS SERVICES

New—1931

Lead on, O Star.—Holton	10c
The Wonderful Christmas Services	10c
Beautiful Christmas Gifts—Wilson	10c

Old Favorites arranged in Order of Last Year's Sales

1. Christmas Memories	8c
2. Away in a Manger	8c
3. The Song of the Ages	8c
4. New Christmas Songs (B)	10c
5. Star-led Pilgrims	8c
6. Worship at the Manger	8c
7. Christmas Joy	8c
8 Glory in the Highest	8c
9. Hail to the King	8c
10. Christmas Voices	8c
11. New Christmas Songs (A)	10c
12. Starlet Way	8c

Quantity prices on all are 85c dozen, $3.25 per fifty; $6.00 per 100.

Primary Christmas Services

Here are Christmas services for the little people. Let the very young children have an entertainment of their own. Nice, singable songs and plenty of little recitations and exercises.

New 1931. **The Dearest Gift.**
1. **A Journey to Christmas Land.**
2. **Peace and Good-Will.**

The price of each primary service is 15 cents per copy, $1.20 per dozen, 25 copies or more at 8 cents per copy.

CHRISTMAS SONG AND STORY PROGRAM

In this type of program, preparation is simple and the effect on the audience is impressive. A reader tells the story and the school or a selected group sings the songs.

(These programs are arranged in the order of last year's sales.)

New 1931. **Granny Gay's Christmas**	30c
1. **Bethlehem.**	25c
2. **A Christmas Candle.**	30c
3. **Come, All Ye Faithful.**	20c
4. **Benjamin, the Shepherd's Son.**	20c
5. **The Christmas Messenger.**	20c
6. **Grandfather's Christmas.**	20c
7. **Like the Wise Men.**	25c

CHRISTMAS PAGEANTS

These four pageants are splendid Christmas entertainments in which the music is quite incidental, the drama and symbolism being the outstanding features. In each the sacred Christmas story is presented.

New 1931. **Nathan, Shepherd of Bethlehem.**—Nance.
1. **The Great Light.**
2. **Oh, Worship the King,** by Pearl Holloway.
3. **Peace and Joy on Earth,** by Herman von Berge.

The price of any of these pageants is 30 cents per copy, $3.24 per dozen.

TEN MOST POPULAR CHRISTMAS ANTHEMS

(For Mixed Voices)

1.	928.	And There were Shepherds.—Wilson	$0.12
2.	995.	The Christmas Song.—Adam	.10
3.	1691.	Hosanna in the Highest.—Wooler	.10
4.	1615.	Singing of Him.—Wilson	.12
5.	123.	Calm on the Night —Parks	.15
6.	1012.	O Night of Holy Memory.—Wilson	.10
7.	894.	Glory be to God.—Davis-Lorenz	.12
8.	1934.	Hallelujah Chor. (Messiah)—Handel	.12
9.	1610.	The Shepherds' Vision.—Rosa	.12
10.	1818.	Glory to God.—Lane	.10

Christmas Sacred Dramatic Cantatas

These dramatic cantatas call for characters, acting, singing, scenery, etc., but have the atmosphere and teaching that make them suitable for church use. Many are quite suitable for the Sunday evening church service.

(Listed in the Order of Last Year's Sales.)

New 1931. ***Tinsel and Gold.** Dale.
1. **Gwen Allen's Christmas.** Anne Owen.
2. ***A Christmas Waif.** Wilson.
3. ***The Story of a Christmas Gift.** Dale.
4. **The True Christmas.** Wilson.
5. **The Babe of Bethlehem.** Wilson.
6. **The Echo of a Song.** Dale.
7. **The Message of the Chimes.** Dale.

Price of each cantata 30 cents, postpaid.

CHRISTMAS CHOIR CANTATAS

(or Semi-Oratorios)

For Mixed Voices

These cantatas are all made up of choruses for mixed voices, solos for all voices, duets, men's choruses, and women's choruses. They vary in difficulty and character. A choir makes no mistake in undertaking one of these for Christmas, as it will create enthusiasm within the choir, will increase the reputations of the choir, both in the church and out of it, and will furnish a unified, devout service for Christmas.

New 1931

DIFFICULT

¶"The Christmas Glory"

By E. K. HEYSER

EASY

¶"The Music of Bethlehem"

By FRED B. HOLTON

Other Christmas Cantatas

Listed within each grade in the order of their sales last year. Figures in parentheses represent the number of thousands printed since published.

EASY

1. **¶The Holy Child.** (15) Adams.
2. **¶His Natal Day.** (33) Norman.
3. **¶Chimes of the Holy Night.** (36) Holton.
4. ***The World's Redeemer.** (33) Holton.
5. **¶King All-Glorious.** (23) Nolte.
6. ***The Christmas King.** (33) Holton.
7. **¶The Song and the Star.** (18) Holton.
8. ***The Star of Bethlehem.** (14) Adams.
9. ***The Christmas Adoration.** (17) Adams.
10. **¶The Herald Angels.** (10) Adams.

MEDIUM

1. **¶Hail Messiah!** (10) Wilson.
2. **¶Yuletide Memories.** (27) Wilson.
3. **†The Prince of Peace.** (35) Ashford.
4. **¶The Coming of the Christ.** (11) Dramatic. Wilson.
5. ***The First Christmas.** (31) Wilson.
6. ***The Star of the East.** (27) Fearis.
7. ***Out of the East.** (11) Wilson.
8. **¶The Star of Hope.** (11) Fearis.
9. **†Promise and Fulfillment.** (14) Ashford.
10. ***The Bright and Morning Star.** (10) Wilson.

DIFFICULT

1. ***The Light Eternal.** (31) Petrie.
2. ***Holy Night.** (28) Ashford.
3. ***Peace on Earth.** (13) Heyser.
4. ***The Messiah's Coming.** (16) Wildermere.
5. **¶The Manger Prince.** (14) Ashford.
6. ***The Holy Nativity.** (12) Wildermere.
7. ***The Glory of Bethlehem.** (10) Petrie.
8. ***The Light of the Ages.** (5) Dramatic. Fearis.
9. ***Tidings of Great Joy.** (13) Ashford.
10. ***The Christ-Child.** (14) Petrie.

*Printed orchestrations for sale.
†Manuscript orchestrations for rent.
¶No orchestrations can be furnished.

Price of choral edition of each cantata, 75 cents per copy.

A 10 percent discount is allowed when five copies or more of a cantata are purchased.

CHRISTMAS RECITATION AND EXERCISE BOOKS

"Christmas Treasury No. 42"—New, 1931

In this booklet will be found entertainment for the Sunday-school to fit in with any idea or service for Christmas. This number of the Treasury contains: Primary Recitations, Intermediate Recitations, Tableaux, Drills, Motion Exercises, Acrostics, Primary Exercises, Intermediate Exercises, Intermediate Dialogs, Dialogs for Seniors, Pantomimes, and Decorating Suggestions. All this material is on Christmas topics. The greatest aid published for preparing Christmas Sunday-school entertainments. Price, 25 cents per copy.

Big Books of Concert Matter

"Lorenz's Christmas Anthology." 50 cents.
"Christmas Chimes." 50 cents.

Both are much larger books on the order of the "Christmas Treasury."

Don't wait till it is too late. Start practicing for Christmas now. If what you want is not listed on this page, write to us explaining your needs and we will do our best to help you.

Send your order with check attached to MENNONITE BOOK CONCERN, Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI BERNE, INDIANA, OCTOBER 29, 1931 No. 43

EDITORIAL

The great city of Philadelphia boasts of an Art Gallery erected at public expense at a cost of about fourteen million dollars. It is one of the things that contributed to almost bankrupting the city. Near the gallery is a dump—a place where refuse is collected. On that dump a number of homeless men—not dirty bums, but men with trades who are idle and penniless for no fault of their own, collected a number of boxes and pieces of sheet iron to give them temporary shelter from the storm. Not only did the police drive them from their shelter, but it is reported that several who persisted in coming back to this, the only shelter they knew, were sent to the House of Correction. Now the House of Correction is anything but a place for mere correction. It is a place of torture, overcrowded, filthy and made more disagreeable because the keepers seem to think it their duty to invent unnecessary tortures for those who are given to their care for correction. Perhaps it is human to be cruel and to be heartlessly unjust, but, the community that spends millions for providing a place in which to store art which it hopes some time to get and has nothing but a jail to offer victims of this terrible depression, certainly needs to revise the name which proclaims it to be the city of brotherly love. We wonder at the terrible ends to which the people of Russia have gone in their violent upsetting of everything that civiliztaion holds dear, but we should recall that the stupid governmet they overthrew sent regiment after regiment of its young men into battle against German artillery, armed only with pick handles. No wonder that the whole poulation seems to have gone crazy. What will America be doing when the masses go crazy over a situation that can provide millions for art galleries and then treat as criminals men whose only crime is the misfortune of unemployment and a desire to find the crudest kind of shelter from the elements?

Japan and China are in difficulties and it seems that Japan is not ready to permit the League of Nations use its friendly offices in preventing further complications that have already resulted in bloodshed and may possibly lead to a general war. At least so the situation seems at this writing. Yet, we recall hearing the other day a distinguished Japanese remark that there will be no war for Japan is too poor to carry on one. Should that be the case then national poverty is a blessing and one devoutedly wishes that all nations were too poor to carry on war. Yet, looking at the matter keenly, as we should do, no nation is rich enough to justify going to war. The world as present is in a terrible mess because some ten years or more ago nations did not think themselves too poor to fight one another. We are only finding out how poor we really are. Wars are fought on in borrowed money, and, sooner or later, that money has to be paid. Even now there is not enough money in the world to meet its war obligation. The monitary gold of the world, if fused into one lump, would make a cube a little more than forty-two feet in dimension. Tomorrow we expect to attend service in a little city church, so small indeed that it is seldom referred to as anything but the little church on the corner. It is sixty-six feet one way and thirty-three, feet the other, and is about as high as a three story house. We should judge that its cubic contents would be nearly twice as much as all the gold money in the world melted into one lump. In other words, the world has only half the amount of money it would take to fill the little church with gold and the cost of a little war would eat up that wealth in a few hours. Whatever else the war would cost would have to be saddled on future generations to pay. Our present depression has hit every one so hard that none of us see the way of getting out of our difficulties in this generation. More war, no matter where it would be waged, would only add to the already severe load under which the world is groaning. Can the world go on making wars with an assurance that it will come out somehow without a radical upheavel that may destroy our institutions all together and leave those of us who may be left in a state of savagery?

WHY SO MANY GUNS WHEN PEOPLE ARE STARVING?

A. J. Neuenschwander.

The other day the President of the United States of America hit the nail on the head when he took steps to have certain phases of the huge naval building program cut down. When people are hungry and some starving, and when economy ought to be practiced wherever possible, it was good news to hear that our Chief Executive proposed to declare a building holiday in the navy.

From July 1st, 1930—April 1st, 1931, the United State Goverment did not spend a cent on relief of unemployment, while; in the same nine months $2,124,737,000 were spent on preparations for future wars and expenses resulting from past wars!

When President Hoover takes the stand that some of the warships now under construction, could be curtailed and others not be started, it is the opportune time for Christian citizens to come to his support and let him know that they too share such convictions.

Early in 1932 the World Disamament Conference is to convene in Geneva, Switzerland. The result of such a Conference is determined largely by the type of delegates the nations send. If ultra pacifists would constitute the delegations, surely drastic steps would be taken to stop the immense expenditures for arms and armaments. It naval men are sent, they will see things quite differently. They would keep preparations for war and expenditures as high as possible, and with the bristling preparations the liability of war is always nearer than otherwise.

The personnel of our delegation has not been selected. The President will appoint them before long. Now is our chance to let him know the type and kind of men we desire to see on the list. We also have an opportunity to suggest that certain trends of national policy be followed.

A "World Disarmament Petition" is available wherein the request is made to the President: "We therefore respectfully and earnestly petition that you select for that Conference the strongest possible delegation of outstanding civilian leaders (with such technical advisers as may be necessary) who are qualified to take an active and constructive part in promoting the spirit of goodwill and mutual confidence which are essential to the success of the Conference." This brief paragraph, if followed, and why not if the President recieves millions of signatures for it; will tend to give a hopeful setting for the success of the Conference.

The petition also contains some suggestions for our national policy which are as follows, with which we believe the vast majority of Mennonites agree, they are:

a) Unceasing emphasis on the moral obligations of the Peace Pact.

b) Actual reduction of all armaments.

c) Limitation and progressive reduction of military budgets.

The petitions are so arranged that many in one church can sign them, thus giving weight to the requests and convictions that are expressed.

The members of the General Conference Peace Committee, who are sending this request out over their signatures, do not feel that this is the only thing to be done in the great campaign against war and the war spirit. We hope that more and more in our various Congregations, the Christ spirit and methods of peace will be presented and followed—the way of love—as the Biblical way of bringing about the spirit of peace and goodwill.

While this is being done in our Churches as well as among thousands of other Christians, we believe that, in using the suggested petitions **right now,** we are taking the practical step necessary and thus put into action our convictions toward the desired end.

We know that some of our congregations have already taken action on the suggested petition. For the reason given, we kindly ask the various congregations who have not taken this step, to write to the undersigned for such petitions, have them signed and then send them to the President before Armistice Day. On Armistice Day, let us work for peace! The petitions can be sent out quickly to you upon request.

In the name of the Prince of Peace,

A. S. Rosenberger,
41 South 8th Street,
Quakertown, Pa.,
A. J. Neuenschwander,
Campus Ave. & Wash. Blvd.,
Upland, California.
Members of the Peace Committee.

A CALL TO PRAYER

From a letter of Rev. S. T. Moyer, comes this call. How can we help? Is there not some way to get these special cases regularly into the hands of such groups with a mind to pray?

"Again we plead with you to remember us in prayer. I hardly know what to do sometimes about publicity for this work for Christ's sake. We have a number of cases of inquirers, for whom we wish we had our earnest praying group back in America somewhere. To pray intelligently, such praying co-workers ought to have the facts and details and histories. To write these out takes time and energy. For us on this field, one thing is sure, we are going to give more time than ever to prayer. If we could have a praying group praying for the Brahmin Master, Yogeschwar, and another or the same for Ghasiram Pujari, and also for Kasiram, padre for the Kabir folks, (all of whom are very near the Kingdom,) we would shake that old Kingdom of Phuljhar from center to circumference so that the world would sit up and take notice. I am not interested in whether the world sits up and takes notice or not. I would be glad if the heavenly hosts had reason for great rejoicing, and if we could get old man Satan on the run. We have paying supporters in America. Why not praying supporters? Trouble at this end would be not only the initial facts tolerated for public use, but to keep the praying groups intelligently at it, monthly or quarterly or semi-yearly reports ought to go out to state progress of the cases. This is almost impossible. Nevertheless, if you have any groups who would with genuine consecration and an intelligent grasp of the facts apply themselves to pray, let me know?"

The word "whole" has the same root stem as the word "holy."

THE MENNONITE SUNDAY SCHOOL CONVENTION OF CHICAGO, ILL.

The Mennonite Sunday School convention is an institution that should be of interest to the various bodies of Mennonites all over our country. It may rightfully be called an institution because it has existed and survived some fifteen years and has served the Mennonite churches of Chicago as a means of communion in a spiritual way.

Chicago is a city of churches. It is a center of Christianity. The over one thousand Protestant churches have been a great blessing not only to Chicago, but to our own country, and to the whole world. From its twenty seminaries and Bible schools and its hundreds of Parochial schools and a thousand Sunday Schools, have gone out men and women who have let their light shine all over the world. From Chicago have flowed millions into the treasuries of Mission boards and charitable organizations. Chicago is considered a city of crime, but we praise God that it is also a city of Christianity.

Among these many churches we also have the following Mennonite churches and Missions:

Home Mission Chapel, Rev. S. M. Kanagy, pastor.

Brighton Park Mission Chapel, Rev. G. P. Schultz, pastor.

26th Street Mission, Rev. A. M. Eash, pastor.

K. M. B. Gospel Mission, Revs. D. M. Hofer and Joseph W. Tschetter.

First Mennonite Church, Rev. Wm. Clyde Rhea, pastor.

Bible Mission, Rev. A. F. Wiens.

Gospel Mission (Carpenter Street), Rev. Michelson, pastor.

Grace Mennonite Church, Rev. A. H. Lehman, pastor.

South-West Gospel Tabernacle, Rev. Amos Oyer.

Besides the personnel directly connected with the Mennonite churches, there are many individuals who come from Mennonite churches and homes who are engaged in either secular or Christian work in Chicago. You may run across them in the schools of Chicago, in the Hospitals, in the large stores, etc. It is to be regretted that not all of them affiliate themselves with the Mennonite Churches at present, yet we may consider them as a contribution that the Mennonite church has made to other denominations in re-

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb..............................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance..................................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

turn for the many benefits that the Mennonite church has received from other churches.

The Mennonite Sunday School convention serves as a means of uniting the different bodies of Mennonites of Chicago. The meetings are held semi-annually at present. Formerly they were held Quarterly. They are held at the different churches in turns. The last meeting was held at the Bible Mission on Rockwell Street, October 12. Rev. Wm. Clyde Rhea was chairman. The meeting was given over to the interest of the Leper work in India. Rev. P. A. Penner of Champa, India, delivered the sermon on this subject. He spoke of the Mennonite work at Champa, India, also of the part that the Mission to lepers has in this work. Miss Lulu Erwin, secretary of the Mission to lepers (here in Chicago) also was introduced and spoke briefly of the work of the Mission to Lepers.

Music was furnished by several of the different churches represented.

John T. Neufeld, Secretary.

BLUFFTON COLLEGE NOTES.

The past week saw more than the average number of activities on the campus of Bluffton College. First there were the series of meetings conducted by "Dad" Elliott, the well-known associate national secretary of the National Council of the Y. M. C. A. His visit of three days was the high point of college life this year. His main theme was "Realizing One's Self through Creative Love." He pleaded for a more active Christianity, a deeper spiritual life, and a closer study and application of the teachings of Jesus in everyday life. Getting in touch with the personal God revealed in Christ Jesus was constantly emphasized by the speaker.

During his stay "Dad" interviewed a large number of students who came to him with their problems. Such an interest in spiritual things and in solutions of everyday problems was created that a large number of those who wished to see him had to be disappointed. There is considerable evidence to make one certain that the influence of these meetings will be felt on the campus for a long time to come.

The girls of Ropp Hall and the cottages held "Open House" on Saturday evening. A record crowd took advantage of the opportunity to visit the hosts in their rooms. Everything was spick and span and the signs of good house keeping were in evidence every where. Miss Grace Albrecht and her room mate Miss Alice Gerig, received first prize, offered annually for the most attractive room. After the informal "calls", a program was presented by the girls in the dining room of Ropp Hall. After the refreshments which concluded the evening's program, we went away feeling that another annual "Open House" had given us an opportunity to spend a most delightful evening together on the campus.

Whether "Dad" Elliot's inspirational talks had anything to do with it, or whether it was just a determination to win which made the boys play a superb game of football, it is hard to say. But, after losing two games this season, the team came back with a determination to carry the ball across the line that seemed to have swept the opponents, Findlay College, completely off their feet. A score of 18 to 0 was the result. Mr. Detweiler of Souderton, who with Mr. Kratz of the same place, was visiting the former's son here at the college, remarked that it alone was worth the trip to see that game. The lineup included Schaeublin, Workman, Johnson, Schlott, Kliewer, Detweiler, Leatherman, Hilty, Alspach, Triplehorn and Sommers. We can look forward to the remaining games with the confidence that we have a winning team to represent us.

The entire faculty of Bluffton has decided to take a voluntary cut of ten percent on salaries. To some this will no doubt be merely a report of the expected or matter of course. But considering the fact that Bluffton's professors have always been among the most poorly paid college teachers of their class, and considering further that a large number are contributing from a hundred to five hundred dollars annually to the endowment fund of the College, this action somewhat reveals the devotion to and faith in the institution on the part of those who give their time and energy to the work done here. As a special mark of devotion it ought perhaps to be mentioned that several are assuming even far greater financial sacrifice to help tide the college over this financial crisis which Bluffton feels most keenly in common with all the rest of the small colleges.

Supt. Offenhauer of the Lima school, addressed the Vesper service on Sunday. His message given in a quiet but forceful way was full of practical wisdom and spiritual food. He touched upon the evidences of false patriotism, militarism and the cost of wars both morally and financially and urged his audience to make truth the daily goal of their lives. One ought to live up to the best knowledge and insight one receives from day to day even at the cost of being inconsistant. Truth he defined as "being in harmony with the purpose of God." The music rendered by the Vesper Choir was as usual excellent.

CORRESPONDENCE

Allentown, Pa.—At one of our recent church council meetings, a correspondent to the Mennonite was appointed. It is a long time since my correspondence has appeared from Allentown. We shall try to have more frequent news hereafter.

Our Sunday School Rally Day held on the last Sunday of September, showed a record attendance. The Superintendent, Wm. Mohr, reported a steady growth with an average attendance of 71.6% for the whole school during the past year. In 1927, with and enrollment of 130, there was a total attendance of 4388. In 1931 the enrollment was 168 with a total attendance of 6532. Nine years ago four members received awards for perfect attendance. Last year there were 14 with a perfect record. This year there were 25 who were awarded a perfect record.

According to our Superintendent the school report for the 1932 Sunday school convention will place our Sunday school on the 100% roll by meeting the Eastern District Conference for a front line school. To the best of our knowledge this is the first school to make the grade. Do not blame us for doing a bit of shouting.

The annual business meeting of the C. E. recently brought a change of officers. The young people,, though few in number, are going at it with a will. We prophecy you will hear more of some of these young folks. We admire their grit and perseverance.

The Brotherhood, in the near future will sponsor a weeks services conducted by the Hebrew Missionary Alliance. Rev. Max Reich will be the principal speaker. We look forward to a rich feast of good things and invite those living at nearby points to join in these services.

We are glad to make mention of the new spirit and life in our church. We are not depreciating the good work of the faithful ones in the various organizations when we say that much of this new life is due to the hard work and conscientious service of our Pastor, Rev. H. G. Nyce. His sole aim is to preach the Gospel in an upstanding, straightforward manner, regardless of whom it hurts. We realize that there are many situations where such a policy takes courage.

To be true to the Word of God we believe, is the greatest need of the ministry today. Otherwise there can be no message and where there is no message the people perish. There lies the reason for so many empty churches today. We commend our pastor for his stand, cost what it may, for we are convinced that though intellectualism may have its place, but not in the pulpit as a substitute for the Gospel.

We are thankful that the prayers of some of our people two or more years ago for a faithful, devoted Shepherd, true to the Lord and His Word have been answered in our present pastor.

Albany, Oregon, October 10, 1931. — Dear Readers of the Mennonite:—A few lines from this western part of God's vineyard may be of interest to the field. This is our first letter from this place. (We are a newly organized group), having recently purchased the Grace Presbyterian Church and Parsonage which was shortly to be discontinued.

This purchase proved our opportunity to take over a work that had been going on for forty years and at one time had several hundred in attendance. This community now is larger than ever and possibilities are just as great as ever.

On the evening of June 29, we were organized, and are now incorporated as the Grace Mennonite Church with 24 charter members. Upon purchase of property we immediately began the beautifying of the property and church with several new coats of paint on the exterior, and new kalsomine and varnish for the interior decoration. The church is located at East Fourth and Main St., Albany, Oregon. We are justly pround of our new possession.

Rev J. M. Franz, Pratum, Ore.; Rev. P. Eschleman of Colfax, Washington and Rev. Niswander of Los Angeles, California organized the church for us.

On September 20th, we held our dedication service, conducted by Rev. J. M. Franz of Pratum, Oregon, and his group of workers; Rev. Bergan of Dallas, Oregon and his group. The house was well filled to an all-day program which was enjoyed by all present, and marked the ending of a most perfect day.

For a number of years several families, living close about this vicinity, have been affiliated with the Pratum, Oregon Mennonite Church, (near Salem, Oregon.) When this place presented itself, a door was opened right at home. Do you wonder why we are happy? Pray for us here and this large field that many souls will yet find their Savior.

Our S. S. has an average attendance of 74 scholars, with about one hundred attending church services. We have preaching by some one of the brethren who come in for the morning and evening service, until we have our regular pastor we will be without a head. We pray that the right man can be secured for this place in the near future.

We are now looking forward with anxiety, when a campaign for the Lord will be conducted here by Rev. Esau who is coming west in the early part of November. Pray for the work at this place, that many souls will be won for Christ and His cause; that the matchless name of Jesus Christ be magnified, and much honor come to His name. This is our status, a small group who love the Lord.

Yours in His name,

J. N. Widmer, Secretary.

Corvallis, Oregon.

First Mennonite Church, Mt. Lake, Minn., October 14, 1931. — Dear Editor and Readers:— Since I have not written for quite a while, I shall try and send in a report from our church.

The regular church attendance during the summer months has been very pleasing; the Sunday school also has been well attended.

The 26th of June, this congregation celebrated its annual Mission and Children's Day festival. Many people were present and all were glad to be able to take part in or listen to the program. In the forenoon, Missionaries P. A. Penner and Ferdinand Isaak preached and told us about their experiences in the mission fields of India, and in the afternoon the children gave their program. A short talk was also given by Mrs. P. A. Penner.

October 4th, in the forenoon we celebrated our annual Harvest Festival. Rev. D. D. Harder and Elder T. J. Dick each delivered a sermon in which was pointed out how Israel was commanded by God, through Moses, to give thanks unto the Lord for their harvest and that they should also take care of the poor and sick, and lame, etc. This we were also reminded to do and also to give freely to the mission cause so that those who were still in utter darkness might be brought to the Light and Life Eternal. A collection for the missions was received at the close of the services. Rev. N. F. Toews, from the Bethel Church, made the closing remarks and the Male choir (from our church) rendered several fitting musical selections.

We always welcome guests in our midst and we are especially glad when we are privileged to have ministers from other congregations visit us and preach to us the Gospel. So we were well pleased to have Rev. N. F. Toews with us again this last Sunday and to have him preach the sermon on "Preparation for the Lord's Supper." The sermon was very good and helpful. And God willing, we shall receive the Lord's Supper next Sunday (October 18). May God send His blessings for the day.

Henry M. Harder, Corr.

The voluntary action of the faculty and officials of Bluffton College to accept a ten per cent reduction in salaries for the current year was announced last week. Even though the student body this year is the largest in the history of the school the general business depression which is affecting business is also severely felt in schools and colleges.

EASTERN ORPHANAGE SOCIETY

The Orphanage Society of the Eastern District Conference held its Twenty-seventh Annual Conference in the Lansdale Mennonite Church, on Saturday, October 10th.

A program of unusual merit and interest was carried out at this conference.

Rev. D. J. Unruh, Pastor of the Lansdale Church, conducted the devotional service, after which followed the business routine.

Election of officers resulted as follows:—Pres. Mrs. Jacob R. Fretz, Landsdale; Vice Pres. Mrs. Eli R. Fretz, Pleasant Valley; Secretary Miss Ada M. Landis, Perkasie; Treasurer Miss Emma Ehret, Fox Chase; Financial Secretary Mrs. Wayne Getz, Philadelphia.

A very interesting letter was read from Rev. A. E. Wolf of Altoona, describing the needs of a widow near Altoona. After some discussion it was moved and seconded that the society pay $100.00 to Rev. Wolf for the relief of Mrs. Kaltenbaugh. Afterwards it was moved that if Rev. Wolf considered it necessary, the Society should pay $100.00 per month for Mrs. Kaltenbaugh's relief beginning with January 1932.

The Orphanage Society has also pledged itself to pay $35.00 per year for the support of an orphan in India, for a period of five years.

A vocal duet by Mildred Fretz and Betty Schwenck of Landsdale, closed the morning session.

During the noon intermission a pleasant social hour was spent in the basement over our lunches and coffee.

In the afternoon the following program was rendered:—

Song Service—Rev. D. J. Unruh.
Prayer—Rev. Freeman Swartz.
Address—Missionary Pannabecker.
Vocal Solo—Mrs. E. E. S. Johnson.
Reading—Jean Mary Fretz.
Vocal Duet—Rev. and Mrs. D. J. Unruh.
Musical Recital—Mildred Hinkle.
Ladies' Chorus—Zion Mennonite, Soudertown.
Offering.
Address—Mrs. Norman Cressman, Missionary from Indo-China.
Solo—Mrs. Boorse, Quakertown.
Closing Prayer— Rev. Nyce, Allentown.

The treasurer reports a balance of $5168.06 in the treasury. Most of this fund has been contributed by small free-will offerings by our 75 loyal workers.

The churches of our Conference should know that this society is ready to give assistance to the needy if such cases are reported to our Pres., Mrs. Jacob R. Fretz of Lansdale.

We would urge more of our people to take an interest in this work. All members of Mennonites churches, (men and women), are eligible to membership, providing they will enroll as members and agree to support the work by free-will offerings and otherwise.

Our next Conference will be held in the Allentown Mennonite Church on the 2nd Saturday, in October, 1932. All are cordially urged to meet with us and get acquainted.

Sincerely,
Ada M. Landis, Sec.
Mrs. Jacob R. Fretz, Pres.

TODAY'S MANNA

Day by day the manna fell;
Oh! to learn this lesson well;
Still by constant mercy fed,
Give me, Lord, my daily bread.

"Day by day," the promise reads;
Daily strength for daily needs;
Cast foreboding fears away;
Take the manna of today.

Dear Heavenly Father, hold my hand
Each moment, lest I fall;
Thine is the power to keep—my part
To let Thee, that is all.
I dare not take one step alone,
And oh, 'tis sweet to know
Thy loving, mighty, tender clasp
Will never let me go.

THE BACKGROUND OF OUR EASTERN DISTRICT CONFERENCE

S. M. Grubb

(Concluded)

The male garb is not an invention but a survival from a period when the assembly of the saints was composed of common people and the service was simple in comparison to the elaborate ritual of the State churches. Common people simply kept on as their fathers had done and the changing styles, originating in the pomp and pride of courts, were associated with the state with which Mennonites had nothing to do. Their holding to severity in dress amounted simply to a protest against the world rather than an imitation of the garb of the humblest of people. If their simplicity were exalted from a matter of common sense to a matter of dogma it was simply too bad. We may see, even in the buttonless Amishman something of a reaction against the military uniform with its parade of useless buttons up and down the belly and around the sleeves. Why, for example, should I, a pacifist, still wear two buttons on the back of my Sunday coat when the only reason they are there is because in olden times such buttons were needed to hold up the sword belt of the military officer?

Our fathers, in spite of what they really believed to be a humble protest against changing, expensive and useless styles, sometimes really did come to lose sight of what there was of simplicity and humility in their garb and kept themselves in fashion with others of the community. Did not the Quakers also wear a peculiar garb like themselves? Were not the early Evangelicals plain? Was not the one dressed in the world's garb an ususual sight among them? Indeed, they were responsible for setting the style in one particular at least. They began to wear long pants long before the Quakers quit wearing short breeches.

The period of transition of the 30's and 40's had many shocks for the conservative-minded. Excesses in dress came in with other radical extremes. A writer commenting on the brazenness of the women says that their skirts hardly reached to the ankles!

It was, as we have noted, a time for picking on little things that disturbed the lives of the sedate Pennsylvania Germans. In the face of changes they struggled hard to preserve things as they were. Such an attitude may not have excused the position of his brethren toward John Oberholtzer's coat but it throws some light on why they were so uncompromising.

The disturbing secret society problem that has bobbed up time and again was one that the fathers of our Eastern District Conference found on their hands—wished on them by the political and ecclesiastical conditions of the day. That it has continued with us while others have long ago disposed of it is to be attributed to the historic Mennonite principle of non-swearing of oaths.

Politicians found useful campaign material in the alleged murder of William Morgan by his Masonic brethren. The time is too far distant for us to come to a verdict as to whether the accusers of the defenders were right, but some of the brightest political minds of the day were on the Anti-Masonic side; for example, John Quincy Adams and Thaddeus Stephens. This was one of the very few occasions when a distinctively Mennonite position was the subject of an appeal to the electorate of the nation—and that at a time when few or practically none of the Mennonites exercised the right of franchise. Indeed, it was not with the Masons, whose organization was of a social nature, but the Odd Fellows, who added economic advantages in the shape of sick and death benefits to the attractiveness of their society that our fathers in this conference had to deal with.

Let us not forget in this connection that many other and larger denominations were barring secret society members from fellowship, such as the Congregationalists, Lutherans, United Brethren, Evangelicals and all the Peace Sects. Opposition to this day continues with the Peace Sects because of their Biblical testimony against the swearing of oaths.

Just how seriously our fathers were taking their religion may be discovered in an examination of the books to be found in their homes. Every Mennonite had of course a Bible which was diligently read. One large and expensive edition sold by subscription about this period had the names of the subscribers printed in it and so many of them were Mennonites that it came to be called the **Mennonite Bible.** Menno Simon's **Fundament Buch** had a large circulation and passed through many editions. These came from presses in Allentown, Lancaster, Skippack and Harrisburg. As next to the Bible practically every Lutheran family cherished **Johann Arndt's Wahren Christenthum** so in every Mennonite family **Jacob Denner's Sermons** were read and re-read. There were several editions of this book, one of them was printed in Germany as a private venture of two American Mennonites. That **Christliches Gemueths Gespraech und Anrede an die Jugend,** probably written by Roosen, was to be found wherever there were Mennonites speaks of a large circulation that the book attained by the numerous editions. Occasionally, too, the Eight Sermons by Denknagle, the Dutch Mennonite minister and friend of Wesley and Zinzendorf appeared and was read.

(Continued on page 14)

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

*A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST*

Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

November 8

"Our Share in Making World Peace Permanent."

Isaiah 2:2-4.

Armistice Day of the year 1931 should mark a new epoch in the thinking and working for universal peace. A period of depression, economically speaking, may be able to do a task in Kingdom building which many decades of prosperity could not do. Just like God humbled the children of Israel while they were wandering in the Wilderness, so God may humble us and bring us to our finer, more spiritual senses.

Ever since Isaiah gave his prophecy concerning the time when "they shall beat their swords into plowshares, and their spears into pruning hooks" men have known the wisdom of such an adventure. Ethically, morally and spiritually, world peace is the only reasonable way of living. Yet it may be necessary that an economic depression will humble us and show us the futility of expensive and extensive military preparedness. Already many nations are looking forward to the World Disarmament Conference in February, in the hope that the mad race may be curtailed, so that the millions which have been spent yearly for the military budget may be turned into the channels of the necessities of life.

Found in the Scripture Text:

The wonderful prophecy in Isaiah has been a fond dream in the hearts and minds of vast multitudes. Hard-headed materialists have called it only the fond dream of idealists. But God has spoken and it will surely come to be.

We find several lessons in this poetic passage. In the first place, when that great day will come, the church will be exalted to a high place. Such is not the case today. But in that day all nations shall flow into it. In the second place all nations will be taught by the Lord and will walk in His ways. And then finally when all nations bow before one Lord and God, then they will understand each other and will war no more.

What, we ask, are the causes of war, why do men find pleasure and satisfaction in killing others like themselves, all created in the image of God? Practically all wars have come as a result of two forces, namely fear and greed. As for fear, one nation becomes suspicious of the other. Misunderstandings develop and ere long blood becomes hot and war is declared. At other times, like was true during the World War, the safety of property, commerce and money loans are involved. Those who have such holdings at stake bring heavy pressure to bear upon their home government and if there is enough of this influence the government in question will declare war. The real motive in a war is not given, but like in the World War, hatred will be incited, the morale of the soldiers and the folks back home will be kept up by calling it a "War to End War" or a "War to make the World Safe for Democracy."

Questions

1. Compare the cost of war in terms of lives lost, dollars and spiritual progress.
2. What is the significance of Jesus' teaching on the great worth of the individual?
3. Which method will do more to bring about Universal Peace:—
    a. Peace organizations like World Court.
    b. Some miraculous intervention.
    c. God and man working together.
4. What are the outstanding causes of war?
5. What can we do to further World Peace?

Let us Study Our Bibles

Mon.—Read Col. 3:1-5. Create a peace ideal.
Tues.—Read Jas. 3:11-18. Be honestly peace-minded.
Wed.—Read Eph. 2:13-22. Break down race barriers.
Thurs.—Read Ps. 46:1-9. Spiritual Disarmament.
Fri.—Read Prov. 25:1-8. Avoid controversies.
Sat.—Read Lk. 2:8-14. Spread good-will.
Sun.—Read Is. 2:2-4. Realize peace by living peace.

A PRACTICAL PROBLEM

James Smith is a farmer and has four sturdy sons. George Hill has no sons but he has $10,000,000. War is declared, Mr. Smith's four sons are drafted. Should George Hill's millions also be drafted?

A DISARMAMENT CREED

(Isa. 2:2-4.)

1. We believe in sweeping reduction of armament.

2. We believe in international law, courts of justice and boards of arbitration.

3. We believe in a world-wide association of nations for world peace.

4. We believe in equality of race treatment.

5. We believe that Christian patriotism demands the practice of good-will between nations.

6. We believe that nations, no less than individuals, are subject to God's immutable moral laws.

7. We believe that peoples achieve true welfare, greatness and honor through just dealing and unselfish service.

8. We believe that nations that are Christian have special international obligations.

9. We believe that the spirit of Christian brotherhood can conquer every barrier of trade, color, creed and race.

10. We believe in a warless world, and dedicate ourselves to its achievement.

WAR

I abhor,
And yet how sweet
The sound along the marching street
Of drum and fife, and I forget
Broken old mothers, and the whole
Dark butchery without a soul.
Without a soul—save this bright drink
Of heady music, sweet as hell;
And even my peace-abiding feet
Go marching with the marching feet.
For yonder, yonder, goes the fife,
And what care I for human life!
The tears fill my astonished eyes,
And my full heart is like to break;
And yet 'tis all embannered lies—
A dream those drummers make.

Oh! it is wickedness to clothe
Yon hideous, grinning thing that stalks
Hidden in music like a queen
That in a garden of glory walks
Till good men love the thing they loathe!

Art, thou hast many infamies,
But not an infamy like this.
Oh! snap the fife and still the drum,
And show the monster as she is!

—Richard C. Gallienne.

THE CHRISTIAN LIFE

Esther Jantz, Odessa, Wash.

(Concluded)

And this social, co-operative, family, missionary element must be a mark, so far as you can make it a mark, not of your personal religion only, but of the Church to which you belong. Isolation from other Churches is as deadly in a Christian Church as it is in a Christian man. The church through its associations is like the temple, a place where in peace we can draw near to God. It helps us by its demands for purity of life. If we are church members, we feel an obligation to live up to its standards.

Even though we strive to live this Christlike life we are tempted, even as our Lord was also tempted. There are two special periods in the gospel story when our Lord was tempted by Satan. The first was at the outset of His ministry, when Satan appealed to His bodily hunger, to the ambition of worldly glory and power. The second was in the Garden, a temptation through the bitter anguish of grief.

It is with us as with our Lord: We are tempted in two ways; first through our pleasures, and secondly through our sorrows. The first of these, temptation through pleasure, is the special temptation of young life. We must admit that pleasure is a necessary ingredient of every human life. Man is born to joy just as surely as he is born to labor and sorrow. But how is joy to be obtained? Happiness is obtained by not seeking it. The man who makes happiness his aim, misses it and is miserable. The man who makes duty his aim, finds that all these things have been added unto him. The first thing for the Christ-follower is tha the is not to decline the happiness which comes to him. The Father does not begrudge the joy of His chilthing for the Christ-followers is that he is not to make happiness his aim. It will come to him. His duty is to sacrifice apparent happiness, and then the real happiness comes of itself without his seeking. The real happiness is not built on what we call amusements. In fact, everywhere we find the sharpest contrast between what the world calls enjoyment and the joy of the Christian. What the world calls enjoyment or amusement is full of infinite risk. In the household of Sir Thomas More we are told that Anne Boleyn and Rosamund one rainy day were playing in the ball-room, when Rosemund's foot tripped over some unevenness in the floor, whereupon Anne, with a laugh, cried out, "Mind you, go not down into the dunegon"; and then she pulled up a trapdoor by an iron ring and made Rosamund look down into a black, unknown, depth below. Beneath how many of our ballrooms, our theaters, are these black unknown depths, and how many are the strong and gladsome souls that have tripped and fallen through. I am not one of those who believe that the drama is wholly or necessarily a thing of evil. But it is not the thing in itself to which one takes exception, it is the atmosphere that surrounds it. And I do say that taking things as they are now, the greatest danger to the moral soundness and the spirituality of the rising generation is the love of pleasure and self indulgence of every sort; that the habitual indulgence in wordly amusements deadens the moral sensibilities; it takes away the relish for spiritual things, it "petrifies the feeling" as Robert Burns put it, deadening the keenness of that spirit by which we live towards God, and the quick sympathy of the heart by which we live towards our fellow men. The trail of selfishness is over it, the atmosphere is poisonous. Christianity and morality speak with differing voice. Morality is satisfied with me so long as I abstain from certain specific acts and do not go beyond certain prudential limits of moderation. But Christianity warns me against the atmosphere where these sins are bred, it calls it worldliness and bids me avoid it; it warns me against the love of pleasure, "He that liveth in pleasure is dead even while he liveth", and it puts for me the sharp contrast whether I will be " a lover of pleasure" or "a lover of God." The follower of Christ has outgrown the taste for these things, as completely as he has outgrown his taste for toys. Happiness is built on an inward conformity to the law of one higher being. Blessedness depends upon obedience, obedience to that higher law of our being which Christ revealed and Christ embodies. To bear pain for the sake of Christ, to suffer rather than surrender truth, to drudge, to serve, to give up that we may be fellow workers with God Himself in the saving of our fellows; to do all this is joy because it is love; and love, the death of self, is the real life of man, because it is the life of God Himself. This is the Christian philosophy of inward blessedness, which turns all life to gold and makes even its bitterest experiences to glow with the very light of heaven. It is the triumph of Love over Death, of Gladness over Sorrow; and its triumph is there most signal and complete where the forces of death and pain do most abound.

"This is the everlasting Yea, wherein all contradiction is solved, wherein whoso walks and works, it is well with him." It is the paradox of the higher life, the overmastering joy of cross-bearing.

THE HISTORICAL BACKGROUND OF PEACE

By May Markley.

Just what do we mean by peace? Ever since the beginning of time there have been wars, and where there are wars, peace naturally must follow. Peace, then, is freedom from war or hostilities; a state or relation of concord and amity. In international law, it is that condition of a nation not at war with another.

Although ever since the dawn of history, war has been a recognized institution and custom, it has been increasingly realized with the advance of civilization that the use of violence and force was an abnormal condition which ought to be entirely eliminated from human affairs. More particularly in the world as it now exists, with a dense and rapidly rising population dependent for its maintenance and welfare in highly developed international communications. War means paralysis, if not actual destruction of culture, economic progress and human civilization.

The power of good-will in human relations has been the theme of prophets in all ages.

Primitive man is being revealed by modern studies as a far less violent creature than commonly assumed by those who thoughtlessly associate the term "savage" with restrained ferocity.

Centuries before the so-called Christian Era, lone voices crying out against war must have inspired the crude attempts at arbitration in Greece and the Near East. Isaiah's counsel of trust in providential intervention against Sennacherib, the Assyrian invader in 701 B. C. contains strong suggestions of non-violent resistance.

But from the time when Constantine made Christianity his imperial handmaid in 312 A. D., only a "remnant" in every generation carried on the original non-violent way of life. Down through the Dark and Middle Ages little bands of peace loving individuals, small and troublesome sects, allowed no wars, or rumors of wars, to weaken their trust in the way of Jesus, at times paying heavily for their belief and enduring persecution or martyrdom. The names of these sects in some cases have been reduced by time to unfathomable silence just as time has turned to dust the bodies of their followers. To "injure no one and practice love to the brethren" such was the ideal of one "remnant" now submerged in impenetrable obscurity.

The Mennonites, Schwenkfelders, Dunkards, and Quakers, though often vastly differing from each other and and sometimes changing their emphasis in different periods, kept alive the ideal of a warless, hateless life. In some cases the principle of non-violence was central; in others it was secondary to the assertion of a sectarian tenet or rarely a concrete program of social redemption and reform.

All through the ages nations have attempted to maintain peace through various agencies. Foremost among these are peace treaties, mediation, arbitration and disarmament. A few words about each of these will suffice.

Although comparatively few peace treaties were negotiated prior to the middle ages, the making of such agreements, as well as the observance of treaties in general between the great nations of the world, was one of the first phenomena to indicate the advance of civilization. In the history of international law there were few subjects that received earlier attention. The Greek and Roman historians devote much space to the subject, while the fact that nations had given thought to this method of settling grievances ages before these chronicles were written is indicated by the references to such agreements which appear in the Old Testament writings as well as the records discovered upon ancient monuments of Egypt and Assyria. Even the movement for universal arbitration, the principle which attained its culmination in the Hague tribunal is almost as old as the records of history. It is true that the first instance of arbitration, especially those of Greece, were intermunicipal, rather than between different races. During the Middle Ages the popes were frequently appealed to and it was in response to such demands that Innocent III became the mediator between King John and his barons, just as in more modern times Leo XIII adjusted the dispute of Germany and Spain in relation to the Caroline Islands.

Much reliance was placed in the past on the "balance of power" and on treaties of military alliance between great powers, but such schemes have failed utterly to maintain peace in the world. In proportion as they guaranteed immunity from attack to the Powers within the particular group, they tended to stimulate war with outside states and were, in fact, a cause rather than a prevention of war.

More progressive minds have based their plans for the preservation of peace on a federation or union of all the "civilized" powers.

The first time that a gathering of nations ever assembled for discovering means to maintain peace occured in 1899 at The Hague Conference at which 26 states participated. The chief outcome of their deliberations was the Convention for the Pacific Settlement of International Disputes. The second Peace Conference of 1907, which also met at the Hague, and included the representatives of 44 states—practically the whole of the world's then independent nations—re-affirmed the Convention and further developed it.

(To be concluded.)

Tobacco is injurious to the human body. It stunts the growth of the young.—Irving Fisher, leading economist.

THE S. S. LESSON

November 18.

Paul in Ephesus. Acts 19:8-20.

Golden Text,—Have no fellowship with the unfruitful works of darkness, but rather reprove them. Ephesians 6:11.

Ephesus in Paul's time was one of the great cities of the world. It had large commercial interests and was also noted for having one of the wonders of the world in the shape of the great temple of Diana in which was kept what was believed an image of the goddess that fell down from heaven. Near the city were celebrated groves in which heathenish rites were performed. Many pilgrims visited the city to worship Diana and perform rites in her honor. There was plenty of religious manifestation in the city of Ephesus, but it was in the interest of false religion that brought darkness rather than light. Paul, ater his stay of a year and a half in Corinth, now made Ephesus his abode for a period of three years during which time his energy and enthusiasm resulted in the establishment of a Christian community that for centuries was a leading influence in the Chrstian world.

The first three months of Paul's time in Ephesus were devoted to the synagogue in an effort to bring the Jews to a realization of the meaning of the Kingdom of God and the Messiah Christ. As usual, a large element of the Jewish worshippers in the synagogue was not responsive to the preaching of Christ and set about to oppose Paul. It was their privilege to have Christ presented to them first. If they refused to receive Him they brought upon themselves condemnation for, above all peoples of the earth, they had the oracles of God. In many places there broke out violence in the synagogues where Christ was preached and here we are told there were some who hardened their hearts and unbelievingly spoke evil of the way before the multitude. Evil speaking, which is misrepresentation and untruth comes from a lack of love and faith and is inspired by hatred. It is far more dangerous to the progress of the Gospel than outright violent opposition. Satan is the father of lies and it is no wonder that he should know how to use the lie most effectively. Evil speaking, like that of the Ephesian Jews, is not a thing of the past. The church today is troubled with the same kind of thing both within and without. Within it weaknes the faith, discourages the faithful and discredits the work. Without it puts Christ in a false light, it hinders men and women from accepting Him and creates passion and hatred against those who are giving their best for the present and future happiness of all mankind. Evil speaking is the sneaky way of resisting the Gospel and shows to what evil men may stoop in their efforts to make the Gospel of none effect.

When one way seems closed, God always opens another. The synagogue was closed to Paul but, the school of Tyrannus was opened and there we find a regular meeting place. The results of this prolonged series of meetings held in the school of Tyrannus were varied but startling. First we find special miracles were performed. The gift of miracles enabled the missionaries to attract special attention, them it gave proof that they were extraordinary persons with unusual powers which must have been bestowed upon them by a divine being and then again it portrayed God's love in sending Paul with the power of relieving the physical miseries of those who could not otherwise be helped. It also imposed upon those benefiting the duty of gratefully devoting themselves to the service of God who had sent the great blessing to them. We also find an opposition other than that of the Jews in the Synagogue appearing in the shape of impostors who attempted to duplicate the works of Paul by the misuse of the name of Jesus. They defeated themselves and suffered humiliation like other false teachers who eventually bring upon themselves swift destruction. They had pretended to be masters over the Devil but soon found that the Devil was their master. Evil men can never be the destroyers of evil. The incident only helped all the more to center interest upon the work of Paul and win more converts to the cause.

The evidence of the great work being done in Ephesus was not so much in numbers that were converted, but in the fact that many came and confessed. Changed lives is after all the only sure evidence that the Gospel is effective and does what it sets out to do—bring men and women into right relation with God. Where there is no confession of sin and an accompanying contrition, there is no sign of a true conversion. The hope of the sinner always is that God is ready to forgive when there is confession of sin.

Baptismal Class of the Immanuel Church, Pratum, Ore. Baptized August, 1931

Bottom row left to right: Miles, Welty, James Lichty, Irwin Wedel, Edgar Nafziger, Milton Wedel, Arthur Franz. Middle row: Emmaline Nafziger, Beulah Gerig, Evaline Nafziger, Sarah Gerig, Clara Mae Dalke, Susie Ru chman, Lucille Roth, Gretchen Beutler, Alma Wenger. Top row: J. M. Franz, pastor; John Schifferer, Andrew Clark, Emma Gerig, Dennis Loganbill, Leona Leisy, Ernest Gerig, Ruth Ramsden, Elmer Wedel, Mrs. Mina Aubrey.

There is an example presented in the lesson of those who showed by their deeds that they thoroughly repudiated their old lives and were mightily convinced of the truth of the Gospel. These burnt their books of curious arts which represented a great money value. In destroying them they destroyed the possibility of the books doing more harm. Books may be a blessing or a curse. There are plenty of bad books that should be prevented from doing the harm they are capable of doing by being destroyed. An evil book carelessly lying around is as dangerous as a keg of powder. The best way to avoid the evil of bad books is to cultivate the friendship of good books, particularly the Bible.

THE BACKGROUND OF OUR EASTERN DISTRICT CONFERENCE

(Continued from Page 8)

Let me but remind you that Van Bright's Martyr's Mirror, the superb example of American paper making, printing and binding, the first American book reprinted in Continental Europe, was a Mennonite book.

Of the literature published by American Mennonites of the 17 hundreds and later we have just enough to show that they had among them men who knew the value of the press and used it. As early as 1727 Bradford printed The Mennonite Confession of Faith in English. Sauer printed for the Mennonites an American edition of the Ausbund as early as 1744 and Billmeyer printed at least another edition. Heinrich Funk of Germantown wrote his **Spiegel der Taufe,** which was printed by Sauer in 1744 and was often reprinted. His **Restitution,** which was also reprinted in Europe, at a later period, came from the press of Ambruester in 1763. In 1837 Abraham Gottschall wrote and had published at Doyelstown **Wahrer Gerechtigkeit.** A year later there appeared another work by the same author printed in both an English and German edition under the title, **A Description of the New Creature.** In 1835 one of the ministers at Germantown, John Conrads, had a Mennonite catechism printed at West Chester in English and had it distributed at his own cost.

The pedagogical works of Christopher Dock while primarily a technical work was so thoroughly Christian that it deserves a place in religious literature. All of which leads us to say that the sneer of contemporaries, "Wie dummer wie heiliger", did not apply to Mennonites.

In conclusion let me remark that the background of the Eastern District Conference leads us to believe that the spirit of the times had much to do with its origin and that political, economic, social, cultural and religious influences were at work. A few headstrong men and a smaller group of others who believed themselves unjustly treated were the immediate cause of its coming into being, but, in the nature of events, had they not acted as they did, something else would have been sure to happen that might have meant a loss to Mennonite principles of a large number of people who still retain their effection and loyalty to the cause for which our fathers bled and died.

JOTTINGS

Prof. Holman, of Bethel College, is again organizing a chorus comprising local talent which is to render Handel's "Messiah" at Christmas in the Mennonite church at Newton, Kansas.

Rev. Jac. A. Tieszen, pastor of Bethel church, N. E. of Dolton, S. D., has to be at the bedside of his wife almost constantly, she having suffered a fall several years ago and recently has become entirely helpless because of several strokes.

The Salem Swiss church, S. E. of Freeman, S. D., celebrated the communion of the Lord's Supper Sunday, Oct. 18, and the Bethel church at Freeman observed its Communion on Oct. 28. Rev. P. R. Schroeder conducted both of these services.

The Kansas State Nurse Association reelected Sister Lena Mae Smith of the Bethel Hospital, Newton, Kansas, its vice president. The work of the Deaconesses in the Bethel Hospital has on numerous occasions received splendid recognition. The Deaconess Home and Hospital are model institutions.

The story of Mennonite publications is a long one, beginning with John H. Oberholtzer, who issued the first successful Mennonite publication in America. Oberholtzer erected his press in a corner of his shop, he was a locksmith by trade, and for a time printed the "Botschafter" as a private venture. He continued the sheet as the "Volksblatt", which again was succeeded by the "Mennonitische Friedensbote", for which John G. Stauffer did the printing until it was merged with "Zur Heimath", under the name of Bundesbote. John G. Stauffer, who printed the "Friedensbote", also printed and edited a local paper called "The Reformer", which later was changed to "Patriot and Reformer".

Freeman College holds an annual twelve week Winter Bible Institute in connection with its regular program. This year the Institute will begin Nov. 30 and close Mar. 3. Tuesday evening Prophetic Studies are conducted for the public at Freeman College. The work is in charge of Rev. P. R. Schroeder and P. P. Tschetter. Rev. C. W. Dirks, who enrolled as a student in the College, had to submit to an operation for appendicitis and will now be unable to continue his studies for some time to come.

The visit of Missionary P. A. Penner to our churches while on his furlough home calls to mind that he was the pioneer missionary sent by the General Conference to India. The field on which he works comprises 4,000 square miles with a population of more than 634,000 in the Central Provinces. There are five stations, thirty-two preaching stations, eighteen day schools, two boarding schools. Rev. Penner also is the director of a leper asylum with 500 patients. The leper asylum also includes two orphanages with 80 inmates and a widow's home with 25 inmates. There are three medical missionaries on the field including the Doctors Rev. and Mrs. Harvey Bauman. A fully qualified native Indian woman M. D. is included on the staff.

A Mennonite Peace Society effected an organization in Bluffton College meeting in the Musselman library for that purpose, October 17. Miss Vivienne Musselman was named executive secretary of the organization and will spend much of her time in field work. Mrs. Leland Diller is corresponding secretary of the body.

The First Mennonite church of Newton, Kan., has decided to remove its present building to the rear of its lot and then erect a new structure of brick on the north side joining the old and new buildings into one. The addition is to cost about $25,000.00 and will be modern in every way. At some future time the remaining old building will be replaced with a substantial one to match the one about to be erected.

The C. E. Society of the First Church, Philadelphia, Pa., is planning an Anniversary Banquet to be held on the evening of November 7. Rev. William Barnes Lower, D. D., is booked for the address on that occasion. Last week the Federated Women's Organized Bible Classes met and Rev. Reed Landis of Germantown was the speaker. Rev. Floyd Pannabecker of China and Rev. P. A. Penner of India were recent visitors at the First church.

Our missionaries among the Arapahos report the death of two aged Indians, one, namely, Black, at the age of 80, and the other, Bear Lariet, at the age of 103. Those of the Indians who raised cotton experienced a short crop but with proper management it is expected that they will come over the winter all right. The building of a large bridge across the South Canadian River is giving the Indians opportunity to earn some money.

The Hereford church, Bally, Pa., is preparing to celebrate the tenth year of the pastorate of Dr. E. E. S. Johnson. Dr. Johnson will preach a special sermon and expects to see a large number present. In the evening of the same day the Ladies' Aid Society will celebrate its fifty-first anniversary. A program consisting of vocal and instrumental music has been arranged by the president, Miss Anna Moyer. Dr. Johnson and Dr. O. W. Berky will speak.

The combined ordination and mission service held October 11 at Inman, Kansas, proved to be a big event. Rev. J. P. Balzer was ordained to be the pastor and elder of the church at the morning service. Addresses were made by Revs. P. H. Unruh and D. C. Ewert. At the afternoon service the speakers were Missionary P. A. Penner and Rev. H. P. Krehbiel. The evening service speakers were, President Kliewer, of Bethel College, and Rev. J. J. Plenert. The gathering is said to have been the largest held in Inman for years.

CHRISTMAS SERVICES AND PROGRAMS

"White Gifts for the King" Offers Your Church

The Ideal Giving Christmas Service

More than sixty thousand churches all over the world used **"White Gifts for the King" last year.** This figure stands as silent testimony that this service is deservedly popular because of its large and lasting benefits.

There are four important features which have made this popularity possible.

First— It is a reverent, worshipful service commemorating the birth of Christ.

Second—It is constructive, in that it teaches and creates the true giving spirit of Christmas.

Third—It gets results by its White Gifts of Self to Christ, Service to the church, and Substance to needy causes.

Fourth—It is evangelistic and enlists the efforts of the whole school and church for bigger things.

Surely **"White Gifts for the King"** is worthy of the efforts of your church this year, and we feel certain that your worthy efforts will be well repaid by the large and lasting benefits which you will reep from "White Gifts for the King."

How You May Learn All About "White Gifts for the King"

The first step in introducing the plan is to know it thoroughly yourself, and then let others in your school know about it. Our book, "White Gifts for the King," will explain and inspire. The various services are all full and rich with suggestions. No matter what one service your school renders, your committee will find all services helpful in its preparation. Our advice is to order early the complete book described below to obtain the most information.

"White Gifts for the King" Revised

By Phebe A. Curtiss

This book fully explains the idea besides giving the vision. It is the product of many years' experience and is full of new suggestions that old users as well as new appreciate. It should be placed in the hands of every teacher and officer. The committee of prospective users should have the complete book. This is important. **Price 35 cents per copy**

Complete "White Gifts for the King"

This is a book containing all the material obtainable referring to "White Gifts for the King." It is a compilation of Mrs. Curtiss' book, described on this page of all the services published to date and pictures of the suggestion blank and envelope. Every church should have this for reference year after year, that its Christmas committee may prepare its program with intelligence of the plan. This is what you should buy first. You must have it all to get the necessary vision and information.

"Fulfillment"

Price $1.00 per copy

A new "White Gifts for the King" Christmas play in three acts by Rev. Earl Daniels. Concerns the prophecy of Isaiah, its fulfillment first in the birth of Christ and then today in the hearts of those who have accepted Christianity as a way of living. Very unusual but worshipful scenes, simply produced, make the play especially valuable for presentation in any church auditorium. Although it requires 24 characters besides the choir and gift bearers there is little for any one character to memorize. Instrumental interludes for use between the acts, a beautiful old hymn not previously used in such a service, together with a few favorite carols—combine to make a musical setting which creates the proper atmosphere. This coupled with a complete new type of giving service should inspire love and loyalty to the Christ whose birthday we celebrate.

Price, 25 cents per copy; $2.50 per dozen

Recent "White Gifts for the King" Programs

Our Love Gifts

By Ruth Hergt

Simplicity is the keynote of this program. It is not an entertainment, but a real Service of Worship. It is a very impressive program, though not an elaborate nor spectacular play. The theme is the Christmas Story and Today's Gifts.

After the preliminary program, which presents the Christmas Story and the idea of giving White Gifts today, the action centers upon the presentation of the gifts of the various classes and departments. This emphasis makes the program a real giving service in which the whole church has a part.

Original presentation poems recited by the various representatives add dignity, reverence and charm to the bringing of the gifts. All these help to create that worshipful atmosphere so necessary in bringing Christ nearer the hearts of those present, that some may be led to give the supreme gift of self.

Price 15 cents per copy; $1.50 per dozen.

The Bethlehem Inn

By Fred W. Wolff

A beautiful Christmas play interspersed with original music. A very effective story of the Jews, and the events of Christmas. The action takes place before the Bethlehem Inn. Requires 26 characters. Every helpful suggestion that a practical presentation could suggest is included in the text.

Price 25 cents each; $2.50 per dozen

Miriam's Visions

By Myrtle P. Sanborn and Ruth Harrod

A unique combination of tableaux, pantomimes, dramatization, songs, and an unusual "candle light" giving service—all combine to make this a beautiful portrayal of the Nativity and the effect of its message on all is wonderful. Four original songs and a group of older ones furnish a charming musical setting.

Price 15 cents each; $1.50 per dozen

The Christmas Bells

By Florence E. Wolcott

Portrays the promise of the prophets, the Nativity, with its surrounding events, and the response of Christmas to the message of the Christmas bells. It is presented by means of a reader, tableaux or "living pictures," and hymns. Includes an original story, and an unique giving service.

Price 15 cents each; $1.50 per dozen

"White Gifts for the King"

Selections No. One

A collection of songs, recitations, dialogues, drills, pantomimes and stories for use in a "White Gifts for the King" service. Some churches prefer to make up their own programs and for those who do this will be very helpful and suggestive. The material consists of the very best selections from all the pageants and services published to date. Contains four illustrations of stage settings and two songs for children.

Price 25 cents each

Effective Services

(Meigs)

"SERVICE NO. 1"

By Phebe A. Curtiss

A service suited to the smaller communities. Full of good songs and good recitations. Moves smoothly and easily, bringing forth the gifts in a beautiful manner. 16 pages.

"SERVICE NO. 2"

By Phebe A. Curtiss

For those who love the simplicity of the old Christmas stories and carols. The Legend of Cathay is the central point of this service.

"A TRIBUTE OF LOVE"

By Edith Sanford Tillotson and C. Harold Lowden

A harmonious mixture of stories, recitations and readings. All the songs are new and especially adapted to "White Gifts for the King."

"THE BIRTHDAY STORY"

By Jessie Brown Pounds

A delightful service based upon the Bible story of Christmas. Songs are all accompanied by pantomimes.

"MESSAGE OF VICTORIOUS PEACE"

By Mrs. Joseph L. Stacy

A service of old and original Christmas stories. Has original stage setting with tableau form of presentation of gifts.

"NO ROOM IN THE INN"

By Mary Huron Blair

Another delightful service based upon the Bible story of Christmas. A very dramatic representation leading to the giving of the White Gifts. Contains many of the best Christmas songs.

Prices of any of above services, 8c each; 85c dozen; $3.25 for 50; $6.00 for 100

Prices of any of above services; 8c each; 85c dozen; $3.25 for 50; $6.00 for 100

Send your order with check attached to MENNONITE BOOK CONCERN, Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI BERNE, INDIANA, NOVEMBER 5, 1931 No. 44

EDITORIAL

If, as is sometimes charged, the church is sadly out of date, it is a remarkable thing how steadily the world continues to think that the church is in a position to be helpful. The appeal of amusements, the lure of the road and the disregard of the religious consideration of the Sabbath on the part of so many people in these trying times would seem to indicate that there is something lacking in the hold that the church once had on the interest of the public. But there is another side of the story. The church still has an influence and a power that may be effective and helpful in a way that no other organization can. There now lie on the editor's desk a variety of appeals for a variety of needs. One is from the campaign manager of a candidate who comes before the people for election in a few days. It says, Would the pastor please interest himself and the people of his congregation in this candidate as he is a superior candidate to the one opposing him? Another appeal is from a non-religious organization that wants to provide clothes and food for the needy. Would the pastor please have his people supply the means so that this organization can truly merit a reputation for being good to the poor? Another is from an organization that proposes a change in the constitution of a certain state. Would the minister kindly interest his people in the project? Another society is interested in getting the good will of a foreign nation by sending presents to some of its children. Would the church not consider it to its advantage to have its people participate in this mission of consideration? Again there are those who are interested in the blind, in the victims of certain terrible diseases and in various kinds of reform. All they expect is that the church furnish the money needed for them to function and give them the publicity needed to keep up interest. We have no criticism to make concerning the worth of the ventures we have noted but we will emphatically state that if the church is the back number it is supposed to be it still may be a very useful institution and its ability to be useful is appreciated in a great many quarters.

The scene was in the heart of a great manufacturing district where dozens of large factories are closed and have been so for months while others just are managing to keep going a few days, a week, or at most, on half time. On every corner little groups of men were standing. Evidently they were out of work and there was no prospect of their getting some and it was simply not worth while to go around looking for work. These men were, as any one could see, not bums. They compose the sinews of our industry, or, shall we say, the paralyzed sinews of industry, since they are helpless for no fault of their own. Just as we were noting these gatherings along came a half dozen of shabby automobiles each bearing a streamer advising the reader to join the Communist Party. Did the demonstration excite the men who want nothing better than a job? It did not, fortunately. Most of them looked after the parade with a good natured, tolerant smile, some hardly noticed it at all. Communism didn't seem to interest them. But suppose it did interest them? Suppose many more than a few zealots accepted its doctrine, what then? Well, we should, first af all, see violence and bloodshed, then we would see power seized by a handful of men who would be adding violence to violence in order to terrorize the weak and discourage opposition. We would see an abuse of power that would manifest itself in cruelty without limit. Of course old human institutions such as the family and religion would be the special object of attack. Immorality and infidelity would be the rule laid down for, if not forced upon the population generally. And all this in the alleged name of liberty and the common good. We are sure Russia would be outdone were once communism established here and we are also sure that it will be introduced, it if ever is, by men of the type that we saw watching the parade of the Communists. There is one thing that we may depend upon to keep the curse of Russia out of the United States, and that is the good sense of the working people. They are not of the kind who would relish jumping out of the frying pan into the fire. They know too that, while times are hard for a while and while they have a hard time getting along and keeping the wolf from the door, it is better to wait in patience for a little time than to invite a condition that will keep the wage earner in continual slavery with no hope of ever rising out of his condition and every prospect of sinking deeper into the terrible distresses of want, helplessness and hardships. Intelligent people everywhere realize that communism means terror and tyranny, things against which the common people have struggled too long to permit letting slip out of their hands just because a handful of unprincipled promoters think they see a chance to seize power at the cost of every one else's possessions. Not having anything to lose and, seeing the prospect of limitless loot, the Communist would make the unfortunate victim of hard times his tool and his slave, that is if the common people would be ready to fall for the lure he throws in the way.

A REQUEST FROM THE BOARD OF PUBLICATION TO THE CONFERENCE CHURCHES

Never before has the Board of Publication come before the churches with the request for a collection.

Our church papers were always issued at an annual loss, but our book business almost every year showed so much profit that the deficit in the papers could be covered.

Because of the depression and scarcity of money among our people the book business has been decreased that it can no longer pay for these deficits.

The report for the past year, which ended September 1st, shows as follows: Bundesbote deficit $1023.32, Mennonite deficit $1508.30, Year Book deficit $233.61. (No separate account was kept for the B. B. Kalender). Total deficit $2,765.23.

Now the question is how to cover this deficit and to avoid it in the future? One brother thinks that if we had our own building and printing press our expenses would not be so high. This is certainly true, but at present we have neither.

Another suggested that we publish our church papers in a smaller format, and at times consolidate several numbers into one issue. We are convinced that to do this would not only be detrimental to our papers but to the whole work of the conference.

Under the circumstances there is only one thing that we can do and that is to request the churches to take up a collection to cover this deficit, which amounts to about 10c per member.

We therefore kindly ask that each church on Sunday, November the 29th, take up a collection for the Publication work and send the same to our treasurer, Bro. J. F. Lehman, Berne, Ind.

Thanking you in advance for your kindness,

The Board of Publication,
H. J. Krehbiel, Chairman,
M. J. Galle, Secretary.

THE 57TH S. S. CONVENTION OF THE EASTERN DISTRICT CONFERENCE

The 57th Sunday School Convention of the Eastern District Mennonite Conference was held on Saturday, September 26th, 1931, in the Germantown Mennonite Church, Philadelphia, Pa. The two sessions, afternoon and evening, were well attended. A lively song service was conducted at each session by Miss Anna Moore of Souderton.

The afternoon devotional service was in charge of Jacob Solt of Allentown. Amos Bauman of West Swamp conducted the evening Quiet Hour.

The business session brought to light the work accomplished by the Executive Committee during the year. Among other things were the joint Rally with the C. E. Union held at Mechanics Grove, July 19th; the publishing of three issues of a news leaflet, "The Y. P. S. S. and S. S. U. Notes"; and the raising of more than $600 for the Itinerant Ministers in Canada. An increase was also noted in the total enrollment of the schools in the Union as well as a higher standard throughout.

It was decided that the Sunday School Union contribute at least $600 toward the Girls' Home in Saskatoon during the year.

An appropriation of $25 was made for the Retreat Committee, in addition to paying the expenses of the President to the 1932 Retreat.

The Convention theme, "Peace", was presented under three sub-divisions—"Christ's Teaching on Peace" by Paul Shelly of Hereford; "The Historical Background of Peace", by Mae Markley of Schwenksville; and "Peace—a Challenge to Christians" by Eleanor Temple of Germantown. All three of these papers were very well prepared and presented the subject ably.

During the general discussion which followed the presentation of these papers, Mr. Archibald Webster of the American Peace Society, made a few brief remarks. Miss Vivienne Musselman then informed the Convention of a new Mennonite Peace Society which is now in the process of organization. The Convention voted $20 for this society.

At the close of the afternoon session, a feature not recorded on the program took place. The Sunday School Union presented Mr. Charles Moyer of First Church, Philadelphia, with the following resolutions, beautifully framed:

"Whereas it has pleased our Heavenly Father to spare the life of Brother Charles Moyer so that he might serve in Sunday School work in the First Mennonite Church of Philadelphia as

Librarian—for 1 year;
Secretary—for 2 years;
General Superintendent—for 25 years;
Teacher—for 30 years;

or a continuous service of 58 years, and whereas this fine record of unselfish and devoted service for his Christ will always stand as a shining example and a great inspiration for his fellow workers in the Conference, therefore, Resolved that we thank our Heavenly Father for the life of our brother, and that we compliment our brother for his faithful service in advancing the cause of our Master, and that we pray it may be our Lord's will to grant him many more years of active service, and further, Resolved that these resolutions be spread on the minutes of the 57th Convention of the Sunday School Union of the Eastern District Conference Mennonite Church of North America, held in the Germantown Mennonite church, Philadelphia, Pa., this 26th day of September, 1931, and further resolved that a copy of these resolutions, suitably framed, be presented to Brother Charles Moyer as an expression of our esteem and regard.

(Signed) **Wm. H. Mohr**, Pres.
Elizabeth Reiff, Sec'y.

At the evening session the following officers were elected for 1932:

President—Robert G. Ross, Philadelphia
Vice President—Wm. H. Mohr, Allentown
Secretary—Dorothy Swartley, Souderton
Treasurer—Wm. Cope, East Swamp
Mission Secretary—Mary Borneman, Bally
Field Secretary—Walter Temple, Germantown

The following report was submitted by the Resolutions Committee:

1. Assembled in the 57th Sunday School Convention of the Eastern District Mennonite Conference, we rejoice in acknowledging the blessings which have providentially come to our Sunday Schools through instruction and fellowship during the past year.

2. We express our appreciation to the members of the Ladies Aid Society and to the Young People of the Germantown Mennonite Church for their hospitality in entertaining the convention delegates.

3. We are likewise indebted to those who have so faithfully served us this day with papers, readings, addresses and song.

4. Looking to the future, we would commend the Teacher Training provisions of the General Conference Board of Education to the serious consideration of all schools who do not have a Teacher Training class themselves, or have access to one.

5. It is our hope that the newly elected officers, in conjunction with the Christian Endeavorers, will continue the publication of the news leaflet.

6. Moreover, the Sunday School officers and teachers are urged to emphasize in their respective schools the memorizing of Bible passages as fundamental to the religious life among our young people.

7. Throughout the long centuries of our existence as a particular religious body, we have advocated that the settlement or solution of all differences arising either between individuals or between nations, should exclusively be sought by pacific means. In reaffirming our steadfast adherence to this principle, we definitely declare ourselves unalterably opposed to compulsory military training in our educational institutions.

The Convention address was given by Dr. Wilbur K. Thomas, Executive Director of the Carl Schurz Memorial Foundation. The speaker based his very inspiring message upon our Convention theme, "Peace."

Elizabeth Reiff, Secretary.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb..............................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance..................................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

RELIEF NOTES

By Levi Mumaw

All who have been helping in our relief work and are continuing their support will be interested to know of the movements of Bro. Orie O. Miller, who is on an extended trip to South America in the interests of the new Mennonite refugee colonies in Brazil and Paraguay. A cable sent from Asuncion, Paraguay, under date of Oct. 8 and several others previously received indicate that he has visited the colony in Brazil and has now just returned from the Chaco in Paraguay to Asuncion, the capital of that country, and will soon be on his way to the Argentine to visit the Mennonite Mission located there, after which he will return to his home. He has spent the past two weeks with the colony in Paraguay.

From his cables relating to the colony in Paraguay, for which the Mennonite Central Committee has assumed special support in the provision of equipment and supplies until enough food can be raised in the colony to become self-supporting, we glean the following messages:

"Will attempt work out arrangements basis total further maximum help from Committee twentytwo hundred fifty dollars each November first December first, fifteen hundred January first one thousand each February March then continuing same or less monthly."

The above message reached this office September 19 and has been brought to the attention of our cooperating organization officials. It is now confirmed by the following cable received October 8:

"November first budget essential here then or sooner stop. Add September sixteenth cable three hundred for expenses and initial support group arriving Asuncion today total twenty-five hundred fifty stop. Mennonite colony facing future with confidence stop. Am well pleased their attitude organization plans and results visit.

All who are familiar with the hardships of colonization in a strange land or who have been following our reports in connection with this work in Paraguay will appreciate in this report the message from Bro. Miller in which we believe he has spoken conscientiously regarding the attitude of the colony and their confidence for the future. Such an attitude on the part of the colonists will be inducive of their best efforts to succeed.

The part of the messages pertaining to finances are of special importance. The general outline of the needs of the colony agrees with the estimates furnished us earlier by Bro. Hiebert, which estimates evidently had been worked our carefully with the colony leaders before they were submitted to us. With the additional confirmation of this program by one of our members of the Executive Committee, Bro. Miller, who has been permitted to look into their problems at close range, we conclude that the amount stated is in keeping with their actual needs.

It is not possible to give any details of the items that enter into the budget as outlined, but we wish to again refer to the fact that during the past few months 135 additional souls were permitted to reach the colony where they may again establish their own homes. The last group of 65 persons is mentioned in Bro. Miller's second cable as having been scheduled to arrive at Asuncion that day.

It is not difficult to understand that this is practical relief work. These who have escaped the persecutions in Russia, which have been reported and in general are familiar to our people, are here able to start life anew. While the main colony shows signs of being able soon to take care of its own needs, those who have just arrived on their land will not be able to do so before they can raise their crops. The planting season will soon be on in that country. They will need to erect temporary houses. They will also need several cows and two oxen, some chickens, and certain seed for planting, together with other initial expenditures to get started.

The matter of raising funds needs our prompt and serious consideration. Because of the many calls from all sources and the reduced contributions of the past summer, all available funds have been forwarded as received. There is no surplus on hand from which to draw for present needs. We are hoping that there will be a decided conviction to help along this line and that we need not fail these needy people at this time of emergency. The prospects for the supplying of the budget needed for November first are hopeful, but not all of this amount is available at this time. The Mennonite Central Committee is standing by to give every assistance possible and we trust our people will not fail us in this special effort.

In a private message sent by Bro. Miller from Brazil he gave valuable information regarding the work of that colony. He will no doubt have much to say about his observations in this field as well as the others visited, on his return. He stated that certain families which he visited have members of their families near his home in Pennsylvania. He has made contacts with others whose names would no doubt be familiar to many in this country. He spoke very favorably of the organization of the new colony which is located at two points, requiring several hours to travel from one to the other. To the local colonists these points are known as two separate organizations or colonies for the administration and development of the work. They have been able to erect church houses and school buildings and are hopeful for their future prosperity. These people are being assisted at present by the Mennonite relief organization in Holland.

Scottdale, Pa., October 9, 1931.

REPORT OF THE CHRISTIAN ENDEAVOR CONVENTION OF THE WESTERN DISTRICT CONFERENCE

The 39th annual Christian Endeavor Convention of the Western District Conference was held Tuesday, August 18, in the Emmaus church near Whitewater, Kan. In spite of bad roads and unfavorable weather conditions a large number attended.

The Convention was opened with a song service which was led by Samuel Thierstein, with Mrs. G. H. Dyck at the piano. This was followed by a few opening remarks by the chairman, Henry Hege. After reading three quotations from the gospel of St. John (St. John 6:67; 16:33; 17:3) he introduced the Convention theme: "The Teachings of Christ versus the Youth of Today." He mentioned that in order to make any advance in education we must have a thorough and firm religious background. If our young people have this, we need not fear to send them out into the world. Neither need we fear the theory of evolution or any anti-Christian ideas.

The first theme of the convention, "What the Young People of Today Seek in Christ", was read by Dave Wedel. "The young people of today may be frivolous and materially minded; they may seem self-sufficient and self-satisfied; but they, like people all through the ages, need and want Christ, and they seek in him a Savior, a Counselor, and a Friend and Brother."

The question, "What Has Christianity to offer the Youth of Today?" was very ably answered by Dr. J. H. Langenwalter. He mentioned several historic values of Christianity and said that if Christianity were rooted out today, the world would need something like it, for mankind cannot be whole without that something that Christ gave us. Christianity has the following challenges to offer youth: 1. "Do not weaken to anyone." 2. "Dare to put spiritual values first." 3."Put quality first and quantity afterwards." 4. "Catch the spirit of John 17." 5. "Make valuable history today." 6. "Be good for the whole world in such a way that the spirit of Christ be manifested in you." 7. "Be heroic." 8. "Make the Church of Jesus Christ of your day so indispensable to the world that the world will feel that it cannot get along without Christ."

The third theme, "Coinciding Christ and the Thinking of Today", was discussed by Miss Lydia Ann Siemens. She divided the subject matter on which we do our thinking into four parts, social, educational, religious, and international and showed where our thinking of today does not coincide with the thinking of Christ in these four divisions.

In the theme, "What is Christianity doing to win and keep the Young People for Christ?" Rev. P. K. Regier mentioned the followed activities of the Church: 1. The Church acquaints youth with religious knowledge which is fundamental in building up Christian character; 2. The Church through a definite Evangelistic

Campaign wins its Young People to Christ; 3. The Church helps the young to acquire a moral background on which to build for future success; 4. The Church provides service activities without which the spiritual life of youth cannot properly develop; 5. The Church provides an adequate social program for its Young People; 6. The Church provides clean, wholesome recreational activities for its Young People; 7. The Church meets with intelligent sympathy the problems of youth; 8. The Church builds up a spiritual atmosphere surrounding its youth.

A motion was passed by the Convention "that we request that the papers given at the Convention be published in 'The Mennonite' and be broadcasted in that way. Everyone who could not attend should avail himself of this opportunity to find out what was discussed in the meeting."

Several fine musical numbers were given. In the morning a male quartet from the Swiss church of Whitewater gave three selections and Pretty Prairie gave an instrumental number. In the afternoon a ladies' octet from the Alexanderwohl church sang two selections.

The Junior program which was given in the afternoon was especially well enjoyed and received a great deal of praise from the audience. A large number of Juniors were present and the first number on their program was the song, "Sunshine and Rain," given by the whole group. This was led by Miss Esther Voth, with Miss Elma Rutschman at the piano. Then the Halstead Juniors presented a play, under the direction of Miss Ann Auernheimer, which was followed by a song by the Hutchinson Junior and Intermediate girls.

At the business meeting, besides the regular routine work the following motion was passed: That we ask the program committee to have at least one theme in German at our next year's Convention.

New officers elected are: Pres. Dave Wedel, Goessel; Vice President, Anton Richert, Goessel; Sec.-Treas., Amelia Mueller, Halstead; Local Talent Sec., Elizabeth Penner, Newton; Program Committee, Menno Nickel, Whitewater, and Carl Kliewer, Newton; Retreat Committee, C. J. Richert, Newton.

Amelia Mueller, Secy.

EXPERIENCES IN THE HANDS OF BANDITS

By August Ewert

Tamingfu, Hopei, China,
August 26, 1931.

Dear Christian Friends:

Greetings of Christian love from China. In the last few weeks a number of exciting things have happened. A robber general made his headquarters here at Tamingfu. He sent some of his men up north to fight a rebellious general named Shih. As he did not get on the scene of action in time to fight, some of the other generals with whom he should have cooperated turned about and fought him and killed and captured about half of his men and supplies, the rest escaping to Tamingfu. Liu was the name of this robber general and now his enemies gave him three days' time to get out of town or they would fight him. As he did not move, the city became concerned as they did not want a war here. Sunday, August 9th, the gates were well guarded and people were not allowed to go in and out as they pleased. About ten o'clock Mr. Yang, a local coal dealer, came with an invitation from the district magistrate asking Mr. Boehr to come to the yamen and help find a way to settle the present difficulty. As Mr. Boehr did not feel very good they asked me to go but I did not care to go as I would not be able to talk enough Chinese. So finally we decided to both go. A meeting was held at the yamen and decided to send telegrams to higher authority and also ask the coming army to stop and wait. After the meeting we started for home but were not allowed to go through the gate by the armed guards, but were told first to get a permit, so we did. But when we came to the gate we were again stopped and so we tried four times to get out but were not permitted. It was now three o'clock and as we started back an invitation came to the church for us to come to a feast at four o'clock arranged by General Liu. So to the feast we went having been promised to be taken out of the city after the feast. After we were through eating a lower general came and he was to take us out and really did so after looking for and trying on shoes and then at another place looking for shirts. He finally took us to the gate and after paying him thirteen dollars he took us out and we were free once more.

Monday and Tuesday guards were seen walking up and down outside of the south suburb watching for the enemy who were reported to be drawing closer day by day. Wednesday evening as we were sitting at the supper table at 6:45 I suddenly noticed a number of soldiers coming into the compound and going over to Mr. Boehr's house. I at once went out to see what they wanted. I had only gone half ways when I heard that they wanted to take Mr. Boehr into the city. I at once turned back my heart sinking in my shoes for I was sure they would come for me, too. I had only been in the house a moment when we heard them come to our house. With drawn revolvers they entered the house from two doors and at once said I was to come into the city at the request of the general. As there was nothing else to be done I got my coat and hat and went along even forgetting to say goodbye to wife and baby. I was rather scared for the moment but Martha seemed to take it as a joke not realizing what was really going on for which I was very glad. By this time the yard was swarming with soldiers and the whole group took us into the city first to the general's place and then one armed soldier took us to our church and left us there, he, after resting a little, leaving. They told us they took us into the city to protect us which we knew was not true, for why protect us men and leave wife and children alone at the church? Quite a few people had gathered for protection. We all made ourselves as comfortable as possible, some sleeping in the basement, others out side and we with some Chinese in the front part of the church. I had almost gone to sleep when about ten o'clock there was a mad rush of people into church and down the basement. As I was half asleep and had almost forgotten where I was, it gave me a terrible fright. It sounded as though the soldiers had rushed into the yard but it was the Chinese who had lain outside and when the rifles and pistols began to crack in rapid succession they rushed for the basement. We knew now that the enemy had arrived outside the city. We stayed in the basement until the firing stopped and then went back to sleep again. Shots were fired from time to time but no real fighting so we had quite a good night's rest. Thursday brought all kinds of rumors as to what was going on much of which was nothing but rumors. We knew the city was surrounded and we locked in with no hope of getting out so we spent the day in peace at church, not venturing out as we did not know how much freedom we were allowed. There was some shooting now and then nearly all day long. More people came to seek refuge at the church until about a hundred had gathered. Prayer meeting was held every morning at about six o'clock. Friday, the night was again disturbed by shooting but we were getting quite used to it by this time and so had quite a good rest even with bullets whizzing over our heads. The church is not far from the city wall so the shots fired to the top of the wall went high above us. In the morning we received an invitation to come to the yamen which in our words might be called county seat or court house. The city was trying its best to settle the affair without fighting, so all the city officials and some others went to see the head general, Liu. He revealed himself as a bad character and looked as though he might do anything to gain his selfish ends. He swore and cursed at the enemy and would not listen to anything so our going proved in vain. We all went back to the yamen and later went to call on two other army officers who were a little more friendly. The result was some more telegrams. In the evening the enemy began to use their big guns, shooting a number of big explosive shells at the south gate. The Catholic priest who also was present said that four shells had fallen on their property but no one got hurt. Saturday we were again called to the yamen to be present and also went to see an army official and a telegram was sent to the American consul stating the danger the foreigners were in, of course, not stating that we were prisoners because the telegram had to go through the general's hands. We had a heavy rain in the forenoon. In the evening we were again called to the yamen and when we got there so few others had come that we at once hurried back as it is dangerous to go on the streets at night. We had hardly been back when a policeman called us again. Still too few had gathered so no meeting was held, but we were asked to come back in the morning at six o'clock. Shortly after we were back the second time a letter was brought to Mr. Boehr by a policeman and an armed soldier. The letter was from Mrs. Boehr. The outside general had gotten a girl who was promised the second head general under Liu as wife and made her write a letter to her future husband asking him to take full charge of the army and give themselves over peacefully and his life would be spared and his soldiers taken into their army. The letter was sent to the second general in Chinese and also in English so he would be sure to get it. Mr. Boehr was asked to translate the letter, so without stopping to think of the danger that such an errand may bring we went and Mr. Boehr translated the letter to the general. When we returned the Chinese at once pointed out the danger to us of such doings. I had thought of it before, but also did not stop to think it through as we were longing to see peace and freedom. I did not sleep much that night for fear that the general, Liu, might hear of it and call for us and woe unto us. We were glad to hear that our loved ones were well. The outside general to the south was living in our house and Martha was staying at Boehr's.

Sunday morning at 6 o'clock we went to the yamen again and then to see the head of the army staff who had asked the group to come. After some discussion we returned home at 10 o'clock and had dinner and breakfast together. As we had access to Goering's house we did not have to suffer for lack of food, and Goering's cook, who also was in the city, cooking for us. Beginning with Sunday, meetings were also held in the afternoon for the people at church, and tracts and Scripture handed out and sold. In the evening about 11:30 there suddenly was heavy firing of machine guns and other artillery and we later heard that the outsiders had tried to get over the walls with ladders but failed to do so. Monday morning we were again invited to the yamen, but as shells were falling now and then we did not go but decided to wait for a second invitation which did not come. At 11 o'clock there was much shooting of explosive shells which lasted for about two hours and quite a few local people were killed.

Tuesday passed as other days with some shooting now and then. Wednesday—had some sleep but were awakened often by shooting. Mr. Foulke, a foreign missionary living in the city, came and told us of rumors that General Liu was going to use us as shields when he would flee. This we expected was his plan for he had done this before in Shantung where he also had taken two missionaries captive and at another time they robbed a train and carried off a group of foreigners. There were also rumors that he threatened to kill us foreigners if the enemy would take the city. At noon we were again invited to the yamen but we did not go, but asked them to send a second invitation if they really needed us. Thursday, August 20, we slept in the basement as there was shooting off and on and we had noticed that three bullets had gone through the church windows so we did not feel quite safe in church. The report came that the north gate was shot down ten feet and no doubt they tried to keep them from repairing it at night. We were again called to the yamen and this time it was about money. Liu had asked for twenty thousand dollars and if not delivered within a certain time he threatened to burn houses and carry off people. We were also asked to do our part and finally promised one hundred and fifty dollars together which was to be paid back later by the city. After the money was gotten we all went to the general to present the money. The Catholic priest was not along this time so Liu at once asked why he had not come, and said he would send for him, which he did. When told that the money asked for was promised he yelled out it was not enough and he wanted ten thousand more and also ten thousand pairs of stockings and shoes yet before tonight. We again went back to the yamen and the head of the army staff came and again sued for peace as he did not want to fight. We were to write a letter to Dr. Fitz in the north suburb which he was to take to the general there. But just then an airplane was heard and we all forfot about the letter and scattered. When we had eaten dinner we were again invited to come and write this letter, but before we were ready to go a soldier came and escorted us to General Liu's headquarters where already twelve priests and five sisters had gathered at demand. One of the priests was sent home after a little. Mr. Boehr was called into a separate room and had to translate a letter from Dr. Fitz also containing terms of peace but with one understanding that no peace terms would be accepted until we foreigners were freed. Mr. Boehr had to write a letter back to Dr. Fitz saying that Liu would hand over one wireless telegraph and the outside was to move back and they would discuss peace terms. Liu demanded that one of the five sisters

(Continued on page 14)

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A UNITED MENNONITE YOUTH THROUGH CHRIST

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC
November 15.

What Is the Purpose of Life? — Phil. 3:12-16.

Life has often been thought of as a long journey over a large ocean. On an ocean voyage the traveler is quite eager that the Captain has a port of destination in mind and that he endeavors to keep his course, and also that the good ship will be able to weather all storms which may come into her pathway. But in our Scripture portion, Paul is using the figure of the race-course to illustrate the purposefulness of the one who would journey through life. And without a goal and a purpose nothing worthwhile can be attained.

Paul was a traveler, he loved to be with people, for he was a man of the city while Jesus was more a man of the open country. In his vast travels and in his university life Paul must often have seen athletic encounters. It may even have been possible for him to have observed one of the great Olympian Games. When Paul uses that expression "I press toward the mark for the prize" he surely vividly portrays the runner in a race course. We can almost see how he deprives himself of anything which would unfit him for the contest, he prepares for months before the date set, on the date set, "he lays aside every weight," he will not permit himself to have anything on his body which will make him less fleet of foot. And then when the sign is given every muscle is doing its maximum in order that he may reach that goalpost before his competitors and thus gain that much coveted prize. In itself the prize was rather insignificant, for it was only a wreath which would wither in but a few days, but it was considered a great honor to be one of the winners. All of this of course has meaning to our topic in hand. Life is like a race-course, and surely we should be just as much concerned in running our course of life in the very best way we know how, as was the athlete in the Olympian Games. That prize was very temporal, ours begins here and now and is eternal.

Before we consider more fully some of the obstacles which turn us aside, as well as the reason for some runners without a goal, let us think more fully on the prize which may be ours. In the Christian race each may have a prize if he diligently reaches out toward the goal in Christ Jesus, among the Greeks only one could carry away the prize. What a feeling of exhilaration it should give us when we look at the prize awaiting all those who will enter this great life course. Let us read: "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God"; "Beloved now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like Him;" and also "He that believeth on me, the works that I do shall he also do and greater works than these shall he do." This prize may become ours for the here and now and will continue increasingly into the long infinitesimal eternity. What a prize!

As we look at life with this Christian purposefulness we wonder how it comes that we ever permit ourselves to go drifting along, often aimlessly, and sometimes even permit ourselves to become interested in going in the wrong direction on this sea of life, like Christian in Bunyan's great book we are loaded down with much excess baggage. Unless we throw overboard some of that weight we may never reach our Heavenly City and life will surely hardly be worth the living while we are passing through on our journey of life.

We need the kind of faith that the great philosopher Royce expounded when he defined faith as "the soul's insight or discovery of some reality that enables a man to stand anything that can happen to him in the universe." We can find that kind of a faith in Jesus Christ. "Except a man be born of water and of the Spirit he cannot enter the kingdom of God." That means become a new creature, a transmuted life, it is a mystery but it may be ours.

LET US STUDY THE SCRIPTURES

Mon.—Read Eccl. 12:1-14. Lay hold on true education.
Tues.—Read Luke 19:11-26. Moral training essential.
Wed.—Read I Cor. 13:1-7. Development of character.
Thurs.—Read Jn. 17:1-5. Fulfill our destiny.
Fri.—Read I Pet. 1:1-9. Preparation for a higher life.
Sat.—Read Rom. 8:26-30. Achievement of Christlikeness.
Sun.—Read Phil. 3:12-16. Find Christian purpose in life.

SUGGESTIVE QUESTIONS

1. From whence came I, is this God's world?

2. For what purpose am I here, is life purposive?

3. Whither am I bound, does my future depend on my present attitudes?

4. What are some factors which turn us aside from journeying the high-road of life? Can we begin our journey anew if we have failed thus far?

5. What can we do with the individual who has no goal or does not know of any real Christian purpose in life? Are we responsible that our brother reaches the "prize of the high calling?"

6. What is the value of Jesus Christ in living the purposeful life? (See Jn. 3:5; 4:14; 15:1.)

DRIFTING

"Drifting carelessly with the tide,
Drifting over the waters wide,
With no Captain your course to guide,
Drifting over life's sea.

"Drifting almost upon the bar,
Losing sight of the Beacon Star;
From the haven of joy afar,
Drifting over life's sea.

"Drifting on with no shore in view,
Think not skies will be always blue;
Storm and shipwreck will come to you,
Drifting over life's sea.

"Drifting, drifting, no port in sight;
Drifting far from the gospel light;
Lest you go in the stormy night;
Drifting over life's sea.

"Drifting no longer, let Jesus save,
Let Him guide you across the wave,
Lest you sink in a sinner's grave,
Drifting over life's sea."

THE HISTORICAL BACKGROUND OF PEACE

By May Markley.

(Concluded)

The first method advocated by The Hague Convention for the prevention of wars is mediation. Mediation itself was not a new thing in international relations. But what is special in the Hague Convention is its generalization which makes it applicable to all conflicts and the recognition that even States which are strangers to a dispute have a right to offer their good offices or mediation and that the exercise of the right must never be regarded as an unfriendly act. Roosevelt made use of this clause in the war between Japan and Russia in 1904-05 over territory in China. After the Russians had been defeated in several battles, President Roosevelt decided that the time for peace had come. He urged both countries to send representatives to the United States where they held a conference and made peace.

The second method put forward by the Hague Convention for the Pacific Settlement of disputes is Arbitration, which has, in fact, proved the best instrument for avoiding war in the past. Since the period of the Napoleon wars, arbitration has steadily increased and the impetus given it by the Hague Conference has further developed the best means for the preservation of peace. A "Permanent Court of Arbitration" was set on foot at the Hague in 1900 in accordance with the organization provided in the Hague Convention. The fundamental principle is contained in Article

15 of the Convention which reads: "International Arbitration has for its object the settlement of differences between States by judges of their own choice and on the basis of respect for law."

In 1903 an important step was taken by Great Britain and France which agreed to submit to arbitration all disputes of a legal nature not involving "vital independence of the third States." Roosevelt's efforts in behalf of international peace were not limited in mediating between Russia and Japan. In 1905 he negotiated arbitration treaties with Great Britain, France, Germany and other nations. He rendered the cause of international peace a great service when he secured a peaceful settlement of the Moroccan dispute between France and Germany. For these services to the cause of international peace he was awarded the Nobel prize. Meanwhile arbitration treaties are multiplying.

For the investigation of facts likely to lead to a war and with which the parties are insufficiently acquainted, the Hague Peace Conference recommended the setting up of an International Commission of Inquiry, entrusted with the duty of examining these facts and reporting thereon. This new institution was used for the first time in the Dogger Bank Incident in 1904 and most probably averted war between Great Britain and Russia.

The League of Nations established as an integral part of the treaties of peace which terminated the war of 1914-18 represents a serious effort to organize the Community of States through a written Charter—the Covenant of the League of Nations. Before this war, no organized body was in existence to detect the first menace of conflicts and by opportune action to prevent recourse to arms. By Article 11 of the Covenant every war or threat of war, whether immediately affecting any of the member states of the league or not, is declared to be a matter of concern to the whole League which is empowered to take any action that may be deemed wise and effectual to safe-guard the peace of the world. The League's organs—the assembly and the Council, are intended to bring within full public discussion any international dispute likely to lead to war.

The methods adopted by the League for the prevention of war have proved up to now so effective as to encourage further hope in the future. It has so far been responsible for the peaceful settlements of disputes, such as that between Sweden and Finland over the Anland Islands; between Germany and Poland upon the Upper Silesian frontier; between Serbia and Greece and Albania in respect to the latter's boundary; between Great Britain and Turkey in regard to the frontiers of "Iroq" in the Memel incident in January 1923 and in the very grave dispute between Greece and Bulgaria in October 1925. Any one of the incidents might have led to war but for the timely intervention of the League.

Whilst the League of Nations is the most effective instrument of peace ever devised, it does not completely abolish war, as under Articles 15 and 16 of the Covenant both a collective war and an individual war still remain possible either as an ultimate sanction of the League's resolution or in case all peaceful means have failed. To fill up this gap a multilateral treaty known as the Paris Peace Pact was signed on August 27, 1928 for the renunciation of war. By December 5, 1928, 59 nations out of the 64 independent states of the world had adhered to the Pact. The Pact assumes the character of the most important international event since the establishment of the League of Nations since it deprives of its legitimacy the right to go to war which has hitherto been regarded as an attribute of sovereignty of every independent State.

It has been increasingly realized that the existing rivalry in armaments and military preparations is a real threat to the preservation of peace. The plea that armaments are necessary for a nation's security leads to a vicious circle since no nation can make itself secure without at the same time making neighboring States insecure. A step towards disarmament was taken by the Treaty for the limitation of Naval Armaments, signed at Washington on February 6, 1922, by Great Britain, France, Italy, Japan and United States, binding themselves to scrap a certain number of war ships and to limit their construction and acquisition of battleships and the calibre of guns to be carried.

Gandhi, of India, has made the most notable attempt of any leader in our time to swing national consciousness away from violence and over to the practical use of pacifist methods in a struggle for national freedom. When every concession is made to criticisms of Gandhi's program and its obvious weaknesses have been considered, the method still contains strong implications of value for national defense.

The progress registered remains small nor is it possible to anticipate that nations will ever consent to a general disarmament before a feeling of security is established in the international sphere. Meanwhile there are many hopeful signs that the world is tending more and more toward the attainment of peace. One of them is the growth of modern democracy. Another important factor of great influence is the spread all over the world of societies bound by their articles to promote peace and understanding among the various nations. In 1881 a Pan-American Congress was held in Washington for the purpose of preventing wars on the American continent. Out of this policy has eventually resulted the Pan-American Union whose headquarters are at Washington, where was held in 1889 the first Pan-American Conferences which ended in the declaration that "Arbitration constituted the public law of the American nations."

A further factor of peace is the modern development of the Press and also of the means of transportation, which tend to bring the peoples of the world more and more together and to increase their mutual knowledge of each other. The progress that the world has made in the cause of peace in the last ten years surpasses every previous effort. For the first time in the world's history there is a "common conscience of mankind" intent upon avoiding war and realizing that peace is necessary for the development of human progress and civilization.

"ELSIE"

By Rev. J. M. Regier.

Elsie was 20 years old when she left this world on the 13th of October, 1931, and entered the heavenly mansions for which she was so beautifully fitted. Before her voice began to fail about two years ago, the beginning of tuberculosis, she was a very active worker in the Reedley church. Elsie was an artist. Her pastor said in part at her funeral, "The Christian life is sometimes pictured as an art. Elsie was by nature an artist. How often we have used her talents to make pictures and designs in the church! But the finest piece of art she has left behind, she did not make with crayons or with a brush and paints, but the picture she has drawn for us has come through her sweet and beautiful disposition, her clean and wholesome life, her happy and unpretentious frame of mind, her tenderness of heart and her faith in Jesus Christ. The picture she has left behind her brother will not be able to reproduce on canvass, but prints of it have been indelibly made upon many of our hearts and minds. We shal never forget the picture."

A few months before she passed away she wrote to a friend:

"O Lord! I do not pray for wealth of gems or gold,
Just give me strength to carry on,
That when my work on earth is done
The world can truly say, 'A friend is gone.'"

She has left a host of friends standing and looking after her.

A few hours before she died she said, "Mother, the line is clear; we must all live more Christ-like lives." Just before she passed away she said, "I'm so happy, I'd sing if I only could," and then, "I'm going home" and she went to her Master.

About six months ago when she stayed in Glendale with her brother Herbert Schmidt (formerly a student of Bluffton College and later also of Bethel College) she composed the following little poem which expressed her whole attitude and purpose in life:

I THANK THEE

Gracious Lord, I humbly kneel in prayer,
And thank Thee for Thy tender care.
For Thy many blessings I thank Thee, too;
They strengthen and keep me all day through.

And while I'm kneeling, a vision I see
Of my home—and loved ones praying for me.
For them I'll lift my voice in prayer,
And thank Thee for their love and care.

For the gift of friendship I thank Thee, too.
Nothing is more holy if our friends are true.
So for my friends, O Lord, I pray
That Thou wilt guide them through life's way.

My greatest thanks I've kept for Thee,
For Thou didst give Thyself for me!
To the foot of the Cross my all I bring.
Glad to serve Thee, my Lord and King!

In my judgment there is no question about the bad effects of tobacco on boys.—Alonzo Stagg, Chicago University football coach.

THE S. S. LESSON

November 15.

Paul in Jerusalem. Acts 21:27-39.

Golden Text,—Thou shalt be a witness for Him unto all men of what thou hast seen and heard. Acts 22:15.

Paul's last journey to Jerusalem was filled with memorable events. He had made a visit to the churches in Macedonia and was returning by way of Troas where he miraculously restored the life of one of the congregation. At Miletus he has a final meeting with the elders of the church at Ephesus and made a touching address. All realized that he was no more to meet with them in this life. Paul realized it. Along the journey there were those who warned him of the danger he was approaching, not only because they were aware of it, but, because the Holy Ghost was revealing it. Paul was going to certain fate but did so not in defiance of the Spirit, but because he realized it his duty to do so even if it meant his life. He had offered himself the living sacrifice on the altar of God. If it was God's purpose to have him serve he was ready, if it was God's will that he should give his life he was also ready.

Paul's arrival in Jerusalem and his meeting with the leaders of the church there indicated that they could approve his activities in the foreign countries he had visited. We are not exactly clear on the meaning of the vow that Paul was paying in the Temple, but, we may rest assured that it was something that he was directed to do by the Holy Spirit. He was a Spirit-led man and was ready to go to any end that the Spirit might have His way with him. Though Jewish rites and ceremonies were not necessarily binding on the Christian, Paul still regarded himself one with his own people and for the sake of winning them to Christ was willing to be all things to all men, as he once expressed it.

There were others in Jerusalem besides Paul who came from the country he had visited and where he had lived. These were not the Christians with Jewish inclinations with whom he was so often bothered, but, unbelieving Jews who threw all the hatred of their race into persecuting Paul, stopping at nothing that would bring about his downfall. They charged him with polluting the Temple by bringing Gentiles into it. They had seen him with one of their countrymen and assumed that he had taken him into the Temple. It was a judgment without investigation. It was bringing a charge without being sure of the proof of that charge. It was a resort to prejudice no matter how much injury such prejudice might do. Godless men are seldom careful about being true or just and, because of their disregard of truth or justice, many innocent people have had to suffer terribly. Paul was being accused in the most sacred performance of what he believed his duty, but the enemies of God are ever ready to make the very service of God on the part of His servants a reason for doing them injury.

The men who instigated the riot presumed to be zealous for the house of God, but their conduct condemns them. If they had been really zealous for the sanctity of the place they would not have made it a place for rioting, neither would they have resorted to lying to bring it about. The kind of zeal that only reflects human prejudices and meanness is surely not the kind that honors God or forwards His cause. Love and not hatred must be the controlling power back of all that is to be done for the glory of God.

It must be noted here, that the indignities to which Paul was subjected, were a normal part of the Christian's life at that time. Jesus warned against persecution and being falsely accused. The devil in his hatred of all things pertaining to Christ will not hesitate to resort to falsehood and wrong when it serves his purpose. He is the father of lies. Yet Paul's life was not destroyed. God was taking care of him amid the dangers as He always did. A rescuer was at hand in the form of a Roman guard and a Roman officer. They were following their regular duty and had no thought of God, but, in His plans, God had made a place where they should be useful to Him. It was a working together of all things for good. Unconsciously, but certainly, God so directs the affairs of the world that His cause will be forwarded and His servants cared for.

Paul was not without a feeling of satisfaction a citizen of Tarsus. Indeed the chief thing for which that city is now remembered is that it was the home town of the great Apostle. We know too that he valued his citizenship highly and used whatever privileges it gave him. There may have been many objectionable features connected with the city and Empire of which Paul was a citizen, but, there were some good features too, and he was glad to profit by them. Any citizen of any country in the world may be a glory or a shame to his country. It depends upon whether he is one who lives for and approves the good or whether he is as evil as are others who bring shame upon their citizenship.

CORRESPONDENCE

Beatrice, Nebraska, October 26, 1931.—Dear Editor and Readers of the Mennonite:—Would herewith like to give a brief report from our congregation. On the 24th of May, eight young people were baptized upon the confession of their faith. Two weeks later, on the 7th of June, our congregation partook of the Lord's Supper; 323 members took part.

On Monday, the 22nd of June, our Sister in the Lord, Mrs. William Claassen, was called home by our heavenly Father. She leaves to mourn her death, her husband and one daughter, aged seven years, besides many relatives and friends. Funeral services were held at the home by Rev. H. F. Reimer in German and by Rev. Carl Friesen in English. In the church Rev. Franz Albrecht conducted the German services and Rev. M. M. Horsch the English.

On the 28th of June, the welcome visitors Rev. P. S. Goertz and Rev. A. Warkentine, were in our midst.

On the evening of August 14th, the Missionary P. W. Penner gave an interesting missionary address on work among the people of India. Mrs. Penner also spoke to us of their work, emphasizing the unwholesome condition, both morally and physically, in which the children of India grow up. Their reports show us that their work in India has not been in vain.

Sunday, August 16, Rev. J. P. Claassen spoke to us in the interest of the Concordia Hospital in Winnipeg. In his sermon he recalled the origin of many religious projects, which were small, but how by faith, prayer and assistance they have prospered.

September 4th, Abraham Penner from Mt. Lake, Minn., made a short stay at Beatrice, while enroute to Newton, Kansas. He was accompanied by three Russian Sisters who have recently come to the United States from Harbin, China. In the evening we gathered at the church and two of the Sisters gave addresses, describing the perils of their flight from Russia to Harbin, and the needs and misery of those who are still there. They also gave several musical numbers. They are now studying the English language at Bethel College.

With best wishes to the editor and readers,

Heinrich Albrecht.

EXPERIENCES IN THE HANDS OF BANDITS

(Continued from Page 8)

go with him when he left but as they all refused and said that was impossible he finally allowed them to go home. At half past six the shoes came and also some stockings, but not near the amount asked for unless some were taken to other places. We had supper with the priests. The general paid no attention to us except guarding us so we went to sleep, some on the floor and some on the two beds that were in the building. I slept quite well, safe in the Lord's keeping, with never a fear in my heart for if I trust how can I fear, and if I fear, how can I say I trust? I had perfect assurance in my heart that whatever evil was planned for us, no harm would come to us, God not allowing it to be carried out. My only burden was my wife, as we were expecting her confinement in the near future.

(To be concluded.)

The Old Rugged Cross

On a hill far away stood an old rugged cross,
The emblem of suff'ring and shame;
And I love that old cross where the dearest and best
For a world of lost sinners was slain.

Chorus:
So I'll cherish the old rugged cross,
Till my trophies at last I lay down;
I will cling to the old rugged cross,
And exchange it some day for a crown.

Oh, that old rugged cross, so despised by the world
Has a wondrous attraction for me
For the dear Lamb of God left His glory above
To bear it to dark Calvary.

In the old rugged cross, stained with blood so divine
A wondrous beauty I see,
For 'twas on that old cross, Jesus suffered and died
To pardon and sanctify me.

To the old rugged cross I will ever be true
Its shame and reproach gladly bear.
Then He'll call me some day, to my home far away,
Where His glory forever I'll share.

JOTTINGS

Last Sunday the mixed choir of the Ebenezer church, near Bluffton, Ohio, rendered the cantata Ruth by Alfred Gaul. Local talent furnished the solo work.

The Ladies' Choir of the Berne, Ind., church accepted an invitation to furnish several musical numbers at a Home Coming in the Methodist church at Chattanooga, Ohio.

Rev. J. J. Balzer, pastor of the Bethel church, Mt. Lake, Minn., was surprised at his home by a number of relatives and friends who came to celebrate his birthday with him last week.

Ferd Wiens, manager of The Mennonite Book Concern, Berne, Ind., gave an address on India, the land of his birth, at the Christian Endeavor meeting in the Vera Cruz, Ind., Reformed church last Sunday evening.

The C. E. Society of the Eden church, Schwenksville, Pa., is planning a special Thanksgiving service to be held in the church on the eve of Thanksgiving Day. The program will consist of musical and literary numbers appropriate to the occasion. Norman Bergey will be the leader.

Speaking of the Bible, President Hoover recently said: "Whether it be of the law, business, morals, or that vision which leads the imagination in the creation of constructive enterprises for the happiness of mankind, he who looks for guidance in any of these things may look inside its covers and find illumination."

Rev. P. A. Penner, senior General Conference missionary in India, was in Bluffton, Ohio, last week and gave several talks in the Mennonite church and in Bluffton College. The miniature model of the leper asylum which he set up was inspected by both the students of the college and the residents of the community.

The Christian Endeavor Society of the Henderson, Nebr., church visited the Second Church of Beatrice, Nebr., Sunday, October 4, and rendered an excellent program to a large and appreciative audience. At the same date Rev. H. D. Epp delivered a German sermon at the morning service. The members of the Second Church had the blessing of a deeply spiritual and well attended communion service on October 11. Rev. M. M. Horsch is pastor of the Beatrice Second Church.

The young people of the Dalton, Ohio, church made a visit to society of young people of the Sugar Creek church and conducted service with them. At a later date the young people of the Sugar Creek church hope to return the visit of the Dalton young people. Rev. Lester Hostetler is pastor of the Sugar Creek church and Rev. Austin Keiser, pastor of the Dalton church. The Bulletin of the Sugar Creek church recommends the people of that church to become subscribers for The Mennonite. Thanks! It also requests its leaders to patronize the Mennonite Book Concern when in need of any kind of literature. Thanks again!

Preparations are being made in some localities for the celebration of the 25th Anniversary of the founding of the Laymen's Missionary movement and of the 125th Anniversary of the Haystack Prayer Meeting which was the beginning of the popular missionary enterprises in the United States.

The Mennonite Weekly Review notes the passing through that town of two large busses carrying about fifty persons from Manitoba to Mexico. These people are Old Colony Mennonites visiting their settlements in Mexico or looking after lands they own there. The Mexican colony is said to be prosperous.

Rev. C. H. Suckau of Berne, Ind., and Rev. P. A. Kliewer of the Ebenezer church, Bluffton, Ohio, exchanged pulpits on a recent Sunday. It is to be regretted that more such exchanges are not possible since the opportunity for exchange of ideas and new inspirations as well as better mutual acquaintances is a great aid in establishing the bonds of fellowship that should be manifest in all our churches.

The young people of the Hillsboro Bible Academy are already looking forward to next spring by planting narcissus bulbs about the school building. Class activities are being carried on with interest and enthusiasm. Bible studies are being conducted in both the English and German languages. Special attention is given to the study of church history. Secular studies in science, literature and civics are also offered.

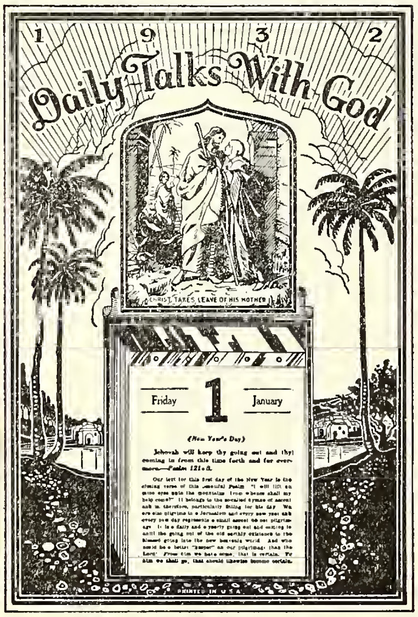
Bethany church, near Kingman, Kan., which lost its building through fire some time ago, and is now using another building for its services has determined to rebuild on a site three miles south from the place where the old building stood. The building is to be 40 by 60 feet in diameter and to have a basement under the entire structure. Most of the work on the building will be done by the members, thus keeping its cost at the lowest possible point.

The recent action of the Spanish National Assembly by a vote of 267 to 41 completed the separation of Church and State in Spain and provides for the expulsion of religious orders from the country and the confiscation of their property. Church and State were separated in France in 1905, Portugal in 1911, Mexico in 1917, Chile in 1925 and Brazil in 1899. In all of these countries Protestants had difficulty in maintaining themselves because of Catholic inspired opposition on the part of the State. Now both Catholic and Protestant churches stand on an equal footing.

NO FAMILY CAN AFFORD TO BE WITHOUT—OR WILL BE WITHOUT—IF IT HAS EVER USED

DAILY TALKS WITH GOD

Complete, but brief, daily devotions for family worship. — Consisting of Bible verse, devotional reading, prayer and suggested Scripture reading — For convenience, "Daily Talks" are furnished in two styles as illustrated.


1932
Daily Talks With God
CHRIST TAKES LEAVE OF HIS MOTHER
Friday
1
January
(New Year's Day)
PRINTED IN U.S.A.

WALL STYLE
8½x12¾ inches. Printed in three colors, with beautiful, embossed Biblical pictures and scenes from the Holy Land.

Prices, Either Style: One—$.60, postage prepaid Twelve—$5.40, postage extra

Please order your supply of "Daily Talks with God" calendars early. You will want one for your friends. On account of yearly increased number of readers we would like to anticipate your orders.

Mennonite Book Concern
Publishers - Importers - -Dealers
Berne, Indiana

ORDER BLANK

Gentlemen:

Enclosed please find $.............................as payment for..............................copies of "Wall" style, and.............................. copies of "Easel" style "Daily Talks with God" calendars.

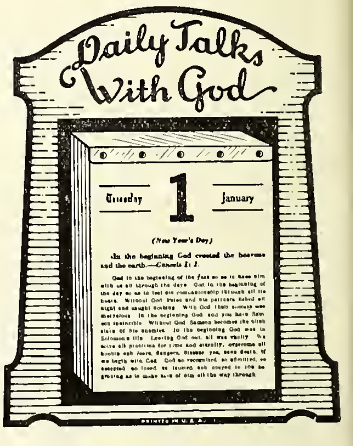
Name ....

Address ....

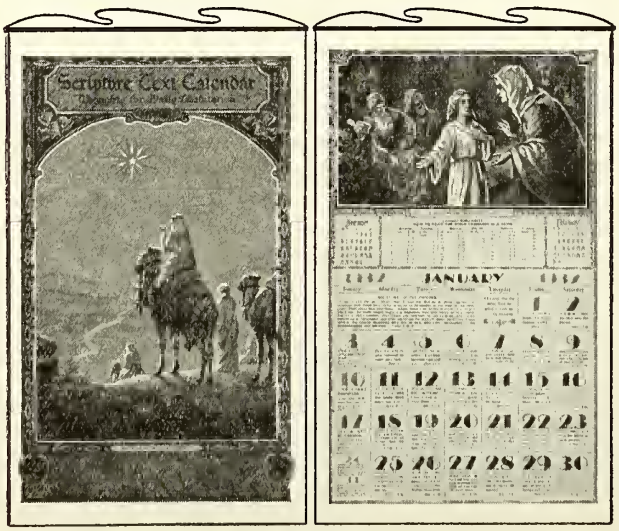
....

(Write plainly)

For Your Desk or Library Table


Daily Talks With God
Tuesday
1
January
(New Year's Day)
In the beginning God created the heavens and the earth.—Genesis 1:1.
PRINTED IN U.S.A.

EASEL STYLE
6½x8 inches. Printed in colors. Easel cut-out form designed for standing or hanging. Packed firmly in very attractive gift box.


Scripture Text Calendar
1932 JANUARY 1932

Prices:

Single copy, 30c; 4, $1.00; 12, $3.00; 25, $5.75; 50, $9.00. All prices slightly higher in Canada.

Special Prices to Churches and Agents

Quantity	Cost	Sell for	Profit
100 Calendars	$17.00	$30.00	$13.00
200 Calendars	32.00	60.00	28.00
250 Calendars	40.00	75.00	35.00
300 Calendars	45.00	90.00	45.00

Scripture Text Calendars for 1932

The Nationally Advertised Calender

"The Messenger Scripture Text Calendar is Nationally Advertised in the prinripal religious publications of the country. It is the first calendar of its kind in the field, and has by far the largest circulation."

Notice these Important Features

In the first place it has a ready-made market created by National Advertising in the principal religious magazines in the country.

It has beauty—thirteen full-color religious paintings of suitable size for framing.

It offers inspiration, instruction, and information.

Brief stories of the pictures.

Daily Scripture quotations.

Schedule showing how to read the Bible through in a year.

Golden Texts for Sunday School lessons.

Flower and Birthstone of the month.

Preceding and following month date pads.

Phases of the moon, etc.

Fourteen pages—9¼ x 15¾ inches—of usefulness and beauty.

N. B. If you want the Christian Endeavor Edition which lists the various C. E. topics for the year 1932, be sure to specify this in your order.

Send Check or Money Order with your order.

MENNONITE BOOK CONCERN, BERNE, INDIANA

Mission Number

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI BERNE, INDIANA, NOVEMBER 12, 1931 No. 45

FOREIGN MISSION

P. H. Richert, Sec'y, Goessel, Kansas.

"PEACE BE TO THIS HOUSE"

"And into whichsoever house ye enter, first say, Peace be to this house." Luke 10:5.

With this greeting of peace the first missionaries which Christ sent out were instructed to enter every house that opened the door for them. This "Mission Number" would herewith wish to do the same thing. The purpose is to send it into every home of our conference, and if any family does not receive it, we would like to be informed.

As the mission friends will recall, the board voted temporarily to discontinue the "Mission Quarterly" in order to save nearly a thousand dollars a year. This mission number is to fill its place partly, as also a page of mission material in our church papers, "Mennonite" and "Bundesbote," every week. **So whoever would like to have weekly mission reports, should order one of these papers.** This sample copy will be sent at most twice a year, one perhaps in spring and once in November just before Thanksgiving Day. It is also at a time when many churches celebrate their Harvest-thanksgiving-mission festivals, so that for years this month of November has seen many

Evangelist Chang Ching, graduate of the Nanking Theological Seminary and leader of the Mennonite Church at Tamingfu.

Mission-Thanksgiving-Festivals

This is a most commendable custom, and has in the past wonderfully helped our treasury at a time when we most needed help, as is also the case right now. Especially commendable are the "Children-Thanksgiving" programs, when old and young bring their Thankoffering for both Home and Foreign Missions. May we urge that all churches that have not yet tried such programs, do so. We would be surprised what joy it gives to the young people, and also to our treasurer. If every single soul in the conference that is old enough to know what thankofferings are, will contribute its share according to ability, we will uphold our work even at this time of depression, so that our messengers of peace may continue to bring this greeting of peace into every home of the three million souls on our mission fields.

During this month of November there is another call sent out over the whole country by the "Laymen's Missionary Movement" for special mission programs. They celebrate on Sunday, Nov. 15th their 25th anniversary, and the 125th of the Haystack Prayer Meeting which gave such an impulse to missions. Every minister is requested by them to preach a mission sermon on that day. Two mission sermons in this month of November is not too much. Some preachers claim that every sermon ought of right to be a mission sermon.

China Mission

A SUITABLE THANKSGIVING SERMON

follows here, which a Chinese evangelist held in Tamingfu, and which Missionary S. J. Goering sends us for publication. While it was not intended for a special Thanksgiving sermon, it is one all the same. The evangelist's picture is also presented. Brother Goering sends the sermon with the following remarks:

(I believe the time has come when our people at home should become better acquainted with our Chinese leaders and their thought. I am therefore sending you a copy of a sermon delivered in the Taming church by Mr. Chang Ching which I wish could be published together with his picture, in our church papers. The sermon was translated into English by a young Chinese man of The Christian Literature Society. Sincerely yours.—Sam J. Goering.)

SERMON

Scripture Lesson: 1st Peter 2:1-10.

Text: Verse 5—"Ye also as living stone are built up a spiritual house, to be a holy Priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ."

I have spoken to you on another occasion that through Christ Jesus we are living stones of a spiritual house. Today I want to speak to you about our being a holy priesthood offering up spiritual sacrifices acceptable to God through Jesus Christ.

From ancient times people have offered sacrifices. For instance, Cain offered his crops to God as a sacrifice and Abel his sheep. Abraham offered his son and Solomon offered thousands of oxen and sheep. Both the Old and New Testament tell us of sacrifices that were made.

The people of China have for centuries and centuries brought sacrifices to their gods. In their offering to idols they have sacrificed almost everything that they felt would please the gods. Even now, in this time when the idols are being destroyed by force there are those who bring them their sacrifices and it is common to find tables laden with bowls filled with food offered to the gods. Bowls not merely full but heaped full.

These sacrifices represent gratitude. We who are Christians no longer offer sacrifices to idols but never the less we ought to express our gratitude through sacrifices. Of those who do not know Jesus as their Saviour and God as their loving heavenly Father offer sacrifices how much more should we, and today let us see what some of the offerings are that we can bring and place, as it were, on the table before the Lord when we come to worship Him.

First, when we come to worship the Lord we should bring "praises" unto him. Hebrews 13:15.

We Christians have the beautiful custom of singing at our services and that is one of the ways in which one can express "praise." But we must not merely sing because it is a Christian custom, our songs should be an expression of the joy that is in our hearts and of thanksgiving and praise. We need on the table on which sacrifices are offered to God a bowl filled with "praises." Let us sing "praises" unto the Lord and let us see that our hearts are filled with it to overflowing.

Another important item in worship is Prayer. Psalm 141:2.

We Christians believe in prayer and therefore include it in our worship. Prayer is like breath to the spiritual life of the Christian. Just as one cannot live without breathing so there can be no spiritual life without prayer. Through it we open our hearts to God and speak to Him like a child to its father. Prayer gives us victory over temptation and sin and without it there can be no spiritual conquests. Take Jesus as an example. He prayed in the wilderness and the result was conquest over temptation. He prayed in Gethsemane and gained the conquest on the Cross and victory over death. No one can truly worship the Lord without placing before Him a bowlful (heartful) of prayer. God will hear us when we pray if our prayers are sincere and reverent, if not, we present unto the Lord only an empty bowl and not really a sacrifice.

Then he who would worship the Lord much have "faith." Phil. 2:7.

Without faith we cannot approach God. Faith is the spiritual eye of the believer. Paul put faith as one of three essential elements in the life of a Christian. We need to present unto the Lord a deep faith, a strong faith. A bowl (heart) FULL of faith if we would follow and serve Him like Christian men and women have through the ages. "Faith" according to Paul, is the substance of things hoped for, evidence of things unseen. Let us read together the eleventh chapter of Hebrews.

We need to present unto the Lord a broken and contrite heart as a sacrifice (Psalm 51:17). Let this be our fourth bowl of sacrifice.

Jesus said, Blessed are they that mourn for they shall be comforted (Matt. 5:4). A broken and contrite heart is acceptable to God. This sort of sadness is not the same as that mentioned in Buddhism in connection with the eight kinds of pain. It is the spirit shown by the one who went to the temple to pray, smote his hand against his breast and said "God be merciful to me a sinner," and not like that of the Pharisee who also went to the temple to pray feeling proud of himself and not sinful. Though he was before the Lord he came without any sacrifice.

Then we should present our bodies as living sacrifices unto the Lord. (Romans 12.)

When we read Genesis we know that God himself created our bodies and that they are not the same as that of other creatures which came into existence through His words. The Scriptures remind us again and again that we belong to the Lord, therefore we should consecrate our lives to Him. We must present unto Him our whole body. We cannot keep back legs, mouth or other parts of the body for selfish purposes. Our sacrifice is only then pleasing to God when it includes our bodies and all.

Let us, then, come before the Lord with our sacrifices with rejoicing—Let us bring our offerings with a loving heart. (Mark 12:33). Our Lord Jesus said, "If thou bring thy gift to the altar, and there rememberest that thy brother has ought against thee: leave there thy gift before the altar and go thy way: first be reconciled to thy brother and then come and offer thy gift." God looks at the heart and not at outward form. Let our sacrifices to the Lord be complete. Let us make the bowls full to the brim.

Our Heavenly Father, we thank Thee for this opportunity to worship Thee. We thank for the sacrifice of Thy Son, Jesus, our Saviour. We thank Thee that we can offer our sacrifices and pray that they may be acceptable to Thee. In Jesus' name, we ask it. Amen.

KAI CHOW HOSPITAL

(By C. L. Pannabecker, M. D.)

On our return from vacation I found much work waiting to be done. With the accounts to figure up and other things it has more than filled my spare time. The work at the hospital continues as heavy as ever. During the summer (the third quarter) there were 759 new patients seen, a year ago during the same period we saw 327 new patients. In general the number of patients is about double last year's. I think this is a good indication that the work of the hospital is satisfactory and that the people of the country around are getting more and more confidence in us.

With the fourth quarter we are starting some work in holding clinics at some of the market places around and in outstations. Miss Sprunger has already visited two different places and the results are very pleasing, this work belongs to the fourth quarter and will be reported more completely then. For this work we need an automobile and I hope some way can be found to get one during the coming year.

In general the work of the hospital is progressing very satisfactorily, the staff is working very loyally, our man who was studying pharmacy and laboratory work is back now and is a great help. During this quarter we have started a nurses' training school and have finished the probation period. It is very gratifying to have a group of student nurses around and to see things kept in order and the work carried on efficiently.

OUTSTATION WORK CHINGFENG, HOPEI PROV.

(By Aganetha Fast)

April and May were exceedingly busy months for us Bible workers for we walked out into the villages every day. The days were so wonderful and the fields looked so promising that it was a real delight to walk even long distances and then the wonderful opportunity of preaching the Gospel to hungry hearts. We had open doors wherever we went. We preached to groups and crowds numbering from 15, 40, 60 and even as much as 135. The Bible women often went out twice a day. I personally went out each day of the week. We made a regular circuit of the villages, following a definite program in leaving tracts and Scripture verses, following them up with a second or third step verses and tracts as the case might demand. The workers came back again and again so much encouraged and thrilled at the prospects of the big harvest field. Mr. Liu, the evangelist, and I went out a couple of times per bicycle. All our efforts were directed towards the villages and the suburbs, as the city can easily be worked during the cold and unfriendly winter days. Bible classes were continued as before. Catechism classes were held and we helped along as much as we could, and we had some wonderful experiences in connection with these classes and during the week of special meetings.

Two of our very own workers were in charge of these meetings and it seemed so wonderful to hear them speak with such power and conviction, moving their own people so that afterwards they went up to them for help and light and see these people afterwards so changed, new persons in Christ Jesus.

KAI CHOW CITY WOMEN'S EVANGELISTIC WORK

(By Mrs. Lelia Pannabecker)

There has not been much change made in the method of evangelistic work among the women and children in the city. As before the two Bible women go out into the homes four days a week and into the homes of the school children on Saturdays. The idea at first was to have them visit the latter homes after school so that the teachers could go with them, but this time of the day was found to be inadvisable because after school the mothers are busy getting the evening meal and haven't time to talk to the Bible women. Of their own accord the Bible women asked to be allowed to go to these homes on Saturday, the day they have usually had as their own. The Friday's meetings continue as before. Not much work has been done with the children except in the Sunday school on Sundays. It seems to me that there is a great need for work among the children of the street, so just before Christmas we tried to have meetings for them after the regular women's meetings and had quite a number once or twice. But evidently they came because they expected to get some sweets for Christmas because they have not come since.

The regular catechism classes were held in the fall. The Bible women were kept busy those two weeks teaching these classes. A good many women attended of which twelve were baptized and taken into the church. After the catechism classes special meetings were held here in the suburb church by a Chinese minister from a neighboring mission. Many of the town people attended and received benefit from these meetings. The most impressive feature of the week of meetings seemed to be the stress laid upon having the family altar in the home.

KAI CHOW CITY AND EAST SUBURB EDUCATIONAL

(By S. F. Pannabecker)

Last year we received a couple letters from the local Bureau of Education requesting registration of schools. We replied to their requests for reports but took no steps to register. We do not feel that registration will solve our educational problems especially since all Bible and religious work both required and elective is ruled out in registered schools. In some places however the work is continued as a church activity outside of school work and this might be a solution if it appears wise later on to register. For the present we are definitely opposed to registration.

Within the last couple days another letter has come urging registration and providing that unless schools are registered by 1931 they shall not be allowed to open in the fall of that year. A little loophole is left for those

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb..............................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance..................................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

who do not register in that it provided that closing shall be left to the judgment of the Bureau of Education who might not insist on actually carrying it out.

TAMING CITY EVANGELISTIC WORK

(By S. J. Goering)

We feel that the Lord has truly blessed us during this past quarter. We had a large class of 170 enquirers of whom thirteen were baptized later.. Many more wanted to be baptized but experience teaches that it is often better to have folks wait, especially, if they have not been with the church very long yet. Bro. Boehr conducted three days of services preparatory for baptism and communion Sunday.

The woman's school in which some thirty women studied the Bible, Christian hymns, and so forth, closed about the middle of June with a short program given by the women. They expressed their gratitude for the chance they had to learn to read the Bible and thus learn more about God and His Word. Mrs. Goering feels very much encouraged in this type of work and will organize similar groups again in fall. We are also glad for the good interest that was shown during the quarter in the special prayer groups, Bible classes and mid-week prayer meeting.

TAMING CITY BOY'S DAY SCHOOL

With this quarter another school year was brought to its close and a number of boys completed their work. In fall we expect to open as usual although our schools are not registered. Throughout China both missionaries and Chinese Christian leaders are divided on the question. On the whole the Chinese leaders (Christian) favor registration while the majority of missionaries do not. Recently an old missionary of the American Presbyterian Mission said to me, "It is my personal opinion that the less we missionaries interfere with the registration of schools and the less we have to do with the administrative side of Chinese education the better. Let the Chinese Christian church handle that and let the mission aid such schools as are really Christian in character." One thing is sure that mission schools will not be able to continue indefinitely without falling in line with government regulations, and from the ethical point of view there is a question whether they should. We are praying that the government might remove those features in its regulations that make registration of Christian schools objectionable and if that should happen most missions will gladly register, I think.

Please pray for the Christian schools in China.

CH'ANG YUAN, TUNG MING AND K'AI CHOW EVANGELISTIC WORK

(By H. J. Brown)

Praise and glory unto our resurrected and ever in glory living Lord Jesus Christ! How we should love and adore Him! This Easter season is wonderfully pregnant with peace, joy and eternal life.

The whole term has been an expectionally busy one, and especially the last month has brought very heavy work upon us, but it has also been an unmeasurable joy to perform it. Our big evangelistic tent has been pushing from place to place, and wherever it goes, the people come by the hundreds to listen to the way of salvation. In some places they fear us and try to keep us out. Especially was that the case during the weeks of the Chinese New Year. Superstitution would not stand for a white tent being erected near their homes and other gods being preached, so we were refused a place formerly agreed upon, and again kept from other places that would have been open in a different season of the year. However just as soon as we are settled down and can open our tent, the crowds will come in, and as the days go by, they increase, so that in some places we simply have to prolong our stay. Wherever we leave the people regret it very much. We have not yet been able to obtain very many direct conversions in the tent, but it wonderfully opens up the people and prepare the ground for more Gospel work in the future. It is a forerunner and feeder to the churches. Much Christian literature is thus distributed among the masses.

We have just spent a month in Tung Ming Hsien. We opened and held a Bible class there for a whole month. Church members and inquirers were eligible. This is not a very busy season for farmers, but they are poor, so we as a mission volunteered to pay half their food bill, if they came to study God's Word for a whole month, taking in four classes a day. Two of these were direct Bible study, one-half Bible and half reading, and the other a full reading class. It amounted to a full day's work. Although we paid half their food bill, it came only to thirty-five cents per capita for the month. They all studied hard and received many rich blessings.

Since we had two brethren helping us in the instruction, we found time for visiting the homes of church members, and also to go out into the villages all around in the district with our automobile preaching on the streets to big gatherings. The car is such a big help. By using it the same people can do more than twice the work. If you cannot afford to send out more missionaries, you can economize by sending out a few more autos. The hospital too needs one badly. But don't expect the missionary out of his meager salary to buy and keep up an auto. The Board will either pay for the automobiles, or else there will be none in use: and that surely would be a hard hit against the evangelizing of our China field.

Our hearts were filled with joy, when we saw the Tung Ming Hsien church packed to the last seat, even so that on the last Sunday that we were there the passage-ways were even filled with extra seats, and still some people had to stand outside, trying to take in as much as they could through the open windows. Pray with us that the Holy Spirit may accomplish a wonderful work in this Tung Ming Hsien church!

TRYING EXPERIENCES IN WAR AND SICKNESS OF OUR MISSIONARIES IN TAMINGFU, CHINA

(By P. J. Boehr)

Greetings with Psalm 34:7, "The angel of the Lord encampeth round about them that fear him, and delivereth them." We can now say that the Lord wrought a great deliverance for us missionaries here at Tamingfu. We felt that we needed a summer change, and the mission had granted our request; but there were the financial hindrances in the way, and then the moving of a large family too was a great undertaking. The Lord had something very different in store for us than we could imagine, but we now see that "He leadeth me" even "though I walk through the valley of the shadow of death," praise His Name!

Strength has failed me to write in detail of our experiences in sickness, war, and captivity, but shall write out the experiences in more detail, and give them to you as soon as I can. This time it is only a belated short statement to our praying friends in the home churches of our experiences and how the Lord graciously heard your prayers for us, and also the prayers of many missionary friends in China, and the prayers of praying Chinese brothers and sisters. Possibly never have Brother Ewert and myself felt the power of prayer more than during those nine (9) days of captivity by the bandit leader Liu Kwei Tang. But also during my two malaria fever sieges the Lord showed Himself "strong in behalf of those who are of a broken heart." For my dear Jennie those days of fighting, and especially our enforced stay in a locked city away from wife and children when they need father most, were anxious days. They slept in the basement most nights during the siege of Tamingfu, which lasted ten days. We in the city felt safer from bullets, for the city walls are high, and so there was very little danger of a bullet hitting us, even though Brother Ewert and I often walked the streets of the city at the urgent call of the local gentry to assist in negotiations between the robber soldiers within (only some 1500 in number) and the besieging forces of some 30,000 troops. Yes, even cannon shell firing went on a few times when we walked the streets. We can assure you that prayer became a greater reality to us those times.

Well, you ask, "What happened to you and how are you all after the strange experiences of those days?" It was early in August that I had my first experience of malaria fever, and so had a week of it in bed, with accompanying great weakness. My stomach being usually troublesome was doubly so while taking quinine for malaria, and so it came to very great physical trials before this first malaria siege was over. Recovery seemed like being raised to life, and soon my strength was returning. But even before recuperation was more complete, here came into our yard a dozen and more cocked pistols, with the body guard of the bandit general behind them, and they urgently said, "The general invites you, for he wants to see you." And with that they already began to push from the back, and hardly gave me a chance to change shoes. With anxious look after us (Bro. Ewert and me) our wives and children, and Miss Regier stood helpless to do anything; we simply had to go this time, the first of such experiences in the history of Tamingfu. One of my boys, the fourth (Charles) cried when he saw father forcibly taken away. Not even did we get to kiss our loved ones good-bye, so hurried was our leaving. That was Wednesday, Aug. 12th. Then followed the anxious days of battle, and hourly expectancy that the bandit leader would suddenly send his men to take us off, most likely to flee with him from the city, who knows where. With praises to God we finally could walk home unmolested on Saturday morning, August 22nd, after the remnant of the bandit general's force had escaped the city under cover of night. What a joy to be able to go home for breakfast that morning, and to find them all well. I saw that an embankment of earth had been thrown up in front of a north basement window, and soon found out that it was to keep bullets out of the cellar, where the family, Mrs. Ewert and Irene and Miss Regier often slept, beside many Chinese. We found only one bullet had entered the house at a very dangerous place, for it was right in the stairway just where one turns to take the last steps when going upstairs.

Even now it is hard for me to write in proper order, for the body is just now slowly recovering from a second, a more severe malaria fever siege, for a siege it was. At times the physical strain was so severe, and the heart beat so fast, that one said, "To die is gain"; but again, the words of Paul came, "For to me to live is CHRIST," and "whether we live, we live unto the Lord; and whether we die, we die unto the Lord."

It was only a few days after our release from the hands of evil men that another malaria illness came over me, and this time the chills came daily. So the month of August opened and closed with malaria for me, and in between the enforced stay away from loved ones. But the one verse that often recurred to my soul, was the one in Rom. 8:28, **"And we know** that all things work together for good to them that love God, to them who are the called according to His purpose." Yes, and one felt all those trying days, during which we had to be ready dressed day and night, ready for anything, that surely it was not in the purpose of God that His ambassadors to a lost people should come to a miserable end, nor be taken off by bandit soldiers.

The cable from Rev. Kliewer, "Are you safe?" reached us in a day, and it was another token of remembrance of us in our trials. Then the State Department cabled to the American Consul inquiring about the Boehr family, and the American Consul in Tientsin sent two wires to us inquiring about the Americans and the situation. The answer by cable to Rev. Kliewer's cable, referring you to Psalm 124, must have given you a clue to the situation in which we had been, and well may I close for this time with a few verses from that Psalm, "Blessed be the Lord, who hath not given us as a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers. . . . Our help is in the name of the Lord."

This is the first installment. All is quiet for some time now, and all missionaries have returned from the summer places. We now go forward with fresh hopes, and desire your continued prayers. How little is often known of our needs in this country of tremendous changes and revolutions, wars, famines, and now also the awful floods in the Hankow district; so it is always safe to pray. We know that our trials have brought us closer to Christ, and into a deeper prayer-fellowship with you and the Chinese Christians. More soon. Love and greetings to all saints.

TAMINGFU WOMEN'S COUNTRY WORK

(By Marie J. Regier)

In my last report I told that one of the Bible women left. Until now I still have not found anyone to take her place, it is very difficult to find Bible women, but I hope very much that in the near future I may be able to find one. I have tried one young woman once or twice, but she lives with her old mother, the father is away at work during the day, and I don't know whether she would be able to leave her home.

The one Bible woman has been helping with instruction classes at least five different places. Outside of that she has been doing house visitation.

I have visited in practically every place where instruction classes were going on. Then I have continued visitation in the homes of Christians. I am trying to stress learning to read and memorizing Bible verses, and to impress upon them that if they want to go forward in their Christian life they must be able to search the Bible.

At one place the response to the thousand character booklets was very good, and a number of the women have made quite a bit of progress. At others they are still rather slow, it seems hard to get people to help each other without being paid for it.

People make headway very slowly, and one must have much patience, but God has had patience with them for thousands of years, and with us too for that matter, so we ought to have a little too.

One would like to see too if outwardly they would become more cleanly, but that too takes time.

There is still much to be done, and it is difficult to know just what to do first, or on what to concentrate one's efforts.

TAMINGFU, GIRLS' SCHOOLS

(By Marie J. Regier)

We opened four girls' schools last fall, but the one has dissolved, and the girls have joined the boys' school, so that we have a co-educational school at Nanlo. There were too few girl students, but I am inclined to believe that the fault lay mostly with the teacher.

The other three schools seem to be running nicely. Two of the teachers I feel are quite good, but the third one I am afraid neglects her duties somewhat, but she is not very well, so that probably accounts for it too.

There are eighty-seven pupils enrolled in these schools at present. Thus far the weather has been favorable and so attendance has not suffered very much.

The girls' school here at Taming gave a play for Christmas, the play was good, with a real Christian message, but we had an unmanageable crowd, and so the message hardly got across. That was too bad, for I believe that plays have a real part in bringing the Gospel message.

1931 FIRST QUARTER OUTSTATION CLINIC REPORT

(By Frieda N. Sprunger)

In this somewhat new experience of living at a station alone as foreigner, I have much cause for praising the Lord. Many opportunities for service have opened themselves, both here in the city and in the village surrounding the city. When I am here at home I feel there is so much to do that I could well spend all my time here without going out into the villages, and when I am out in the villages, I feel there is so much need there and so many opportunities presenting themselves that there, too, one might well spend ones whole time. Under present arrangement, we,—the evangelist, the Bible woman and I, usually spend a few days a week at some village or market place and a few days here at Nanlo, in either case, seeing sick folks, dispensing medicines, and preaching.

We have visited six places outside of Nanlo during this quarter. During the cold winter months we did not go out much, but had much of opportunity to see folks as they came here to the house, for to many it was an entirely new thing to have a foreigner live in their midst, and were curious to see her and her living quarters. In our dispensary work we have seen over three hundred and twenty patients in their four hundred and forty-eight visits to our dispensary. We have had occasion also to go into homes where the patient was too ill to be brought to us and thus found opportunity to witness in places that otherwise might not have been open to us.

For a while it seemed as if we might have to discontinue this phase of the work. It appeared to the foreign secretary of the Nures' Association of China that we were transgressing in allowing a nurse to dispense medicines unsupervised by a physician. We explained the situation: only one doctor on the field, the many unreached suffering ones; told her that the work was in a sense supervised by the doctor as only such medicine whose use on our part the doctor sanctions were being used, and that the doctor does visit the places where we conduct clinics occasionally. She advised us to continue, for which we praise the Lord. **The auto, which we hope and pray may soon be a possibility, will make it possible for the doctor to make those visits more frequently** and will facilitate and enhance the work in many ways.

TRAINING SCHOOL FOR NURSES, K'AI CHOW HOSPITAL (1930)

(Elisabeth D. Goertz)

"With God nothing shall be impossible."

Another six months have passed since I reported. These months have been spent in earnest effort to start a Training School for nurses in our K'ai Chow Hospital. It is a new phase of work in our Mission and we have taken the above verse for our motto, as we go forward on the untrodden path ahead.

July 1st was the Opening Day. We had six men students and four women students enrolled for the three-months probation period (July, August and September). During these months we had six hours of class work each week in practical nursing and demonstration. It is no easy task for a foreigner to teach in Chinese, but confidently the task was undertaken and the Lord has blessed our efforts thus far. We hope to train nurses for our hospital and also for field medical work.

Every summer part of our staff needs to go on vacation. This year Dr. Pannabecker was gone for eleven weeks. During that time patients kept coming in as great numbers as ever. I was left in charge of the actual work with Mr. Brown as advisor. I had faithful Chinese co-workers and together we took care of 1572 patients in the daily clinic, over 700 of these were new patients, whose diseases had to be diagnosed and treatments prescribed. Usually this responsibility falls to the doctor and not to the nurse.

The days were hot and long and the work and responsibility heavy,—through it all the Lord daily proved Himself faithful to His promises and gave strength as needed.

On October 10th, nine students were accepted for the four-years' course of training and given their uniforms. Special services were held at the time.

Our work is growing, it is really too much for one doctor, and we are looking for both a Chinese doctor and a doctor from home.

India Mission

SOUL CHEERING SCENES AT BASNA, C. P. INDIA

If any one doubts that the ennobling, purifying, sanctifying power of our Saviour Jesus Christ is visibly at work on our India Mission Field, I wish you could have been present at the annual mela for the Phuljhar-Deori Zemindarys held the last week of March, 1931. This has become a 3-day Conference for the Deepening of a Spiritual Life. The Spiritual Love Feast of the Calendar Year. It is held in cooperation with the English Baptists, our neighbors to the south.

Witness the meeting on the last night. One man got up and told how before he was a Christian, sin to him was "kel", nothing but play. It did not matter to him whether he sinned or not. But since Jesus came into his heart, he had become a new creature. Another confessed how he used to drink intoxicants, and thus waste his money. But since he had accepted Christ, his Saviour had helped him to stop it entirely.

Another man, a Christian, the only Christian in that village, some 15 or 18 miles distant, told how during the past year he was deathly sick, ready to die. The headman of the village insisted on sending for a native sorcerer. He absolutely refused. He wanted to rely upon Christ, until he could send for our medicine, then trust his Saviour more. He did and was cured. Another man rose, sheep faced, falteringly hold how he had been persuaded to go away to a native idolatrous dance. He wanted forgiveness. Again and again, men and women, husbands and wives arose to their feet and asked the assembly to pray with them there on the spot. Again and again there were calls for songs, songs of joy and victory and glorifying Christ. Thus I believe the meeting would have continued until midnight, had not the need arisen for closing early—we all had to get up at 4 a. m. because our Hindi leaders were leaving at that time. All the above were our own Christians.

Witness the way the folks came in. The furthermost church was Dagonia, in the Baptist territory. About 25 men and women and their babies came on foot these miles to attend. Another church, Pulsabhari, 12 miles to the East, sent 35. One of our own churches 12 miles west sent 20. Thus they came from all points of the compass. all on foot, men, women, children, babies, carrying their personal equipment with them.

One of the most interesting sights to me was to see one of our leading families come in from their village 8 miles to the northwest. Father carried the littlest baby this distance on his shoulders. Mother led a charming little brown skin five-year-old girl by one hand, and another three-year-old by the other hand. Twelve-year-old sister came carrying on her head a basket containing food for the three days for the entire family. All delegates slept on the floor on straw.

Praise the Lord with us.

Samuel T. Moyer.

"HE MUST INCREASE AND I MUST DECREASE

This verse came with great new meaning upon me last Good Friday when Mrs. Thiessen and I visited in Janjgir. Holy communion was observed in the Janjgir church; and the brother who officiated was our Indian brother, Rev. Rufus Asna. This was the first time in my life that I took the bread and wine from a person who is not of our race as such. It also was the first time I took communion from a pastor who is a native of one of our younger churches. It moved us deeply to behold the spiritual atmosphere this brother could produce by the grace of God. He did his work just as well as any missionary could do it, or any pastor in the homeland. Yes, our Mennonite Christians in India must and do increase, and we as foreigners must decrease. We are glad to sit back in the benches and let our Indian brethren be in front and in leadership. We must decrease in open leadership.

But this does not end our work. We must stand ready to help and encourage Brother Rufus and others. From our prayer room and from behind the curtain we must be ever ready to hold up the arms of our Indian brethren. Incidentally, it happened that Brother Rufus came to me the evening before the communion service and confidentially told me about some of his troubles in the church. Three of his church members were under punishment. A few others were ever ready to besmirch his name. There was my chance to speak a word of comfort, and relate some of my own experiences and how our Lord had helped me in similar circumstances. Indeed, our work is not done, even though we decrease in public functions.

Dear Mission friends at home, you and we both can help our Indian and Chinese brethren across the oceans by showing them love and sympathy, and assuring them of our prayers.

John Thiessen,
Birra via Janjgir, C. P. India.

BASNA, VIA RAIGARH, C. P. INDIA

July 10, 1931.

Mission Board, G. C. M. M.
Dear Co-Workers:

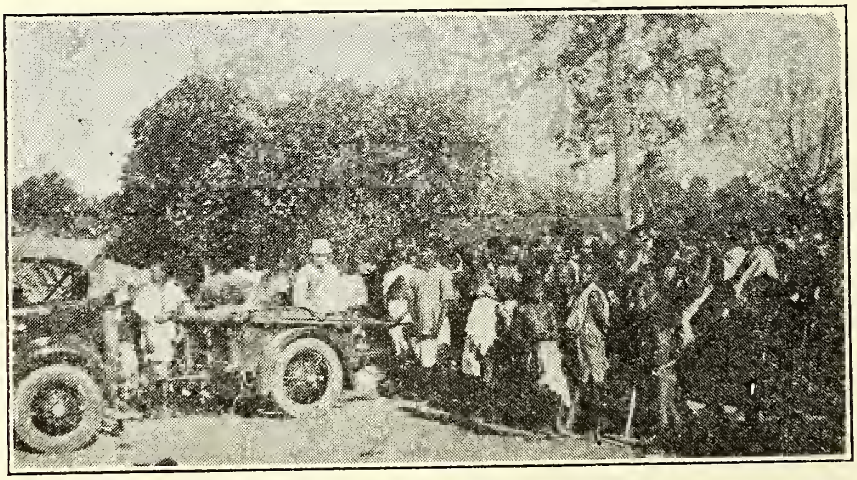
In reporting the work of the past six months the following things stands out most clearly in my mind: First, there has been no church quarrel such as dampened our joy at the close of last year. Human nature is and remains much the same the world over. Jealousy and lack of sincerity are as evident today as in the time of Christ, or the prophets Amos and Micah, as evident in India as in America.

The Puljarh church had a season of definite blessing at the time of our mela in March. At this time we were happy to have with us Rev. P. J. Wiens, Mr. Albert, an Uria speaking evangelist from the Baptist mission, and Mr. and Mrs. Menzies of the Disciples mission. Following the mela, and during Passion Week we observed a week of evangelism. At this time many of the Christians went to the nearby villages to witness for Christ. This year we went in small groups while other of the volunteers remained in church to pray. Nowhere did we meet with opposition or evidence of not being wanted. Many heard the word and we feel sure there will be fruit. One thing is sure, many who witnessed at these meetings themselves received definite blessings.

For some time we had had a night school on the compound the purpose of which was to teach church members to read. This was discontinued during the hot season. We hope to get the Christian Endeavor or Sunday School to take up this work in the future.

Recently two new members were added to the church by letter. Two who had been out of church were received into full membership. In June a widow and five young people were baptized following which the Lord's supper was observed. The tin roof on our mud walled church did not afford much coolness on this hot June Sunday, but we received blessings in spite of the heat.

The medical work is affected somewhat by the scarcity of money. This situation affects India as well as other parts of the world. Out-patients as well as inpatients number a little more than at this time last year. Just recently a blind man came to the dispensary accompanied by his wife, who was a leper. When asked where he came from he said from Sambalpur which is some eighty-five miles from here. His small daughter led him all this distance only to hear that nothing could be done to restore his eye sight. This is only one of the many cases for whom we cannot give any physical help. Our prayer is that through preaching, the sale of Bible portions, and tracts, and personal contacts made, the Kingdom of God may nevertheless be advanced. Pray that this be increasingly done. Pray that God



Just an hour's halt at a little village near Basna, India. Medicine is distributed and tracts and portions of the Bible sold. Dr. Dester is the field doctor.

give us faithful workers here on the field. Pray that God may call forth and fill with His Spirit a church that need not be perpetually bottle-fed by missionaries and foreign funds. We are praying and yearning for signs of that day. Join us in these petitions.

Very sincerely yours,
Hilda and Herbert Dester.

SISTER JOHANNA SCHMIDT WRITES FROM KORBA

Just now we are having our Six Weeks' Bible Course for our Christians here. Mr. Duerksen is teaching the men and women who can read and write, Mrs. Duerksen the men and women who cannot read and write, and Augusta teaches the school children in the afternoon, and I in the forenoon. Augusta does the dispensary work in the morning and I read with my pandit a little while in the morning before I go to school. In the afternoon I try to study language alone, while my pandit sits in class. I think one can study a great deal alone after one has a start in the language. I have enjoyed my language-study very much on the whole—still, there have been times when I, too, wished that I could change the subject. In September Miss Nickel and I will take our orals and in October the written examination.

Not very long ago the supervision of the Compound School here was given over to me. The Indian curriculum and methods of teaching here are all very different from those used in America, but the children are very much the same everywhere, and it's just different means which are used here. After all the "how" of it does not matter as much, just so the end is realized. And even other attainments do not matter much compared to the "Realization of the Pearl of Great Price." We hope that we may never lose sight of this in our work here nor at home. That after all is the supreme goal of life.

ABOUT THE HOSPITAL WORK, CHAMPA

By H. R. Bauman, M. D.

"He that findeth his life shall lose it, and he that loseth his life for my sake shall find it!" Much is said about "finding" one's self and finding one's place in life. It is right and proper. We need to find our place in life and we need to find life. The best way to find life is to lose one's self in Christ's service. Very few people are called upon offer up the supreme sacrifice of their lives for Christ's sake. Very few of us will be martyrs for Christ's sake. Not many missionaries get LIFE through this channel. This is a privilege that may some day be granted to our Indian brethren. It would be a good thing for our Indian church if persecution would come. Would it be good for us? Are we willingly and gladly losing our lives in His service so that these people may find LIFE? Would we welcome a persecution of the Indian church? If so, would we welcome it because it might strengthen the Indian church or because it might mean closing down of missions and thus for a time give us relief from donating to the mission cause? Are we finding LIFE through Christ?

During the second week in March we did intensive religious work in Champa. At several of the meetings a hundred Christians were present. The Christians received great blessings and the village was thoroughly aroused. The people know that we are trying to make them Christians. It is so hard for them to break the bonds of caste and openly put on Christ.

As in former years we had services every evening during Easter week. The evangelists and Mr. Penner took turns in bringing us the message. All the Christians were in to celebrate the Lord's supper on Good Friday and to bid Mr. and Mrs. P. A. Penner farewell on the following day.

Last week I had an interesting experience. I had a medical call to Janjgir. When the train was ready to leave Champa the guard (conductor) came up to me and asked whether I was a doctor. I told him I was. He said I should come into a third class compartment and assist a woman who was giving birth to a child. I found the woman in a general compartment sitting on the floor with men all around. The child was already born. The guard asked whether he should hold the train until I was finished with my work. I told him to go on but hold the train in Naila until I was finished if need be. The work was finished before the train reached Naila and the train was not held up. There are some signs that things are beginning to move faster in India.

THE "BALLOON TIRE" CHARACTER OF HINDUISM

Some time ago one person explained to me the reason why the balloon tire is so much more durable than the hard cord tire was. He said the reason is that the old solid tire would not give a bit when it hit a stone or a pebble, whereas the balloon tire gives and permits itself to be pressed out of shape under pressure, but as soon as the pressure is released, or the tire is over the stone or pebble then it resumes its old shape again having suffered no great damage, whereas the old hard tire would be nearly ruined if subjected to such tests.

In view of the apparent present movements of Hinduism in connection with "swaraj" (independence) I thought of the balloon tire. Up to the present Hinduism has been like the balloon tire toward the Christian message. The Hindus sit and listen to the preaching of the Gospel and say, "Hao, hao," (meaning "Yes, yes"). And when our Indian Christian brethren severely criticize their idols and their religious books the Hindu calmly says, "Yes, what you say is right"; and then he goes on and does as he always has done. The Hindu freely and frankly tells us that our religion is the very best in the world, but he himself keeps on observing his old religious customs. The balloon tire is not much affected.

During the early days of Christianity the Mediterranean religions were like hard cord tires and militated furiously against Christianity, and history tells us that those old religions broke themselves to pieces when they came in contact with the Christian religion.

It appears now as though a new day comes for Hinduism. In some of the recent Hindu papers there have been articles by Hindus which point very strongly in the direction that Christianity in India will be definitely persecuted, with the attempt of throwing it out of India or at least reducing it to a mere caste. Shall we be bewildered and afraid? As far as our own and our Christian brethren's personal physical safety in India is concerned, one might have reason to be somewhat uneasy when looking into the future. But with respect to the work of the Kingdom of God, with respect to the genuineness of Christians in India, and with respect to the final breakdown of Hinduism; a vigorous persecution would really serve as a blessing to the church in India. The church would be purified and Hinduism would become like a hard cord tire and tear itself to pieces.

John Thiessen,
Birra via Janjgir, C. P. India.

FROM JANJGIR

By Wm. F. Unruh

Dear Brethren:

We wish to greet you in the name of our good Master and Saviour.

I shall again briefly report on the different phases of our work. This report covers the first quarter of 1931.

The Church of Janjgir has had some sad experiences this quarter. Three members had to be put out of church because of immorality. A fourth member who also was mixed in with this sin has not been dealt with as yet. She was recently married to an older man from another mission. It was feared by the church council that if her husband would learn about this he would beat her mercilessly. The three resident members after a certain punishment had been carried out on them were voted back into the church at the last quarterly meeting.

The village schools have closed a year's work. We are quite proud of one of the schools. The results were very good. The other school has failed badly because there was quarrel between the masters. The village people took part and so a very bad situation has developed.

The Evangelistic Work has been pushed as hard as possible under the circumstances. The Evangelists and Bible women went out into camp right after New Year and stayed in tour till the end of March when they came home for the Passion Week activities. They were out three months with the exception of one week when several went to the Mankughat mela and others came home for a few days of rest. The director of this camp was S. D. Asna, a brother of the pastor. He did his work very well. During the month of February the Bible School students with the teachers were out on tour also. This group did its work fairly well. If hard work spells success we might say that the work has been fairly successful. If the work is to be gauged by the number of people who have publicly confessed Jesus we must hang our heads. This we say with grateful hearts that the people in the villages show a great interest in the Gospel. They listen very eagerly. Personally, I could not be out in camp as much as I wish I could have been. During January the Bible School kept me at home. During February I was out with the Bible School student group. Mrs. Unruh's confinement and the Dongipandri school business kept me at home most of the time during March. Only for occasional visits did I get out into the camp of the Evangelists and Bible women.

The second week in March was observed all over India as a week of special evangelistic work. During that week we had daily morning worship in the church at 6:30 a. m. Then the people were left to work as they saw best fit. Since the aim was to go and win our friends and relatives it was not considered wise to prescribe to the people when they must go. Quite a few people went to their relatives in the different villages and gave witness and sold tracts. We were very happy to see how enthusiastic some of the lay people were when they came back. They felt happy over what they had done.

The medical work of this quarter has been rather light. There has not been much sickness among the Christians. For this we thank the Lord. It is said of doctors that their aim is or should be to work themselves out of a job. This we do not boast to have attained, however. It is the Lord's grace.

In February we had a hail storm here in Janjgir which knocked out 360 window panes. Over 200 were broken in the F. M. Girls' School, 117 in the church and the rest in the various other buildings. Our gardens were beaten into the ground. Only beets, turnips, and some cabbage were left. No one was seriously hurt and so we still have great reasons to praise God for His protection.

The weather is getting very hot already, and this is only the middle of April. We hope that the hot season will not be too hot since we plan to stay down on the plains with our little baby this year.

BIRRA, VIA JANJGIR, C. P. INDIA

Bro. Wiens writes from Birra:

Nature all around glorifies its Creator by its beauty, and, how glorious it would be, if all men too, the image of God, would know and sing His praise. But, the greater number of India's millions still do not know nor worship him who has made everything so beautiful for them and made arrangements for their salvation, too, through Christ, our Saviour. It seems that all the witnesses in nature and those of the men and women who are spending their time among them to lead them to the true knowledge of God are finding little faith among them just like in olden times, when the prophets complained as in Isa. 53:1 and Rom. 10:16; and in studying the O. T. during the Bible course brings this all again vividly before us. The slowness of the ingathering often tries our faith but God knows his own, and he will give us the increase in his own time too.

The evangelists have been touring the district quite extensively but now during the rainy season much less can be done. During the month of May all the Bible-women and the Evangelists had their one month off, and at present because of the Bible course all the outside work is closed. We are studying of the O. T. Ezra and Nehemiah with the book of Esther as supplementary reading and of the N. T. Revelation will be taken up. This will be a specially hard book to study but we hope to receive all the light on it that we can use. By the time this letter will reach you the work will be finished otherwise we would ask for special prayer for all who are teaching this book.

At the outstation, Dhansir, about midway from here to Basna, a well was made during the dry season. It is finished as far as could be done at the time but may need deepening some time because only a little water was obtained. The work is hard because all the digging is in rock and therefore slow, too.

At Bareli school the teachers' house was rebuilt and for an additional school building and framework put up. The roof is not on yet. For the Manakoni school building the timber was bought and the work there may be taken up during the next cool season. This may sound as against the M. B. decision, no building, but the money was sent by Bro. Thiessen when on furlough and from friends, I think, outside of our conference.

The medical work is not heavy this year although it is increasing a little. The main cause for it seems the scarcity of money of the needy. Epidemics of all kinds have been graciously kept away from here by our loving Heavenly Father, and we thank him for it. Fever has been very little so far too, and at present most of us at this station are well and busy.

We are thankful that the churches of our conference have been able to supply the financial needs of the work thus far, but we see their difficulties specially now that the wheat is only 35c per bushel. What a difference between the prices of the U. S. A. and Soviet Russia. God sees it.

With hearty greetings from

Yours for Christ in India,

P. J. and Agnes Wiens.

KORBA, C. P. INDIA

September 1, 1931.

Dear Mission Friends:

When I was on my way to India I came across these lines one day:

"The cry of man went up unto God,
'Lord, take away pain!
The shadow that darkens the world Thou hast made;
The close-coiling chain
That strangles the heart;
The burden that weighs on the wings that should soar;
Lord take away pain from the world Thou hast made
That it love Thee the more!'

"Then answered the Lord to the cry of His world:
'Shall I take away pain?
And with it the power of the soul to endure,
Made strong by the strain?
Shall I take away pity, that knits heart to heart,
And sacrifice high?
Will ye lose all your heroes that lift from the fire
White brows to the sky?
Shall I take away love, that redeems with a price,
And smiles at its loss?
Can ye spare from your lives that would climb unto mine
The Christ on His Cross?'"

This financial depression has meant a lot of pain and sorrow for some people, and we are praying for better times. But it has also given to Christianity a wonderful chance to serve and to love. It has matured many a fruit which might never have ripened had it not been for such times as these. The reports which come from home witness to this end, and we here can also give added proof to this fact.

I have, as you know, been studying Hindi the last two years. That has brought me into daily contact with my pandit, Mr. G. M. Roberts. He is an outstanding native Christian leader in our mission. But, like all the rest of us, he, too, at times falls short of his ideals. But we have again and again noticed that he checks himself on such occasions. I have especially noticed signs of growth in him lately, and I am going to relate some personal talks which we have had together as we sat over Hindi lessons.

One day we were discussing the financial situation. I told him that our Board did not see its way clear to send back any of our furlough missionaries unless special gifts were given for that purpose. The Indian Christians here all love Rev. P. A. Penner, and Mr. Roberts is no exception to that rule. After thinking a moment, he said: "But we need Rev. P. A. Penner here. How much does the trip to India cost?" When I answered that question he at once suggested: "I think if the Indian Christians all try very hard they could collect that much." Mr. Roberts, of course, gets a higher salary than most of our Christians, and can sacrifice a little for such a cause. But there are many of our Christians who would not be able to contribute anything that would really help much. But Mr. Roberts' wife, too, has no work now, and so he, too, has less income now than formerly. To be willing to sacrifice for such a cause in such a measure as that under these conditions showed a fine Christian spirit.

Now when the budget-money had not arrived in time, Mr. Duerksen put the question up to a vote in church one Sunday, whether the church wanted to use the money, which had been taken up in the Sunday collections and which had not yet been appropriated for other purposes, for their monthly salaries, or not. They all voted in favor of such action. Robert's master knew that our salaries too had not yet come, and evidently concluded that some of us too might need money so he suggested: "And you all take as much as you need too."

But one thing that touched me more than all these incidents is a story of a quite different nature. I thought it would be good practice in Hindi for me if I would translate a story into Hindi. And at the same time, I figured, it might help to put some worthwhile reading material into the hands of our Indian Christians. I had just read a number of stories about the Indian

Christians, who suffered martyrdom during the mutiny of 1870. (These stories appear in Rev. J. J. Lucas' biography of Robert Stewart Fullerton, missionary to India in 1870). One of these stories was about the Indian headmaster of a high school. This story Master Roberts and I translated. The story set him to thinking, and he evidently had spoken to one of our Christians here at Korba about it. Roberts had asked this man whether he thought that any of our Christians here would be willing to witness for Christ through a martyr's death. This man had unhesitatingly replied, "No, we would all deny our Christ if it should come to that." The next day Roberts related this to me. He said: "I, too, at first thought that we all would not be strong enough for such a testing. But I have thought about it since, and I believe that the Lord gives additional strength and courage at such times. I think there would be many of us who would remain true to our Lord."

Wishing you all the assurance of the Lord's promise, "As thy days so shall thy strength be".

Johanna Schmidt.

Indian Mission

MONTANA

From Missionary Petter's Last Annual Report

Lame Deer, Mont., Jan. 12, 1931.

Dear Members of the Mission Board:

The petition of Moses, "teach us to apportion our days that we may get us a heart of wisdom" came forcibly to me while writing the inclosed fiscal report. The mere accounting of money received and disbursed is faithfully reported, but the disposal of time, work and responsibilities; all that is entrusted us by God and our mission churches can only be briefly and imperfectly laid before you. Impossible to remember, not to say mention, all the details of our mission activities here. Suffice to know that they are all singly the links of a chain of eternal values, kept in God's records.

The work of the past year centered in **Lame Deer, Birney** and (since last fall) **Muddy.**

Muddy is the name of a small valley separated from Lame Deer by a high range of hills to our west and extending south. About 15 miles from Lame Deer (by road) is a district school house for the Indian children and it was allowed us to have Sunday services in it. The latter started last September and were held every other Sunday afternoon. Attendance was small, but has now grown. It is made up of Indians and "breeds", so the service is both English and Cheyenne. Milton L. Whiteman can preach in both languages and is appointed to serve that station; but up to now weather and roads have been so fine that we accompanied him each time and I took the English part of the service.

Settled along the Muddy creek are Indians and part Indians, not a few of the Catholic faith, so there is a natural limitation to the attendance, but the small beginning is encouraging for any tree starts from a small seed.

Birney. That locality lies on the Tongue river, 20 miles to the south and east of Lame Deer, a very poor road crossing the divide. The Birney district is settled by the most conservative Cheyenne heathenish element. Nevertheless some 30 Indians had been won for Christ. They no doubt would have grown in grace and spirituality, had the work started there been followed up and not suffered from changes. Since over four years ago, no missionary was stationed there and Birney became a branch of the Lame Deer station. Frank Littlewolf served there faithfully, holding Bible services on Fridays for the Indian school children, having contact with the Indians on Saturdays and having charge of the Sunday service. Frank is not without weaknesses but he has been very faithful all these years, never shunning extreme cold and deep snows nor abominable roads. That all was far less to him than the hardness of the hearts and the malice and slander of the enemies of the Gospel. His work was not fruitless; there is less opposition there now and Frank reports of seven Indians who are now ready for baptism after he has read to them the needed instructions.

But this work should be followed up every day. Alas, we have as yet no one who could stay in Birney all the time. Frank has his home place at the Muddy and lives here in Lame Deer, because of the schooling of his children. For similar reasons none of the other helpers can now be stationed in Birney. We pray that for the spiritual welfare of Birney God change these conditions.

Lame Deer. The mission work here during the past year consisted in bringing the Word of God to the Indians in Sunday and week-day meetings, in special Bible study for the native helpers, in private conversations with Indians, in writing sermons for this and other stations, in translating and printing the Acts and the Romas, besides the many other station duties.

Each Sunday morning we had an English Sunday school with two Cheyenne classes. This is followed by a short English sermon by the missionary and then two of the native helpers preach on the Sunday school lesson. In the evening one of them leads the Bible and prayer service, which usually lasts two hours. The lesson of the morning is again dwelt upon. These services were not held from May to September, during which time many Indians live on their farms.

The special week-day meetings are held during the winter months, except the two evenings when Mrs. Petter has the native helpers for their Bible study, that is kept through the whole year. On other evenings such Indians who desire, are taught to read the Word in Cheyenne. The third evening is used by Miss Brookover, our house helper, who has a group of small boys which she teaches and entertains. On Wednesday afternoon she has a sewing class with women and on Saturday afternoon she invites the young girls of the church. These meetings are held in what we call the "Indian house," built by the mission a few years ago and filling an urgent need.

Miss Brookover as you know is Mrs. Petter's friend, a very efficient woman with independent means. She came not only to be our house helper but also to give part of her time to help the Indians, which she does Sundays and week-days in the manner mentioned above.

The native helpers here are Yellowfox and Ernest

M. Cheyenne. Both have gained spiritually. Their service on Sunday and otherwise, train them for the time when they will have to stand alone as pastors of the flock. Milton L. Whiteman helps at the Muddy. He is now taking a correspondence Bible course; in him our mission will have a valuable helper in the future. He would be quite able to occupy the Birney station, alas his wife refuses to live there!

From January, 1930, until middle of June I was busy with the multigraph set of the Acts (which was subsequently printed in the "offset process" by the American Bible Society), the translation of the Romans and the multigraph print of that epistle. In the printing work Miss Leona Thierstein of Whitewater, Kansas, proved a valuable and efficient help. Soon after, I received without charge 600 printed copies of the Acts (copied from our multigraph set) from the Bible Society. These have proved a rich blessing to the little Christian flock here and helped much in deepening its spiritual life.

My aim had been to keep on translating from September on, but it became impossible, for many other duties called my attention, among them the writing of a series of 13 sermons needed at Ashland and which have also been asked in Oklahoma. I hope that from now on the course of translation work will be less obstructed and that I can work at the epistles to the Corinthians in the coming months. The rich blessing that resulted from the reading and study of the Acts in Cheyenne spurs me on to open for our Indians the further riches of God's Word. May He grant me time, life, light, wisdom, strength and faithfulness to accomplish this task!

Pleasant and refreshing breaks came last summer when our children from Washington State spent a few days with us, and later on Dr. and Mrs. Mosiman visited us on their way back from California. We also made a short tour of the Yellowstone Park (which is only a day's car ride from here) and I was a little over two weeks in Kettle Falls, Wash. This and a few visits this winter with my children in Ashland proved a needed "exhaust" for burnt up energy and made us more efficient.

The opposing elements mentioned in my report of last January (1930) have to some extent subsided. Of the four Indians who bitterly attacked us and refused "in the name of the tribe" to grant our mission the mere occupancy of a small piece of ground in Ashland, one died suddenly, another was buried last week, the elder son of the third died recently and the fourth is a physical wreck.

The Catholic monks built a small chapel at the Muddy (near the school house). There, as well as in Birney, they draw the Indians with candies and garments. Recently a priest said to one of our faithful members, formerly a Catholic, "You denied God and your faith, come back to us and you can have all you want." However, the Indians slowly find out that they get no more than they had before. For them to add the worship of a woman and saints to that of the sun and powers of nature is not a worthy acquisition, only a white man's weak rung inserted in their religious ladder. They took it because the Catholics allow them their old "religious ladder", turning away from the Mennonites who told them that Christ is the only way and their ladder with all its rungs can never reach heaven.

While there was no baptism here this past year, not a few Indians have come closer, and we praise God for a deeper spiritual growth. But where light is brighter shadows are deeper. If some climbed to the rock which appeared higher than they, others relaxed their efforts, some fell back disappointed and disappointing, courageless and discouraging, delaying if not destroying our hopes for them.

But another year stretches before us and we look to Him the Beginner and Perfecter of our race and the kingdom He establishes among our Cheyenne. And for the disposal of the time, life, duties and responsibilities ahead of us we ask Him for that wisdom of heart for which His servant Moses prayed. For that wisdom is alien to us, not acquired from self or school, it is the gift of God contained in a shell which is broken open only by the asking, seeking and pounding which our Savior and Lord Jesus mention in Matt. 7:7.

And may God, the Giver of all good gifts thus supply the spiritual, physical and financial needs of our mission fields, mission people, Mission Board and mission workers until the Master of the harvest comes!

With hearty greetings and best wishes,

Yours faithfully,

Rodolphe Petter.

THE WORK AT BUSBY, MONT.

By A. Habegger

"Praise God from whom all blessings flow!"

We have enjoyed many blessings since I wrote my last report. Aside from the regular services, and prayer meetings each Wednesday evening and a few times on Saturday and almost every Sunday evening, we have had two short series of special meetings. One from February 27 to March 1, when Milton Littlewhiteman of Lame Deer gave some very good and helpful messages and also March 13-15 when Robert Yellowfox from Lame Deer, also gave us four strong messages. The former series was well attended, the latter not as good, but nevertheless the messages were a great blessing.

On March 27, the six months of school that I began last October came to a close. Two boys and five girls attended to the last day, and a few of them seemed to be sorry that it closed. Two of the girls were among the five that were baptized last Sunday. These two girls are both 17 years old, and it gave us great pleasure to add them to our church. The other three were from the Boarding school. These two girls were members of the Catholic church, and had been lost to us through the aggressiveness of said church a few years ago, but due to the work and prayers of this school year, they of their own volition, asked for baptism in our church. Both experienced a new joy and a new light has come into their lives.

There are still a number of candidates who wish to join our church, a few of whom belong to the Catholic and one to the Episcopalian church. They want to be received upon confession of faith. One claims he was baptized when 3 years old, and had not known of it until he was some 30 years old, still wants to be admitted on confession of faith. Another had gone to the Catholics, because he said we were too strict, and now he wants to join here, saying he can't see why he should be baptized twice. This is a problem which we must settle prayerfully. It seems to us that any baptism which was administered without repentance and faith by the one who was baptized, cannot be considered valid.

When the five above mentioned were received last Sunday, a boy who had been instructed with the girls, answered he felt no repentance, and so I had him take his seat again. We felt sorry for his mother who is a member here, and who had been happy that her son was to be baptized, but he is a bit simple, and so we hope he will get more light and will be ready sometime later on. His father also wants to join, he is the one I mentioned above who was baptized at the age of 3, and had not known of it until some thirty years old. He, although he has lived within a quarter of a mile from the church, had not attended as much as once a year until some months ago, and now it seems he is coming over real nicely, and he said his boy wants to join with him, and he did not want to be the only boy with those five girls to be baptized.

It may be of interest that more and more of the Christians are giving up smoking. None of our deacons smoke any more. Robert Littlewolf had a struggle with the dance leadership in February but with the help of God, he has dropped it, and publicly stated that he would leave it, and stay with the church. His mother passed away last Friday. She had been baptized by Bro. Linscheid. She was lame, her death was quite sudden, she being sick only about 36 hours.

We solicit your continued prayers on our own behalf, and on behalf of our work.

ASHLAND, MONTANA

By Valdo Petter

Jasper Red Robe, an Ashland Indian, about 30 years old, is the one who received the Bible mentioned in the financial report. I got it for him because he is really converted and is one of the most fluent English speaking Indians on the reservation. He has served two jail sentences (over five years altogether), was a cigarette fiend, and an excessive drinker, gambler, adulterer and criminal. He has even robbed people. He was always thinking up some sort of criminal act to commit. He was known all over the reservation and in the surrounding towns as a very bad man. But now he is really a born-again Christian. God has performed the miracle of regeneration in him. We can only stand aside and marvel at the power of God to change such a sinner as he was into a follower of the Saviour. He has not yet been baptized, but will be soon. He is still receiving baptism instruction. When he is ready, my father will come over and baptize him. He is afflicted with tuberculosis, but the doctor thinks he can overcome it. We surely hope that God will see fit to give him good health so that he can become a useful servant among his people. He is willing and anxious to serve God.

Please pray with us that God's will may be done for him. It will mean much for our Mission if this man, with his knowledge of English, can be spared for the Lord's work. He was converted while in jail last winter. From one day to another he absolutely quit his smoking of about forty cigarettes per day. He "preached" to the other jailbirds, telling them of what God had done for him and could do for them.

This year we are having a real drought. Coming on top of last year's dry weather, it makes a very serious situation for everybody. There is practically no hay in the country. Gardens are mostly zero. In a few weeks there may not even be enough grass to keep cattle alive. But we know that Phil. 4:19 will continue to be fulfilled for us, and all God's children.

FROM ORAIBI, ARIZONA

By J. P. Suderman

Dear Mission Friends:

"Go ye and teach all nation," were the words of our last Sunday's golden text in the Sunday School lesson. Should our Hopi Indian be left out of this? No, for it says that we shall teach ALL nations. But are the Hopis really interested in the gospel? Are they glad to see the missionary come to their homes? Aren't they shutting their doors when they see him coming? Well, they used to do that here at Oraibi, but today they seem to be different. A friendly "come in" is usually greeting the missionary when he comes to a home. Let us go into a Hopi house and pay the people who live there a visit.

It is on a cold December morning. The interpreter and I go into the older village of Oraibi which is situated on the mesa. The streets are irregular in every way. Everything seems new to me. While passing along, the interpreter points out to me several things which are new to me, among which is an altar on which he once upon a time offered unto the idols. Soon we come to a door.

"Come in." A voice answered our knocking. We open the door and find the house is quite warm and comfortable for a cold day in December. A little box is placed on the floor and we are invited to sit down. The father of the family is sitting on a sheep skin which has been rolled together after using it for a bed at night. He is sewing some shoes which he expects to wear when he goes out to herd his sheep. His wife is on her knees and on a specially prepared grinding stone is grinding corn for the corn pudding she expects to make. There is a shelf in one corner upon which stands some Hopi pottery and baskets. The breakfast dishes are still standing on the floor, since there is no table in the house.

The interpreter and the man of the house begin to exchange thoughts and the words they use sound like a jumble of meaningless syllables. Soon I hear the interpreter mention my name, answering him that the new missionary has come to Oraibi to bring them the story of Jesus. A hand of welcome is extended to me and he says something to which I cannot understand. But the interpreter tells me, "He says, 'Truly, truly, we're glad you have come. Our doors will be open when you come to visit us.' ".

After telling him and his wife about the love of Jesus, we leave, ready to make a similar visit in another house.

This is how we have found the Hopis at Oraibi. At the other villages we would undoubtedly find the people different.

P. S.—About three months ago, we received our new Hopi song books. This was the last work Brother Duerksen did while on the mission field. This is the first time that the Hopi songs are printed together with the music and upon opening it for the first time the Christians said, "My isn't that nice." Truly, the song book will prove a blessing to the Hopis, for the words of the songs are the testimonies of real heart experiences. Only a few of the songs are real translations, for it is hard to translate them. Our Indians are also a musical people and when they sing, they sing as beautifully as our churches at home.

The S. S. at Oraibi, Arizona; the Language Teacher, Otto Lomavitu is holding his Bible above his head. Next to him is Sister Schmidt who is wearing a hat. Sister Suderman stands on the left.

OKLAHOMA

They are of those that rebel against light. Job 24:13.

By G. A. Linscheid, Canton

Job speaks of such who persist in ways of darkness and folly against better knowledge. That the larger number of these Indians still persist in their old ways of darkness and folly in spite of the act that the Gospel has been preached to them now for about fifty years, would indicate that there are such here of whom Job speaks the above words. Having had the opportunity to hear the Gospel throughout all these years and still continuing to cling to their old ways cannot help but darken their hearts still more as Paul says in Rom. 1:21. I say "darkened still more" for God did not leave Himself without manifestation among this people even before the Gospel was brought to them, but being vain in their imagination their foolish hearts were darkened and when the greater light of the Gospel was brought to them they professed themselves to be wise, and, rebelling against the light, they became fools. This fact is exemplified not only among this people but among all classes of people even up to the most modern. Here, however, I wish to mention just a few of the views held by these people and which show how these their views have become darkened.

Among these people a man may break every commandment of the Decalogue and not feel very much disturbed about it, but if he has somehow offended the thunder god by some breach of custom then the poor fellow must flee for safety every time a thunderstorm arises. Years ago, when the mission school was still in operation, there was a man living in the vicinity of the school who was so unfortunate as to have offended the thunder god. Whenever a thunderstorm would arise Crow Chief would run to the school for protection. If the storm would come up in the dead of night we could be sure that Crow Chief was somewhere in one of the halls at the school hiding from the wrath of the thunder god. Even if he himself should not care to flee for safety others of his people would thrust him out lest they, too, should be visited with the wrath of the thunder god when he would avenge himself on the culprits. Their hearts have become darkened.

It is a very serious thing among these people for any one to pass in front of a sacred tent—between the tent and the buffalo skull which is placed on the ground a short distance in front of the tent. To pass in front of such a tent during the time of the performance of a ceremony is a very serious thing—it will bring death to the transgressor—but to carry on the most debasing immorality in the name of religion in that so-called sacred tent in some of these ceremonies that is not only permissible, it is even laudable. Thinking themselves wise they became fools, and what makes them the greater fools is that they rebel against the light.

A mother may give her daughter in marriage to a young man; possibly she does not like the young man's family; however, she will permit the marriage to take place fully determined beforehand to take her daughter away from the young man after the wedding is over—that does not seem to trouble her at all, but for her to speak to her son-in-law or even to look at him, that would be a very loose act and would bring down on her the talk of the community!

Sickness and death in a family is always a misfortune but according to the old custom of these people it was a calamity. As long as the party is sick not only the medicine men who have been called must be fed, but the whole relationship and the "friends" who come to see the sick one, must also be fed. In case of protracted sickness the family becomes destitute. Then if the sick one dies it was customary for the relatives and "friends" to help themselves to the things belonging to the family. I have known instances where the furniture and other belongings of the family were being loaded on wagons and taken away even before the sick one passed away. Things belonging to the deceased are taken away or buried with the dead or burned.

Slowly they are getting away from some of these customs, in some instances—alas—only to pick up others just as pernicious and as ruinous—except where they do not rebel against the light and of these there are not a few as is demonstrated by the increased average attendance of the church services; the greater steadfastness of the present native helpers; by the interest shown in week-day-prayer-meetings and by the confessions made by such who had drifted away and who now wish to return to the fold. These are of those who do **not** rebel against the light.

HOME MISSION

W. S. Gottshall, Sec'y, Quakertown, Pa.

HOME MISSION NEWS FRESH FROM THE FIELD

Do Home Missions pay? Listen to some of the reports that have come from the field. Not all reports are in for the third quarter of the year, but those that we received are very encouraging.

From East Freedom, in the mountains of Pennsylvania comes the good news that Bro. Glass from the Altoona Mission held a series of Revival meetings at the Smith Corner church for two weeks closing on Sunday evening, October 11. A number were converted, 5 persons were baptized and in all, 20 souls were received into the church, and there are prospects of several others coming in later. At the same time communion services were also held to the joy of all, and the report closes by saying: "This was indeed a very impressive service and one long to be remembered."

Altoona is probably as much affected by the hard times as any city in the country. There is much suffering because of unemployment, and naturally it affects the work in the church also, yet Bro. Glass and Sister Stiffler report that the work is growing in every department of the church. Four new members were added to the congregation, and the Sunday school is growing in interest and numbers, so is the Young People's Society. The Junior C. E. is especially mentioned in the following words: "Not long ago we had them come up to the meeting of the Senior Christian Endeavor to tell what they had been learning. You should have heard them recite Scripture verses, and sing, and pray. It was wonderful to hear them." Notwithstanding the scarcity of money, all the expenses are paid. The Altoona work costs the Board less than eight hundred dollars a year.

The work in Chicago is recovering nicely after a severe trial to both pastor and people. The attendance and interest was never greater during the summer months, and Bro. Rhea feels very much encouraged at the opening of the Fall work. He is happy over the Young People's services and prayer meeting. The Wednesday evening prayer meeting and Bible study was growing in numbers. There are 22 classes in the Sunday School which is as many as they can accommodate. Six new members were received into the church and there are prospects for several more. On Sunday evening, Oct. 4, six high school students and one elderly lady accepted Christ. The financial report shows how faithful the people are giving even in these days of real suffering.

Brother Edward Duerksen is minister at the Alsen N. D., congregation from whence he receives his support. But there was work in the community, as for instance, the former so-called Bartel church, now renamed Bethel church, about 16 miles away, which he supplied, making the trip twice a week, and for which he received a small remuneration from our Board. Through his faithful efforts and prayers the work has taken on new life, and the congregation was reorganized with 11 members. On September 27 they had baptismal services when the church was quite full, and 27 souls were baptized. 23 of these and 7 others have united with the church. And on October 4 four more were received into the church, and the Lord's supper was commemorated with 50 guests. The congregation now numbers 45 members. A week of special evangelistic services which Brother J. J. Esau was to conduct promised to bring some more definite decisions for Christ. The right kind of evangelistic meetings are still a great help to a congregation to instill new life and to wake up the sinners.

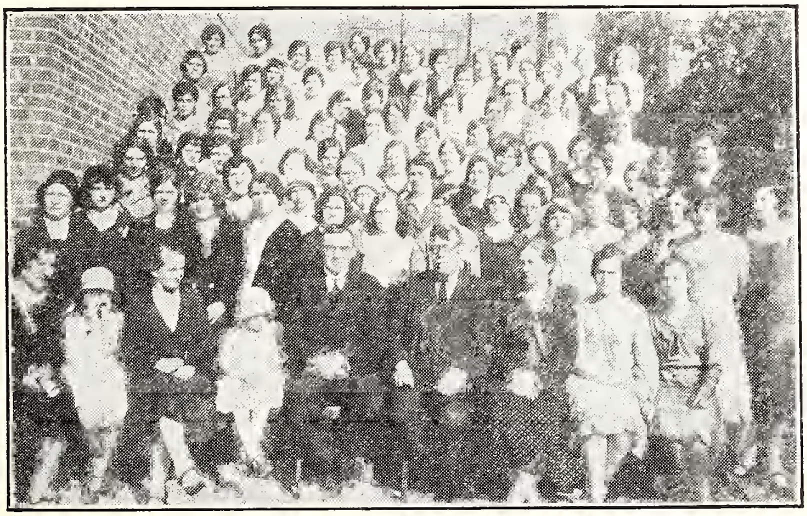
In the district in which Brother Jacob H. Janzen served as Elder in Ontario, and who could not do satisfactory work because the work was too heavy and the people scattered, the congregations are at work separating the scattered congregations into independent districts and electing several new Elders. This is not an easy task especially in the face of the fact that these men need financial support if they are to devote their whole time to their office, and the people have become poorer through the hard times, and they also feel that they must help their Russian brethren in their dire distress. At the same time they also feel their indebtedness to the Conference and will endeavor to contribute to the cause of Home and Forign Missions and the other Conference enterprises.

How good it is that we started a work in Saskatoon, Sask. The Mennonites living there are now provided with spiritual care and the girls employed in the city have a home where they can gather, and have the privilege of Sunday School, Young People's Soc., and church services. Bro. J. J. Thiessen writes that at the last

Y. P. S. meeting there were about 190 persons present. This included some 45 young Mennonite students who come from various parts of the Province to Saskatoon to pursue their education. These come to the meetings and are active in Sunday School, Young People's Society and choir.

May I report here that the Eastern District Conference Sunday School Union at their recent Convention pledged themselves to support this work this year with a contribution of at least $600. Last year they contributed the same amount toward the support of the itinerant ministers in Canada. Why could not the Sunday School Conventions in other districts follow the example of these live, active, generous Sunday School pupils, teachers and officers in the Eastern District.

The report from the Winnipeg Girls Home did not arrive in time, but we furnish a picture which shows about half the number of girls enrolled. In the front row center from left to right you see the Superintendent and his wife, Mr. and Mrs. A. J. Fast, and Rev. and Mrs. J. P. Klaassen. This Home brought great blessing to many lives, and is worthy of our prayers and support.



About one-half of the sisters in the Girl's Home in Winnipeg. In the foreground are the Supervisors, Mr. and Mrs. A. J. Fast and Rev. and Mrs. J. P. Klassen.

STRENGTHEN THE THINGS THAT REMAIN, THAT ARE READY TO DIE—REV. 3:2.

The Lord goes through the churches in Asia Minor, and describes the condition of each. His council to the church of Sardis is: "Be watchful and strengthen the things which remain, that are ready to die."

One of the duties of the Home Mission Board is to strengthen things which remain, by following up isolated groups of Mennonites who have moved out of the home community, and weak congregations who need help to lead them until they can walk themselves. In some cases these individuals and groups are not dead but actually in danger of dying.

At Smith's Corner in Pennsylvania, the Home Mission Board has for several years carried on a work that appeared almost fruitless, barely holding its own, and the prospects for the future seemed hopeless. At the last meeting of the Home Mission Board it was decided to make different arrangements, either ask Brother Glass of the Altoona Mission not far distant, to hold the hand while the work is dying or drop it altogether, it seemed a waste of effort and means. But God did not want us to do that, so He sent a revival, sleepy Christians were roused up, and a number of souls were saved and the congregation reorganized and the wilderness blossoms as the rose.

The people being revived spiritually, now suddenly become liberal givers for the support of the work, more so than might be expected, because many before this revival of spiritual life plead poverty, and gave sparingly. This teaches the Board another valuable lesson, and one which the writer has believed for some time, namely that the cause for shortage in our Home and Foreign Mission treasuries was lying deeper than the purse and the depression. Every year for ten years the Home Mission Board was not only encumbered with a debt, but in prosperous times we could not pay our workers during the summer for two or three months at a time. The excuse of hard times could not then be accepted. When we observe such institutions which are exclusively operated on faith, and are not depending on a denomination, nor the arm of flesh to provide for their needs, but on God who has promised to supply all our needs through his riches in Grace by Christ Jesus, (Phil. 4:19), having an abundance of means at their command even in these times of depression, then it seems our trouble is a deep-seated malady, a lack of faith and spirituality, since our needs in the Home Mission Board is scarcely two cents a week per member. Have we done what Paul said the Macedonian believers did whose generosity is so much lauded? (II Cor. 8:2-4). Why were they such liberal givers? Because in v. 5 it says: "They first gave their own selves to the Lord and unto us by the will of God." O that such a revival of spiritual life might sweep over our whole Conference, and by humility and faith in God bring about a consecration to God and his cause, and then our needs would be supplied, and God's work could go on unhindered, and the Board's anxiety would be at an end.

A similar story to that of Smith's Corner in Pa. might be told of the newly reorganized Bethel congregation near Langdon in N. D., where the pulse had been beating low and the circulation was poor and God performed a miracle in infusing new life and energy into the body and raising others into spiritual life until there was an ingathering of 34 souls.

Home Missions is the oldest work of the General Conference. Our fathers realized that in order to do any work along the line of Foreign Missions and Education, our scattered forces must be collected and a fellowship formed. And the way to do this was by starting where Christ said the disciples should start: "at home" (Luke 24:27). Home Mission work was built on this foundation and the structure is still unfinished. The General Conference and her enterprises, some of which are not working in the interest of Home Missions, are greatly indebted to the Home Mission interests for its size and accomplishments. When the leaders in our General Conference, by sane thinking, once come to realize this, then the Home Mission cause becomes her greatest branch of work, and the question that often arises in the minds of the Board: "What is the relative value of souls of different nationalities, and what the relative value of soul and body?" will be answered. Are the souls in the foreign field worth more than those in America, and those of our own people? Is the body worth more than the soul? Is the mind greater than the heart?

W. S. Gottshall,
Sec'y Home Mission Board.

THE CHRISTIAN ENDEAVOR TOPIC

November 22

God's Gifts and My Obligations. I Tim. 6:17-19.

As Thanksgiving Day draws nigh, many in our beloved United States of America will be asking as to whether we ought to celebrate this day in such a year like this. Many ministers will not know what to preach about when they are expected to present a Thanksgiving Day sermon. Our difficulty is that we have gotten mixed in our terms. In some communities there is what is called a Harvest Service when all of the many bounties are brought into the church and when they praise God for all of His physical blessings which their good Creator has given them. Our difficulty is that we have gotten into the habit of thinking that Thanksgiving Day must be a Harvest Service. In truth God has blessed us with crops, fruits and vegetables more bountifully than most people now living can remember the equal. But we forget **that** in the face of low prices, unemployment, the disestablishment of banks, etc.

And yet are these physical, material things the only reason for a thankful heart? What were the conditions when the Pilgrims gathered together for their first Thanksgiving Day? Let us never forget that a very large number of their company had died the previous year, they had but a very meagre crop and yet they felt that they had much for which they could be and were thankful, for all of these blessings they wished to express thanks to the Giver of all gifts. When the writer of these lines thinks of the great spiritual as well as social and material gifts we have over against the Pilgrims it causes him to think of that great Psalm, read all of it for yourself:

Bless the Lord, O my soul
And all that is within me, bless his holy name.
Bless the Lord, O my soul,
And forget not all his benefits.
Psa. 103:1-2.

In our Scripture portion we read: "Charge them that that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God who giveth us richly of all things to enjoy." Paul is here speaking to a preacher, possibly they need this admonition as much as anyone at times. Let us all examine ourselves, let us remember that even now women and children are starving, thousands will starve this coming winter, because they have no bread. It will not be enough for us to point fingers at Henry Ford and other millionaires. If we have one bread-crust more than we absolutely need we must be willing to share if we have the opportunity. After all, if we have a real faith in God, we will trust that He will do as much for us as He did in the days of the manna in the wilderness. He gave them what they needed from day to day. More no one needs. I believe we would be better Christians if God would keep us on such trusting rations.

What is your biggest blessing? Mine is the fact that I have a God who I believe has a purpose and an absolute control of the universe in which I live. Through Jesus Christ whom I have experienced and may experience increasingly in my life, my life has been transferred from the physical plane to a semi-divine plane so that I can have the faith in this Christ that I ought to be able to stand anything which can happen to me in the universe. John says: "Beloved, now are we the sons of God and it doth not yet appear what we shall be."

Are we grateful for our homes, the place which for many of us is the nearest approach to heaven on earth, the institution which we so often do not appreciate until we no longer may enjoy it? Why is it that mother and father never seem quite so precious as when we view their physical bodies being laid in the cemetery? What would you take for your friends? We have freedom to worship God as we please, and consequently oftentimes we forget Him. Think of the schools, the hospitals, the churches, and all the other institutions which aim to serve us. Ingratitude is a great American sin. It is said that each year thousands of letters addressed to Santa Claus reach the Dead Letter Post Office and never has one been found which expressed thanks for gifts received. In this respect children are no worse than adults.

The story is told of a stingy farmer who listened to John Wesley preach on the theme, "The Christian and Riches." When Wesley expounded on the first point: "Get all that you can", the farmer was quite interested and nodded assent again and again. When he developed the second point, "Save all that you can", the farmer became very enthusiastic, but when Wesley expounded on the third point, "Give all that you can," then the farmer became quite disgusted for he felt sure that with that point he ruined the whole sermon.

Questions

1. Under what conditions did the Pilgrims issue their first Thanksgiving proclamation?

2. Should we have a Thanksgiving Day in a year of unrest and depression?

3. Enumerate some of the greatest values in life. Why do you think so?

4. What is involved in a true spirit of Thanksgiving for those who have no material blessings?

5. What effect does ingratitude have upon an individual?

6. What is involved in giving Christ the greatest gift possible—yourself?

"I can't succeed," said a young man to his family physician. "I'm going to give up." The doctor did not make direct reply, but asked him if he could spare the forenoon to go with him in making his calls. During the morning's drive they visited a school for the blind and watched those unfortunates as they studied or as they were being taught some useful trade. Later they visited another school where crippled soldiers of every description were gathering up the broken threads of life and learning to be self-supporting. On the return trip the young man was strangely quiet, but as they drove into the home driveway he turned to the doctor and said: "Doctor, I am ashamed of myself. If those unfortunates can succeed, so can I. I'm going back to—succeed." And he did.

THE S. S. LESSON NOVEMBER 22

Paul in Rome. Acts 28:16-24, 30, 31.

Golden Text: "I can do all things in him that strengtheneth me." Phil. 4:13.

The time between this lesson and the last one is crowded with important events in the life of Paul. We recall that he was rescued from the mob by the Roman guard, that he made a great speech to the people from the steps of the castle, that certain Jews entered into a conspiracy to slay him, that the Centurian, for Paul's safety, sent him to Caesarea under guard, that he had a hearing before Felix and later before Agrippa and that he had appealed to Caesar.

Paul's appeal to Caesar was, as we would say in modern speech, from a lower to a higher court. As a Roman citizen it was Paul's right to do this and all the machinery of the Roman government was set moving in order to accomplish this. On several other occasions Paul did not hesitate to assert his right as a Roman. In doing this he was not only taking advantage of the special advantages of his birthright as a citizen of his beloved Tarsus but he was expediting the progress of the Gospel. Paul never considered himself very much, but he did everything possible in order that the Gospel, he was commissioned of God to preach, would be brought to those who had as yet no opportunity to hear and receive it.

In his letter to the Romans, written before the events of this lesson, he expressed a desire to go to Rome and meet face to face those Christians whose faith was spoken of throughout the whole world. In all the difficulties through which he was to pass, from the time he was taken from the mob in Jerusalem to the hour he marched into Rome with his keepers, Paul was being led of God to a realization of his desire. The way was not one such as a man would have planned for himself, but God's hand was so ordering all things that they were working together for Paul's benefit and he arrived in Rome at no cost of his own. It is interesting to note that on this trip to Rome came Paul's shipwreck, as described by Luke in the Book of Acts. It was not the only shipwreck through which God safely led him. In the Second Epistle to the Corinthians, which is believed to have been written by Paul before being carried a prisoner to Rome, he says "Thrice I suffered shipwreck." This means that the shipwreck described in the Book of Acts was the fourth. Yet God was taking care of him through all the experiences that were his, because it was the purpose of Paul to go to Rome and God so wanted it to be.

Again, while in Rome, Paul's Roman citizenship was of help to him. He was permitted to dwell in his own house under guard at his own expense. He was in a position that in our time would correspond to being out under bail. As now, the course of justice ran slow in ancient Rome. Paul had two years to wait for his hearing in the court of the Emperor which procedure was something like an appeal to the Supreme Court of our time. This period of waiting was not just so many idle months as we note in our lesson text.

As ever, in his evangelistic work Paul's first appeal was to the Jews. The reason for this was that the promise was to the Jew, the Jew had the Scriptures and was familiar with the prophecies concerning the Messiah and many of the Jews were zealously waiting for the revelation of the Messiah which they believed must occur in their time. The Jews in Rome had not heard of Paul but they had heard the unfavorable reports which their countrymen were falsely spreading throughout the world. In meeting these people Paul met with a double handicap; they knew nothing about him and therefore were suspicious and the cause he represented was one against which they were biased. In the face of such a condition, we are told that some believed. God's word is not of non-avail, even in a non-believing atmosphere. His Word will not return unto Him void. Again, as usual, there were those who did not believe. They did this at their eternal peril. To those who refuse to accept Jesus as their Saviour there is no hope of eternal happiness. Every one who has the matter of acceptance put to him squarely and rejects accepts the responsibility for that rejection.

Paul was ever a busy person. Even while a prisoner he could be an effective minister. People came to him if he could not go to them. They were hungry for the truth and he recognized that hunger and fed them with the truth. We note that he was occupied in teaching the things which concern the Lord Jesus Christ with all confidence. The persecutions he had to endure, the hardships he passed through and the opposition of the Jews in no way shook his confidence in his Christ. None of these things moved him.

JOTTINGS

The Upper Milford church, Zionsville, Pa., is preparing for the repair of its building. It is possible that a pipe organ will be placed in the church. Norman Schantz is the chairman of the improvement committee.

On Saturday evening, October 24, a concert was given by the Mennonites of Winnipeg, Manitoba, for the support of the Mennonite Hospital Concordia in that city, which was attended by about 1,200 people, and which brought proceeds in cash to the amount of $480.

The Hebrew Christian Alliance will hold a Bible Conference in the Allentown, Pa., church November 15-20. The speakers will be Rev. Jacob Peltz, secretary of the Alliance and Dr. Max Reich, noted Bible expositor. The meetings are sponsored by the local Brotherhood.

The Young People's meeting of the Flatland, Pa., church had the honor of a visit from the Rockwild Union Sunday school on October 25. Several members of the Flatland school have distinguished themselves by reciting Bible verses. A record is being kept of the number of verses so learned.

The cemetery of the West Swamp, Pa. charge has been enlarged and improved at the cost of considerable time and money. A new section has been added, a new fence erected, headstones have been straightened and brought into alignment. A special dedicatory service was held November 8 at which Revs. A. M. Fretz and W. S. Gottshall were present and gave messages appropriate with the occasion.

A joint anniversary program of the Ladies' Aid and the Young Women's Missionary Societies of the West Swamp, Pa. churches scheduled for the evening of November 26 on which occasion Rev. D. J. Unruh of Grace church, Lansdale, Pa., will be the speaker. On November 22 the Young People's Society anniversary of the West Swamp church will be held. Miss Vivienne Musselman has been invited to be the speaker. An interesting class of young people meets regularly in the in the church every Sunday for catechetical instruction.

The First Church of Aberdeen, Idaho, will unite with a neighboring Presbyterian church in the celebration of Thanksgiving Day. F. E. Jerome, a representative of the American Bible Society, was a recent visitor to the Aberdeen church. The Ladies' Aid Society shipped two cases of sewed articles, one to Hoteville, Arizona, and the other to Lame Deer, Mont. Rev. John E. Kaufman, the pastor, selected for his subjects for the services during November the following: Sweetening the Waters; The Secret of a Strong Heart; More than Conquerors; The Committed Way; Sin and Its Consequences; The Believer's Confidence; The Brook That Failed; The Song of the Happy; Thanksgiving; Overcoming the World; Blessedness of God's Nearness.

Special Offers

Read these Bargains Carefully

1. New Subscribers

To secure new subscribers we are offering all those who are not already on our mailing list a special get-acquainted proposition. Here it is!—
Send us $1.00 and we will send you the MENNONITE without additional charges till January 1, 1933.

This offer is good only until Jan. 15, 1932 and does not include the MENNONITE YEARBOOK for 1932. New subscribers accepting this offer should send an additional 20c if they wish to have the Yearbook.

2. Combination Offer

Those desiring to read both THE MENNONITE and DER CHRISTLICHE BUNDESBOTE may secure both papers for $2.50. The regular price of each is $1.50 per year. (Foreign rate, $2.00). To secure the premiums usually offered add 20c making a total of $2.70 and you will receive the Bundesbote Kalender and Mennonite Yearbook. **This offer holds good only for those paying up their subscriptions in advance until Jan., 1933.**

3. Mennonite and Dr. Kaufman's New Book

Anybody sending us $3.50 will be credited with one year's subscription to the MENNONITE and will rereceive Dr. Ed. Kaufman's New Book—**A Development of the Missionary and Philanthopic Interest Among the Mennonites of North America.** Regular price of the book is $2.50.

4. Mennonite and Christmas Card Offer

Here is a timely offer! Send us $1.50 or enough money to pay for your Mennonite in advance until Jan., 1933 and an additional 75c and we will send you a Beautiful box assortment of Christmas Cards valued at $1.00. In other words, send us $2.25 and you will get a year's subscription to the MENNONITE worth $1.50, The MENNONITE YEARBOOK worth 20c, and a gorgeous Greeting Card assortment selling regularly at $1.00. This is a total value of $2.70 which will cost you only $2.25. Everybody uses Greeting Cards so why not accept this offer today. **This offer is good only till December 15th.**

N. B. Specify whether you want sacred cards with Scripture texts or secular cards without Scripture verses.

5. (a) Mennonite and Bible Offer

Send us $7.50 for 5 renewals at the regular price and $1.00 additional and we will send you postpaid a fine new **No. 1491 Nelson Scholars Bible,** (King James Version) with Divinity circuit, bold face type and colored illustrations. The regular price of this Bible is $2.25.

5. (b) Mennonite and Bible Offer

Send us $10.00 in payment for **10 new** subscriptions according to our special offer No. 1 and we will send you free of charge as a premium a splendid **No. 110 National Bible,** with divinity circuit, bold face type and maps. Regular price of this Bible is $2.00. Offer good only till January 15th.

6. Mennonite and Yearbook

Any regular subscriber who will pay up his subscription until January, 1933 will receive the 1932 edition of the MENNONITE YEARBOOK free as premium. The regular price of the Yearbook is 20c.

7. Long Term Subscriptions

The regular subscription to the Mennonite cost $1.50 per year single copy.

2 years	$2.50	save 50c
3 years	$3.60	save 90c
4 years	$4.75	save $1.25
5 years	$5.50	save $2.00

These price include the Mennonite Yearbook.

8. Club Rate

5 or more copies to one address @ $1.20 per subscription. This includes the Mennonite Yearbook.

BIBLES

The Finest and Most Aopropriate Gifts at Christmas

OXFORD TEACHERS' BIBLE

(An excellent gift and reward)

No. 0771X Genuine Leather (Persian Morocco Grain) Divinity circuit. India paper. Bold face type. With References and cyclopedic concordance. Special Bargain, postpaid $5.50

NELSON SCHOLAR'S BIBLE

(An excellent gift or reward)

No. 1491 Bound in imitation Morocco. Divinity circuit. White Bible paper. Bold face type that is kind to eyes. With sixteen colored illustrations and a presentation page. Abbreviated dent, practical Bible study helps and 8 colored maps. King James Version. **A genuine bargain.** Price, postpaid $2.25

NATIONAL SUPERIOR TEXT BIBLE

King James Version

Self-Pronouncing, Black Face Type

An Excellent Bible for Children

surrection ST. MARK, 12

17 And Jē′ṣus answering said unto them, Render to Çæ′ṣar the things that are Çæ′ṣar's, and to God the things that are God's. And they marvelled at him.

Specimen of Black Face Type. Size of page 4⅜x6½ inches.

No. 110 Text Bible This Bible also contains thirty-two full-page illustrations in color, picturing well-known Bible events. There are in addition eight colored maps of Bible lands, presentation page, Bible index, and blank pages for notes. Sturdily and beautifully bound in heavy dark blue artificial leather with morocco grain; divinity circuit (overlapping) covers; blue edges; gold title stamped on back. Price, postpaid $2.00

A New Series of Black Face Type

Teachers' Bibles

King James Version—Self-pronouncing

The Teacher's Edition contains 240 pages of unexcelled helps to Bible Study including a complete Concordance, 64 pages of important aids to the Bible student, with an index of Bible Texts, Synopses of the Books of the Bible, 18 colored maps and many other helpful features.

1550 pages; 5x7¼ inches; 1⅜ inches thick.

No. 152—Black artificial leather, divinity circuit binding, round corners, red under gold edges, headbands and marker $3.50

No. 153—Black divinity circuit binding, overlapping covers, genuine leather, morocco grain, linen lined to edge, round corners, red under gold edges, headbands and marker 4.00

No. 154—Genuine black leather binding, morocco grain, divinity circuit, overlapping covers, leather lined to edge, round corners, red under gold edges, headbands and marker 5.00

Red Letter Edition

Same contents as No. 152, listed above, but with the Words of Christ printed in red. 1550 pages, 5x7¼ inches, 1⅜ inches thick. Printed on thin white Bible paper.

No. 463R—Black divinity circuit binding, overlapping covers, genuine leather, morocco grain, linen lined to edge, round corners, red under gold edges, headbands and marker 4.25

Name in gold on any Bible, 50c extra
Thumb Index, 50c additional

MENNONITE BOOKS

Here are a few books that should be in every Mennonite home. By purchasing these books you are helping the publication work of our Conference and also our Mission Boards. Their contents are intensely interesting and will increase your knowledge of the activities of our church.

A NEW BOOK

(Just off the press)

A Development of the Missionary and Philanthropic Interest Among Mennonites of North America

By Dr. Ed. G. Kaufman, Ph. D.

An intensive study of the great missionary enterprises of the various Mennonite denominations by a well known Mennonite scholar and former Missionary to China. It answers many questions such as "Why is American Mennonite interest in Missions of such comparatively recent origin?" The Foreign Mission Board of the General Conference of the Mennonite Church of North America has taken special interest in the publication of this volume. It is therefore gratefully stated that arrangements have been made for all profits accruing from the sale of this book to be paid into the treasury of the said Board.

The volume contains 57 tables, graphs and illustrations which make it an exceedingly valuable reference work. 416 pages. Bound in beautiful purple cloth covers. Title stamped in gold.

Net Price..........$2.50 postpaid

Twenty-five Years with God in India

Written by the India Missionaries as a memorial of their Semi-Jubilee Anniversary of the Founding of the Mission. 100 illustrations. Bound in fine cloth binding.

Price ....$2.00 postpaid

The Coming of the Russian Mennonites

By Dr. C. Henry Smith.

An Episode in the Settling of the Last Frontier. An exceedingly interesting story written in the fascinating style of the author. The volume contains 296 pages with many illustrations, bound in fine cloth binding, size 6x8¼.

Price Postpaid $2.25

Mennonite Hymn Book

New edition authorized by the General Conference. This book is a 392 page volume, containing 412 hymns of dignity and character and a splendid selection of responsive readings. A suitable hymn-book for every department of the church. Nearly every hymn has text set within the music. The music and type are clear and bold. Printed on superfine book paper and bound in artistic durable binding.

Price: Full cloth, $1.50 postpaid; 12 or more copies, $1.20 each, not postpaid. Full Leather, $2.50 postpaid; 12 or more copies $2.15 each, not postpaid.

FREE!

If you have not received a copy of our new 1931-32 catalog, write for your free copy immediately before the supply is entirely exhausted. In this catalog you will find listed hundreds of items not found in this or other issues of The Mennonite. 20 pages are devoted to German books and 66 pages including 12 pages illustrated in full colors list a wealth of English books and supplies.

Send a Check or Money Order for the full assortment of your order. Read the descriptions carefully before deciding on what you want.

MENNONITE BOOK CONCERN, BERNE, INDIANA

Missionary Books and Program Material

Books for Children and Young People

Basil Matthews

Young Islan on Trek. (Paper)..................60c

The Clash of Color. (Paper)....................75c

Black Treasure. (Paper)..............................50c

Livingstone, the Pathfinder. (Paper)....75c

Argonauts of Faith. (Paper).....................75c

Torchbearers in China. (Paper)...............75c

The Story of Missions—Edwin E. White. A concise history of mission both, home and foreign. Should be in every church library. Price 60c

Masoud the Bedouin—Alfreda Post Carhart. Sixteen stories of life among the Bedouins. A splendid gift. Price (cloth) $1.50

Ann of Ava—Ethel Daniels Hubbard. The story of a pioneer missionary's wife in Burma. Price (paper)...............................75c

The Moffats—Ethel Daniels Hubbard. Ten stories of the well-known African pioneer missionaries told for younger people. Price, (paper) 75c

The Star of India—Isabel Brown Rose. Stories suitable for junior high school students. Price, (paper)...............................75c

Friends of the Caravan Trails—Elizabeth Harris. A book for Juniors. (Paper) 50c

Shepherd of Aintab—Alice Shepard Riggs. An interesting biography for intermediates. Price 75c

Uganda's White Man of Work—Sophia Tyon Fahs. A biography of Mackay of Uganda written for intermediates. Price, (paper) 75c

Seven Thousand Emeralds—Frank C. Laubach. A book on the Philippines for high school and junior high school students. Price, (paper)...............................75c

India on the March—Alden H. Clark. New Revised edition. Price, (paper)...........60c

The New Africa—Donald Fraser. A timely book giving some of the great changes that have come through the penetration of Western Civilization. Price, (paper) 60c

Money the Acid Test—David McConaghy. A valuable book on Stewardship. Price, cloth 75c, paper...50c

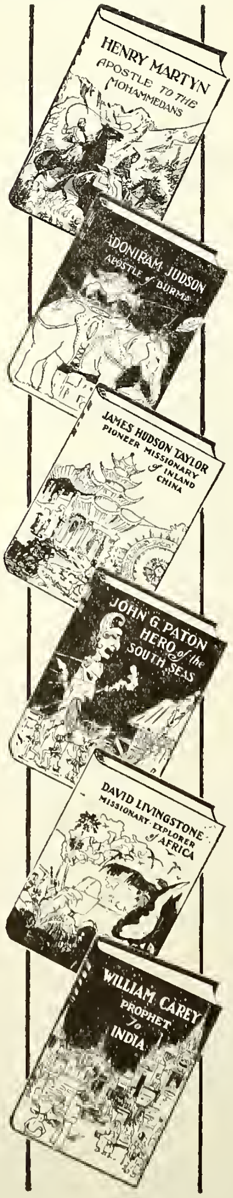
Free

Upon request we will gladly send free of charge a more complete list of Missionary Books, Plays, Pageants and Games. Much more material is available than it is possible for us to list here. Write to us and let us know your needs. We will then be able to make suggestions that will help you solve your problem. Among the material not listed are books, picture cards, paint books and plays for very young children. It will pay you to get our free catalog and select new missionary material.

Six Excellent Missionary Biographies

For Young People

Each book is well bound in cloth and bright colored jackets. An ideal gift. Should be found in every church library for the young people.



Price 75c
each
postpaid

$4.00 per set of six

postpaid if ordered before January 1st.

Maps

Missionary Map of the World

A large map (101x42 inches) to hang in church or Sunday School, drawn on the Homolosine projection developed by Professor J. Paul Goode, University of Chicago, copyrighted 1923, and used by permission. This is an equal area projection which means that one square inch on any part of the map represents the same amount of territory as a square inch on any other part of the map. This is not true of any of the older projections. The use of the Homolosine projection prevents a distortion of land areas as far as is possible on any flat surface map. At the top of the map in large type are the words THY KINGDOM COME—THY WILL BE DONE ON EARTH. In the margins are valuable charts showing populations and religions.

Cloth, $3.75; paper, $2.00, postage extra.

Missionary Wall Maps

(Average size 36 x 46 inches)

AFRICA, CHINA, INDIA, JAPAN, LATIN AMERICA, THE MOSLEM WORLD. These maps have been prepared especially for use by mission study classes and groups working on projects. With the exception of the Map of the Moslem World, they show the location of most of the stations of the North American Mission Boards. Printed in two colors on high grade map bond paper.

60 cents each, postage extra.

Large Outline Maps

Paper (average size 28 x 32 inches)
AFRICA, CARIBBEAN ISLANDS, CHINA, JAPAN, LATIN AMERICA, THE MOSLEM WORLD.

25 cents each, postage extra.

Small Outline Maps

Paper (11 x 14 inches)

AFRICA, CARRIBEAN ISLANDS, CHINA, INDIA, JAPAN, LATIN AMERICA, THE MOSLEM WORLD. For individual use. In sets of twelve maps of one country.

25 cents per set, postage extra.

Picture Map Series

A series of maps each in bold outline about 30x50 inches showing the country with a number of sketches and decorations. Also an insert sheet of about twenty outline sketches illustrating important features of the country such as products, historical places, forms of Christian work, etc. Splendid for project courses. Highly recommended for public school use.

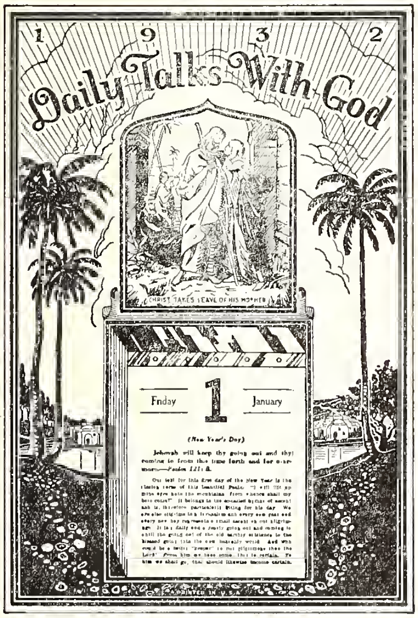
LATIN AMERICA
NORTH AMERICA
AFRICA
PHILIPPINE ISLANDS
CARIBBEAN ISLANDS
INDIA

Paper, 50 cents each, postage extra.

Send Check or Money Order with your order. Write clearly, giving exact title of the book you need.

MENNONITE BOOK CONCERN, BERNE, INDIANA

DEVOTIONAL LITERATURE



Daily Talks with God—1932

In two styles (1) Wall style (as illustrated) above, to hang on Wall (2) Easel style to stand on desk.

Daily Scripture Passages, Daily Devotional Readings, Daily Prayers, presented in the most artistic form.

Price: 60c postpaid; dozen $5.40, postage extra

Daily Text Books

Vellum Cloth. Price 25 cents
Leather, Gold Stamping
Price 50 cents

Size, 2⅜x3⅛ inches. Thousands of these little pocket volumes are sold annually. A Bible text for each day in the year. Under the day and month is also an appropriate short verse, in keeping with the Scripture selection. Clear type. Printed in two colors In two inks and gold.

Our Daily Bread
Our Daily Duty
Our Daily Food
Our Daily Guide
Our Daily Light
Our Daily Portion

Come Ye Apart

by J. R. Miller, D.D.

One of the finest devotional books ever written.

Price: Bound in cloth (4x5¾ in.)	$1.00
Bound in soft leather (4x5¾ in.)	$1.50

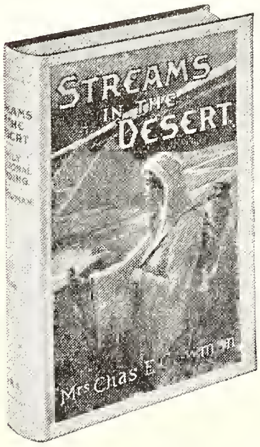
God's Minute

God's Minute—A book of 365 daily prayers, sixty seconds long for home worship. Written especially for this book by 365 of the most eminent clergymen and laymen. 384 pages.

Cloth bound	60c
Limp Leathettte	$1.00
Art Leather (boxed)	$1.50

God's Message, the new companion volume to God's Minute.

Prepared by 366 eminent Clergymen of the United States, Canada and Great Britain. In styles of binding and prices similar to God's Minute.



Streams in the Desert

By Mrs. Chas. E. Cowman

A new devotional book that has taken the country by storm. Ideal for individual and family use. Handsomely bound in keratol leather. Size 5½x7⅝ inches.

Price, $1.50 postpaid.

SPECIAL TESTAMENT BARGAIN

We now offer to our customers the **Collin's "Minion" Testament**—Size 4 3-16 x 2 11-16 x ½ in.—with bold face type and 8 colored illustrations at the following low prices—

MO2C Pluviusin
Morocco grain, red edges....**40c**

MO1C Pluviusin
Morocco grain, gilt edges....**50c**

M4OC French Morocco,
fexible covers, gilt edges....**75c**

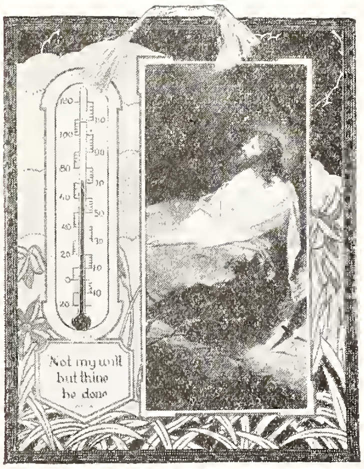
M9OC French Morocco
divinity circuit, gold edge **$1.00**

SCRIPTURE TEXT

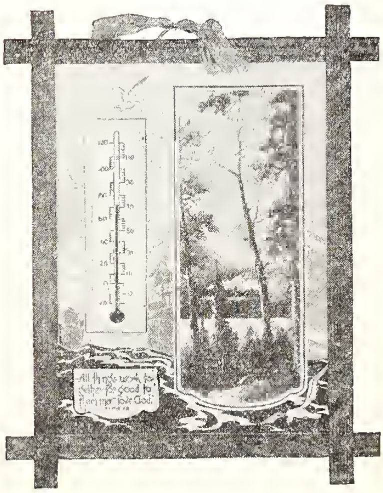
GLAS-KRAFT WALL MOTTOES

An entirely new and different type of religious sentiment wall motto

The finish and workmanship is excellent on this popular line of home mottoes. The thermometers are guaranteed accurate. Each motto has glass protection, a sturdy frame, a tasseled silk cord and neat gift box. (An ideal gift or reward.)



Glas-Kraft No. 795—Size 7x9
Price $1.00 postpaid.



No. 683W—A beautiful scenic view with four inch thermometer. Mission style wood frame, size 6x8 inches. **Price 90c postpaid.**

Write for free circular showing these and other mottoes in full colors.

Send Money with your Order. Remittances should be by Check or Money Order.

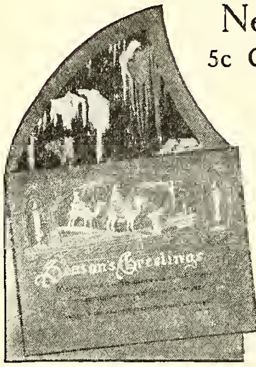
MENNONITE BOOK CONCERN, BERNE, INDIANA

CHRISTMAS CARDS

New 1931 Line of Sunshine Scripture Text Cards

5c Greeting Cards on which the Texts are Steel Die Engraved

(Each Card has an envelope to match)



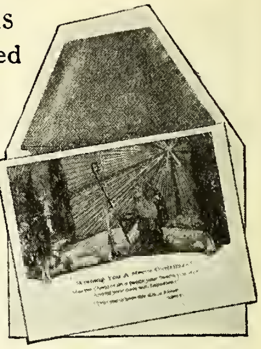
No. 510

No. 510—Season's Greetings

"May your heart and home be warm with cheer;
At Christmas time and through the year."
"And the Word was made flesh and dwelt among us."—John 1:14.

A blue card with design and text engraved in white. Size 5x4

Price 5 cents



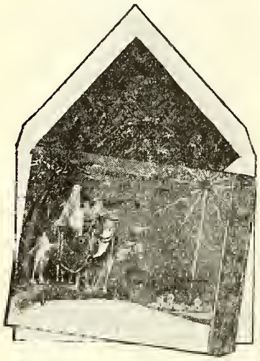
No. 506

No. 506—Wishing You a Merry Christmas

"May the Christ-child's peace your heart possess
And fill your days with happiness!"
"Unto you is born this day . . . a Savior."—Luke 2:11.

A striking shepherd scene with radiant star rays in gold
Size 5x4 inches

Price 5 cents



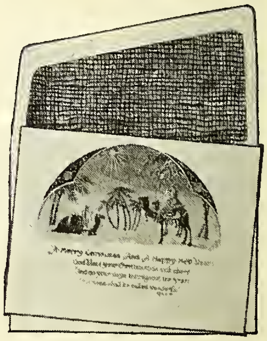
No. 512

No. 512—Merry Christmas—Happy New Year

"Peace on Earth—Good Will Toward Men."

The most attractive 5c camel design card we've ever seen or offered. Black, red, and gold engraved design. Size 5x4 in.

Price 5 cents



No. 508

No. 508—A Merry Christmas and Happy New Year

"God bless your Christmastide with cheer,
And all your days throughout the year."
"His name shall be called Wonderful."—Isa. 9:6.

Neat plain black engraved camels. Size 5x4 inches

Price 5 cents

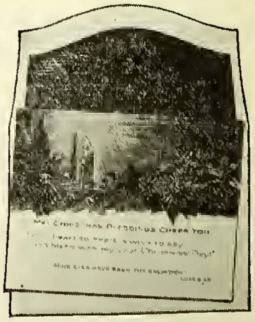
No. 502

No. 502—Joyous Christmas Days!

"May a wonderful Savior all His blessings extend,
For a real merry Christmas to a wonderful friend!"
"Emmanuel—God with us."—Matt. 1:23.

Dainty and artistic is this card. Christmas holly and candle
Size 4x5 inches

Price 5 cents



No. 503

No. 503—May Christmas Blessings Cheer You!

"From heart to heart, a wish to say;
God bless with joy your Christmas Day!"
Mine eyes have seen thy Salvation."—Luke 2:30.

A "tasty" card with colored poinsettia, holly, and candle
Size 5x4 inches

Price 5 cents

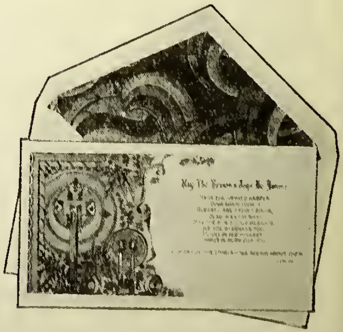
No. 507

No. 507—Sincere Christmas Greetings!

"The happiest, merriest Christmas Day,
I'm wishing you in the heartiest way!"
"I bring you good tidings of great joy."—Luke 2:10.

Beautifully colored ship with candles, holly, etc., added
Size 5x4 inches

Price 5 cents



No. 505

No. 505—May the Season's Joys Be Yours!

"Hark, the herald angels sing again to-day!
Blessed are their tidings, glad in every way!
May their glorious message give you gladness, too—
'Glory in the Highest, Christ is born for you!' "
"The glory of the Lord shone round about them."—Luke 2:9.

A large card, size 6½x3¾. A colorful cross, candle, holly, etc., are artistically done

Price 5 cents

Use Only Christmas Cards with Bible Texts

No order accepted for less than 50c worth of Cards. Any 12 Cards assorted for only 50c. Send money with your order. Order by number.

MENNONITE BOOK CONCERN, BERNE, INDIANA

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI BERNE, INDIANA, NOVEMBER 19, 1931 No. 46

EDITORIAL

The celebration of Thanksgiving Day this year finds us face to face with a situation such as we of this generation never before were called to meet. The usual platitudes about unprecedented prosperity are not just the order of the day. Material things have been slipping from us at a rate never before experienced. There is unrest everywhere and with it is the prospect of a hungry winter for multitudes. There are many who a year ago thought themselves beyond the possibility of actual need now facing the morrow with terrible uncertainty. At least such is the feeling of those who see only material blessings as things for which to be specially thankful. Yet, are we so badly off that we cannot be grateful and express our thanks to our Heavenly Father for the multitudes of good things that have been showered upon us? For one thing we are a great deal better off than the people of many other nations. Is it because we have been better than they and have loyally served the Giver of every good and perfect gift? We fear not. There never was a time in the history of our nation when there was such a serious and deliberate neglect of the things pertaining to God. We may at least be very thankful for the mercies that God has continued to bestow upon us, in spite of such neglect. Hard as are the times, we have so far been spared the actual horrors of famine, our nation is not at war, there is a growing sense of the responsibility of every man for the care of the needy and the helpless, the discipline of hard times has brought many of us to more serious thinking than ever before, we have a greater desire and are making greater efforts for insuring the peace of the world than ever before and no great pestilence has swept over the land. It should become us to render grateful thanks to God for the discipline of the times through which we are passing, for we know that a development of character only can come through severe discipline and a realization of our dependence upon God and His mercy.

The looseness with which the prohibition law is administered is as much at fault for the wave of crime that sweeps over the nation as are the violations of the law itself. Insincerity of those in whose hands is entrusted the enforcement of law, and not the law itself is the reason for so much defiance of the law. A few days ago a young man was arrested for some violation of the traffic laws of his community. In the course of the usual police procedure it developed that the youth had upon his person illegally a partly filled bottle of whiskey which he explained was for his own consumption and not for bootleg purposes. Under the law the automobile should have been subjected to confiscation. However, the hearing was before a magistrate who agreed with the defendant's counsel that the purpose of the law was to prevent bootlegging and not to interefere with the liberty of an individual and so the offender was permitted to go free with a decision on the part of the magistrate that was very much like that of a Scotch jury: "Not guilty but don't do it again." Imagine what that means when whiskey and automobiles mix! Try and suppose that a drunken driver has a legitimate right on the road to be a menace to the lives of others. Aside from the law that prohibits the manufacture and sale of liquor, common sense should dictate that a law to discourage intemperate drivers is one of the most necessary requirements of this age when such dangerous things as automobiles require all the soberness and clearheadedness that one operating such a machine can command. We have such laws but then we are often in dire need of intelligence on the part of those whose business it is to administer them. We will never get anywhere in any kind of law so long as we are not as careful to select good officials as we are to enact good laws.

Another evidence of the stupidity of some of those entrusted by the people to administer their affairs comes to, is in the shape of a solution one of the city fathers of a great city has to offer for an escape from the hardship of further high taxes. His scheme to avoid the necessity of raising the tax rate, seriously presented, is that the rate for water service be increased and so the need of a tax increase may not be necessary during the coming year. Now water is one of the necessities of life which every organized community finds necessary to supply. It already had cost great sums of money to give this supply and the maintenance of the water system is already one of the heavy tax burdens of every community. How an added increase of taxes is going to be a relief to the people who are already groaning under their burden, is one of the things that intelligence cannot answer. Just a shifting of terms and calling the water tax a water rent is as silly as it would be to paint a boat with a hole in its bottom with the hope that that would keep it from sinking. It is just such foolishness and lack of decent sense that puts our institutions in grave danger. People do not need new names for old burdens, they are in dire need of being relieved from them.

Do we note the many street gatherings at which speakers representing various phases of political and social problems are addressing those who crowd around them to hear and very often approve? It is here that one may get an idea of what common people are considering. The other evening at a corner of a large avenue perhaps five hundred people were listening to one of these soap box orators. We must not suppose that those who undertake to speak at such places and to such audiences, are persons of ordinary ability. Generally they are keen students of their problems and have effective ways of expressing themselves. Neither must we suppose that their listeners are those who only have stopped merely to satisfy their curiosity, for they generally give respectful attention if not unlimited approval. The other evening one of these speakers, not far from where we now are sitting, was holding forth. He said: "You are out of work. Your wives and children are in want. The winter is coming on, There is no coal in your cellars and your credit at the store is gone. If you have any resources left they are tied up in the banks which have been banged shut in your faces. Your landlord is threatening to evict you and you have no other places to go. Either you will be on the street without food or shelter within the next few weeks or you will assert your right to food, clothing and shelter. All around you are stores stacked full of food and other necessities of life. You are not going to be fool enough to starve or freeze with such things within your reach. When the time comes when you need them it is your right to go in and take them, by peaceable methods if possible, and by violence if necessary." We hope of course that violence will not come from the situation confronting needy people who are in such a position for no fault of their own, but it does not require the gift of a prophet to see that it will surely come if relief is not speedily at hand. So far our politicians have been just muddling through. Our social agencies have either not been sufficiently on the job or they have been limited for lack of funds. Private charity is unsystematic and woefully ineffective. In this land of plenty, there should not be conditions that make charity necessary at all. What every decent man and woman who is in the present straits wants is not charity but a chance to make a living by honest labor. Unless a way is found by which the needy have placed within their reach, the possibility of earning a livelihood, we must tremble for the future of our country and that a future very close upon us.

KAI CHOW HOSPITAL IN OUR CHINA MISSION

The work of the Kai Chow Hospital in our China Mission has been increasing rapidly in the last few years.

During the past year the hospital has been pushing out into a new field. Not content with reaching only those who come to us, they are going out to those who do not come. Outstation clinics, as they are called, have been started. In this work, a nurse with her evangelist and Bible woman first goes out to one of the many large villages. Here they spend four or five days, teaching the gospel and doing medical work. Also she announces that on a certain day the doctor will come and urges all the more serious cases to return on that day.

On the day designated, the doctor arrives and is invariably greeted by a large crowd. He treats all. Cases which need continued treatment or operation he advises to go to the hopsital for further attention. This work besides acting as a feeder for the hospital, gives a great deal of first-aid treatment and education in hygiene. At the same time it carries the gospel to all who are treated.

In carrying on this work, both the doctor and the nurse have had to do a lot of traveling and most of this has been by bicycle. A bicycle cannot carry much equipment nor is it fast or dependable, for a strong head wind makes progress all but impossible. Further, after riding ten miles against the wind and getting all heated up, it is not conducive to good health to work in Chinese buildings which are not heated.

What the hospital needs now is an automobile. This will transport the workers and equipment on schedule and enable them to cover more territory with definite dates and not subject to wind and weather.

The hospital has just secured a Chinese doctor with regular western M. D. training. Now with two doctors they are ready to tackle this new opportunity in a much better way than last year.

Two hundred individuals, donating $5.00 each, would enable them to get one of the lower priced cars and cover transportation and duty into China. This is an opportunity, not to "give," but to INVEST in something sound, for verily, CHRISTIAN PERSONALITY can never fail.

Send your investments to J. G. Regier, Newton, Kansas, who is treasurer of the Foreign Mission Board, specifying of course for the Kai Chow Hospital Auto Fund. Or if you prefer to send direct to me, I will forward for you.

Sincerely,

S. F. Pannabecker.

A VIEW FROM THE INSIDE

J. E. Hartzler, Ph.D.

It was wheat harvest and the father sent his son to place a ball of twine into the box and to thread the binder. Being inexperienced in threading binders, and not being able to find the end of the twine, and likewise being determined not to be defeated in the new undertaking, he cut the twine on the outside of the ball and went on to thread the binder. By this time the team was hitched and the machine moved down through the field when only a few rods revealed the fact that the grain was not being bound and in the machine there was a hopeless tangle. You smile, and you know what was wrong: The lad had gotten hold on the wrong end of the string. Well, I learned something even though I was "from Missouri."

Just so, men are getting hold on the wrong end of the string in the Bible and they see only confusion. There is running through the Bible from Genesis to Revelation a threefold cord. Following this cord we find on the Genesis end the sin of man, on the Revelation end the Kingdom of God, and midway between is Calvary and the Cross of Christ. It matters not at which end of the book you enter you will always come to the Cross of Christ. It is always a great day for any student when he gets hold of the right end of the string.

And now a bit more in detail. The threefold cord running through the Bible may be separated into three for the moment:

1. The great Divine drive which constantly pushed men far beyond their own present accomplishments in thought, feeling, will and action. What we have thought, felt, willed and done are never enough; we can not rest in our present accomplishments; these are but new starting points. The Bible demands that we push on. It is this drive which takes men to the mission fields; which leads men to the building of great institutions, and to make unusual sacrifices in human wellbeing.

2. There is running through the Bible a great Divine Spirit which permits men to move slowly if necessary, but it never allows them to stop short of perfection. That is a great religion, a great faith, which never allows men to stop short of perfection. That is Christianity.

3. There is running through the Bible a strong current, a great river, which carries a man away from himself into the ocean of human wellbeing. The Bible never allows a man to rest content with himself. The most unhappy person on earth is the person who thinks only of himself. The happy man is happy precisely because he has lost himself in the good of others. He that saveth his life shall lose it, and no man has been smart enough yet to beat this divine law.

The Permanent Value of the Bible

To put it briefly may I say: 1. That the Bible tells me what God is like. He is like Jesus.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb................................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance....................................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

2. It tells me who and what man is; a creature in his own image and capable of being His son. 3. It tells me how to determine what is right and wrong. It gives me a method: "By their fruit ye shall know them." 4. It indicates human needs and how to supply them. Men need God; they need each other; they need victory over temptation and sin; men need life. 5. Finally, the Bible inspires the best in art, literature, music, and civilization. Take from art, literature, music and civilization the Bible, and what have we left? Precious little! We would retreat to paganism in less than twenty-four hours.

Concluding I suggest that we know, we appreciate our Bible only from the inside. We must go further; we must go higher with the Bible, and to go further, and to go higher means that we must first go deeper.

The American University, Beirut, Syria.

EXPERIENCES IN THE HANDS OF BANDITS

By August Ewert

(Concluded)

Friday we had breakfast with the priests again as they had food brought to them by their Chinese. At nine-thirty the airplane came and began to throw bombs, several landing near us, so that pieces of brick and tile landed in the yard and also broke one window. Liu quickly got into a dugout made for him in the city wall. The airplane soon left and the big guns stopped firing and terms of peace were again discussed. A wireless had been handed over and telephone connections made with the outside so that the generals could talk with each other. Twice in the afternoon soldier boys came and told me we would soon be allowed to go home. At about six or seven o'clock it became very quiet and everybody seemed to leave the buildings near us. In the distance we heard bugles blowing and much shouting, but we could not make out what it was all about. The noise came nearer and then there was suddenly a great noise and shouting just outside our yard and then crashing of doors and breaking of glass, windows giving way before the in-rushing soldiers. We turned the lamp up high so that they would be able to see that we were foreigners, and not shoot. They rushed in to the room where we were with pointed guns and we told them at once why we were here. They then asked us if we had any guns. We said no, and told them to look for themselves, which they did. They were soldiers from the outside who had broken into the city and Liu and some of his men fled through east gate. The soldiers now began to loot the place and trunks and boxes were broken open and things scattered all over the place doing more damage than taking of things. They came nearly all night long, one group after another breaking things open that the preceding group had left untouched. It was nine-thirty when the first soldiers rushed in and at twelve the general himself came and shook hands with us. We knew we were free but we did not go out as the streets were no doubt full of excited soldiers and it would not have been safe to go out. In the morning we asked some soldiers whether it would be safe to go home, and they said it would be all right so we left our little prison. The street was full of people and soldiers and quite a few soldier caps and swords were lying on the street, no doubt left by the fleeing army. We hurried on anxious to get back home again. We found our loved ones all well and glad to see us back. They also had spent part of the time in the basement and part of the time in the house and the rest of the time going from house to basement. A message had been sent to Kai Chow asking Miss Sprunger, the nurse, to come to Tamingfu. So Dr. Pannabecker also came and as it was still not quite certain whether the fighting was all done and our house still occupied we at once got ready to go to Kai Chow. Martha rode in a sedan chair carried by four Chinese and the rest of us went by mule cart.

We traveled about fifteen miles that afternoon arriving at Nanlo at ten o'clock where we stayed over night. Leaving Nanlo about eight-thirty we arrived at Tsing Feng about one. It had started to rain beore we got there and after we had eaten we again slowly moved on with the rain coming down. At dark we were at Pei Tsang, still five miles to go and the sedan chair carriers refusing to go on so we put Martha also on the cart and on we went with rain pouring down. We finally arrived at Kai Chow, all soaked except Martha and our little daughter Irene, at nine-thirty in the evening. Monday was a day of rest after spending two Sundays in the war zone and the third travelig away from it. Tuesday. August 25th, at twelve-thirty noon, a little son was born unto us whom we named Ralph August Ewert, and all concerned are well and happy.

News has come from Taming that the soldiers have already moved out of our house and left and all is peaceful again. A young Chinese gentleman, who was a friend of General Liu, and whom we learned to know, said he was a church man and was from the China Inland Mission (no doubt having received part of his education there, later also stating that he had been baptised) was shot and beheaded at Tamingfu and his head hung up in the city. It does not pay to play with sin and go hand in hand with evil company. It has also been said that Liu has been captured five miles from Tamingfu.

Beside the misery that war has brought and is still bringing the people of this land, there are now great areas under water and many millions of people homeless and food and shelterless.

In this district we have had quite a little rain but the crops are in good condition. They have already begun to harvest the goliang.

Yours for Christian service,
August Ewert.

TRAINING SCHOOL FOR NURSES (1931)

(By Elisabeth D. Goertz)

The second quarter found us at our routine work in the hospital. In April we were all busy at our posts. The number of in-patients ranged from 15 to 20, which keeps our three nurses and eight students well occupied —two of the students are always on night duty at which they take their turn. Our first years' theoretical work was in full swing along with the practical bed-side nursing.

On May the 12th, we celebrated International Hospital Day with a public program and "Open House" at the hospital. We had many visitors that day and our work received wide advertisement. This was proven in that about a week later some people living 18 li away brought a little month-old baby girl to the hospital to be cared for, because its mother was ill. These people had seen a little baby girl in our ward on Hospital Day which was bottle-fed, its mother having died when the baby was eleven days old, and we had offered to care for the baby. We hope thus to teach these people how the lives of little ones can be saved by hospital care.

On the 1st of June I started on my summer vacation. I spent several days at the station getting my work finished up. Then I went to our neighbor Mission (Canadian Presbyterian now United Church of Canada) to visit their hospital and observe methods.

The next stop was Peking where I had some dental work done. My final destination was the sea-side summer resort at Peitaiho, North China. I arrived on June 22nd and while here I have helped with the getting ready of the guest rooms for two Conferences. The first one was a Chinese Workers' Conference, at which 270 delegates attended. The second is a Missionary Conference which is in session at this writing. Spirit-filled men of God have been the leaders, the teaching is all fundamental and our prayer and great desire is that much blessing might have come to all delegates, who sat at the feet of these teachers day after day. How the Church in China needs strong leaders in face of all its problems. Rev. R. A. Jaffray of the Christian and Missionary Alliance spoke on the book of Revelation and a Chinese pastor and Bible teacher had for his theme: "The Glorious Disciple of a Glorious Christ," another Chinese teacher who graduated from Wheaton College near Chicago gave a series of sermons on the Life and Death of Jesus Christ.

These are indeed "mountain-top experiences" and our prayer is that we may all be refitted for the many calls which await us "in the valley."

From the reports in the papers you will notice that there is considerable stirring again in military circles. Because of it the train service between this place and K'ai Chow is interrupted and I shall perhaps have to take a round and long way back to the station.

STILL MORE SNAP SHOTS

By Samuel T. Moyer

The enlargements as promised are not ready for this outgoing foreign mail. These further snapshots are sent on instead.

"No! December 25th is the birthday of Jesus our Guru. I cannot thus dishonor the Son of God by teaching my classes on that holy day." Thus spoke Yogeschwar, Brahmin Master, (Reference of him is found on p. 93 of "Twenty-Five Years with God in India"). He was speaking to the head master of the Basna Government School. The latter, also a Brahmin in high standing, and postmaster of the town, commands the respect of all.

The head master replied: "But what is that to you? Christmas is a Christian holiday. You are a Brahmin. School has always continued over December 25th, and will this year, 1929. You be present at your post of duty."

Yogeschwar, erect of body and head, replied, "No! I cannot thus dishonor my Saviour. You may cut my wages for this day if you like. But I cannot be present."

In February, 1931, in the lovely woodland near the station bungalows, we had just finished a season of fellowship in conversation and prayer. It was time for Yogeschwar to leave. Something told me that we had not yet finished. I finally broke the silence of the pause after prayer. Said I, "You may not believe me, but I am convinced that outside of Jesus, there is no reliable way of life. And outside of Him and Him crucified, you will never find the power to live that wonderful life nor gain salvation...." He replied, "But I DO believe that." "Very well," I said. "There is one thing more. Perhaps you will not accept this, but I am convinced that though you accept the saving power of Jesus Christ, you will never receive Him Himself, until you receive water baptism, and openly confess Him." He replied, "I do believe this. I do acknowledge this." "Then why do you not accept this and receive Him?" I asked. "I lack the courage," he replied.

August 23rd we met again, this time in his home. He himself initiated our conversation thus, "I am very glad you have come, and have many questions to ask." Then followed three questions, "Why do I not have the power to accept Christ openly?" "Why is it that every time I attempt to advance one foot in this new life, it seems awful?" "Why cannot I live the holy life?" In his prayer that followed our one hour conversation, he used this expression, "Oh, Lord Jesus, help me that I may not be so powerless and a coward."

Do you folks in the home churches believe in the power of prayer? Are Jeremiah 33:3, and Mark 9:23, and Ps. 37:4-6 reliable? Will you not help all us workers in Basna and the Lord Jesus in this one particular case?

The power of the Holy Spirit seemed to pervade one of the meetings in Jharband about February, 1931. Bhikum and wife of the Prabhu caste were to be baptized. They had come from their village back in the hills some eighteen miles northeast of the Mission Station. His brother is headman of that village. In his courtyard stood his heathen altar. He was the first fruits of that caste and from that village. Before baptism, he was renamed Masih Prakash, which means "Light of Christ." After a warmhearted meeting, we went our way.

Later, at his own expense, he came to the compound, stayed a couple of weeks, and received further instruction. Again, during the rainy season six weeks' Bible Course, he came and studied Bible with a group of about 60 others. Ever since he has been busy witnessing far and wide, and has been diligent selling Gospel portions in the Lamar Bazaar.

In February, 1931, I spent one whole afternoon and evening in his village, Gaistripur. The altar had fallen into decay. Things were not going so well financially. But he and his wife were happy in the Lord Jesus. He is a strong witness in dark places. He has indeed become the Light of Christ in those parts.

To our Friends in America: Everywhere I go all over our field I find many who are very similar to Yogeschwar and Masih Prakash. This is true not only of the Basna Field. It is true of the fields of the other stations here in India: Brahmins, Village Priests, Padres of the Kabir faith and other faiths—all are seekers.

We have **paying supporters** in the homeland. Why not **praying supporters**?—groups who will band together and pray this thing through?—folks who will adopt some spiritual protege, some likely sincere inquirer, and through prayer break every bond of caste and every snare of the devil?

In the States we have PROVING GROUNDS for the mechanical contraption known as the automobile. WHY NOT MAKE OUR FIELD IN INDIA a great SPIRITUAL PROVING GROUND, showing to all Chattisgarh and C. P. that the promises of God can be proven to hold? that the God of Elijah still lives, hears and answers? Will you go forward with Mrs. Moyer and me in this program for this coming cold season? There is no greater joy than the joy of creation—homes, furnishings, gardens, etc. Why not become coworkers with Christ in bringing forth many sons into glory, by adopting spiritual proteges?

OUTSTATION CLINIC WORK

(By Sister Frieda N. Sprunger)

Let me mention a few of the opportunities that present themselves in the outstation medical work:—

1. It is an advertising agent for the hospital and the mission as a whole. People who seldom get outside of their village and know little of what is going on are made to know there is a hospital not far away where in case of illness they may go.

2. It presents an opportunity of a better understanding of Chinese life as it is being in their villages and homes.

3. Whatever there may be of a feeling of hesitance to enter a non-christian home in the usual visitation work, for fear the invitation extended may not be genuine, is here swept away as folks plead for us to come to their home to see some loved one sick in bed, and the way is thus opened for a presentation of the claims of Christ.

4. It presents a strong opportunity to reach people of the better-to-do class in the villages. Very often those coming to us at the Mission Compound from a distance come because of material need, largely. But in this work we are usually permitted to be entertained in homes that need no material help but rather bestow upon us favors and hospitality that is praiseworthy. Some of

these homes have never been in touch with the Gospel before.

5. Finally, I believe that, backed up with much faith and earnest prayer, this phase of work offers an opportunity to go a step farther in the heeding of the Lord's command of "Go ye"—"preach and heal," thus making it easier for those with whom we come in touch to accept His invitation to "Come."

As I have slightly come in touch with this work and have been made to feel something of the magnitude of opportunities presenting themselves I have come to feel that the field would not be overmanned if for every one of our Hsiens there were a "portable dispensary" with a small corps of workers both medical and evangelistic, with at least one doctor to give full time to outstation clinic work. It fairly thrills me to think of the possibilities as larger villages with surrounding villages would be visited in this way several time a year.

"HE STIRRETH UP THE PEOPLE"

Several years ago when we were in India during our first term of service the people of Mauhadih village—about forty rods from the Mission compound, began to plan to move farther away, nearly a mile to the east "because", they said, "we are afraid of the river which is so near by." Several people had secured building plots on the new ground before we left India in 1929. When we returned now we found that most of the Manuhadih people had left the old village site and now live on the new plot.

Though I knew the reason advanced for this move, yet I began to inquire whether there was not somewhere some hidden reason why the people had left their old abode, because the river has surely been here for centuries and has not changed its course, neither does it threaten to do so now. Finally one man said: "The villagers are not afraid of the river but they are afraid of Christianity." Twenty years of close proximity strikes fear into them that they have become affected and that their caste system is challenged.

Recently I had a chance to talk to quite a group of the chief men of the village. Right at the outset of my conversation I said: "Don't fear, only trust. The good can never hurt you." They knew at once what I meant and they all hung their heads low. The fact of it all seems to be; whosoever comes in contact with Christ will either fall at His feet and worship Him, or he will turn and run away hardened. The latter seems at present to be the case with most of the Mauhadih people. Yet we believe that even though they now run, the time is not far when they will say: "O Lord, where to shall we run? Thou has words of eternal life."

Yes, that same Saviour stirreth up the people today as He was accused of doing at Easter time in ancient Jerusalem. Let us today pray for more stirring.

John Thiessen,
Birra via Janjgir, C. P. India.

Eighteen young people, Mennonite students at the Bible Institute at Los Angeles, were the guests of Rev. and Mrs. Claassen at Los Angeles in a get-acquainted gathering several weeks ago.

A NEW BOOK ON THE DEVELOPMENT OF MENNONITE MISSIONS

has recently been published by our missionary, Dr. E. G. Kaufman. It was written as his Doctor's thesis, and while it has already been repeatedly described and recommended by others, it seems proper that this should also be done in the name of the Mennonite Board of Foreign Missions, especially since we are naturally more interested in it than others, so much so that part of the expenses have been paid by this board. (The other part was paid by Dr. Kaufman himself, and the Publication Board, which expects a refund from the sale of it. Bro. Kaufman does not, but has given it to the mission board, and whatever gain there may be goes into the mission treasury.)

This book contains over 400 pages, and is unusually full of condensed information. The first part treats of the history of immigration to America, and the home which was left behind. The development of the missionary and philanthropic interest among the Mennonites of North America is given both in word and figures, and is the main part of the book. It is a treasure of information on our mission work, and shows an astonishing amount of labor. It will be a book of reference for many years to come, and should be bought by all who can afford it, especially by each church to be placed in the library of the church or Sunday School, or C. E. S. It will stimulate loyalty to our church and our mission work. To mention only one encouraging observation, not for boasting but for stimulation: A comparison with eleven other and larger mission organizations shows that for the three years compared the Mennonites gave about twice as much per member for missions than those eleven organizations.

The book can be had for $2.50 at the Bethel College Book Store, Newton, Kan., and at the Mennonite Book Concern, Berne, Ind.

Our board is doubly interested in its wide circulation: first because of its rich contents, and second, because of the expected income for our treasury.

P. H. Richert, Sec'y.

CORRESPONDENCE

Henderson, Nebr., October 28, 1931. Dear Editor and Readers of the Mennonite:—It possibly is not a very appropriate beginning, with the weather, of a report to our church paper. But, since our regular Sunday worship, in the open under the trees, entirely depends on the weather, since our church burned down, it may be permissible. The nice weather has been very valuable to us as a congregation, for our regular worship on Sunday has not been interrupted on account of the weather thus far, for which we are very thankful to God. We were even privileged to receive new members into our congregation in the open, in God's nature, under the trees, by letter (or Handreichung). A few funerals have also taken place, which were held in the beautiful roomy M. B. church here in town. Yes, even a few weddings were performed. One in the M. B. church here in town and the other in the Bethel M. B. church north of town. The sister congregations have been very accomodating to us. They gladly turned their houses of worship, entirely over to us for these purposes, for which we are very thankful to them. May God richly reward them.

This unusually pleasant weather has also been very favorable to the building of our new church for which we are greatly thankful to God, and all the willing hands that have helped so gladly and diligently. Since the carpenters began their work, which is more than three weeks ago, only one interruption of two days, has been thus far on account of rain, which has been very beneficial to our wheat fields. During this proportional short time the work on the church has progressed very rapidly. At the present time the whole roof is shingled, the window frames are in their respective places, which we greatly desired to have finished before the cold weather appears. At times so many are busy at work, one is reminded of a beehive, where all are diligent. A traveling man came by one day and he claimed he had never seen such a large gang on one building. At times it has been necessary to send some home for it was impossible to advantageously employ all who make their appearance again later on. All seem to be in the best mood and are looking sincerely to the time when we will again be permitted to assemble in our own house of worship.

J. J. Friesen.

Emmanuel Mennonite Church, Pratum, Ore. Dear readers:—This finds us almost at the close of another busy year, with it now comes the holidays which are so very much misused, making them so very worldly and crowding our Lord Jesus entirely outside as it seems, instead of having Him in the center and worshipping Him only.

God has wonderfully blessed the spreading of His Word in our midst this year. Thirty-one souls were added to our group. On August 9, twenty-four souls were baptized on confession of their faith and received as members into our church. Out of this splendid group twenty-one were young souls, surrendering their young lives to the service of God.

On October 11, four more were baptized and three were received by letter. May all these new members stay true to Him who loved them so, that He gave His life for them. Only as humble, willing workers can God use us as His instruments to win others into the fold.

On August 2, Rev. E. W. Haney of Eagle Rock, Calif., brought us a message from God's Word, which was very much enjoyed.

On September 20, a large number of our church including the senior choir went to Albany to the dedication of the Grace Mennonite church where an all day session was held. The morning was devoted to the theme of "Mission," and in the afternoon the dedication service was rendered by our Pastor, Rev. J. M. Franz.

The senior choir gave several appropriate songs which were much enjoyed. A group from Dallas were also present, Rev. G. M. Baergen also taking part in the services and the quartet also brought some fine songs.

On September 22, Rev. and Mrs. F. Isaac, returned missionaries from India, gave us a glimpse of their work and success reminding us how much our prayers are needed.

Sunday afternoon, October 18, our dear pastor had the joy of baptizing Willis Ironhand, a young Indian youth from the Chemawa Indian school near Salem. This Indian received his instructions through Mrs. Petter, our missionary from Lame Deer, Montana. This was a rare opportunity for our pastor, but being a humble servant and a yielded instrument in God's work, he was recommended by the Petters to do this for them. Both the Junior and Senior choirs are busy with the Christmas songs. The children have also received their Christmas pieces which will keep them busy till that happy day arrives.

We are having the rain which was needed for the fall farming. This part of our country had a bountiful harvest for which we are thankful, and with the Thanksgiving season near at hand we have many things to be thankful for. With the best season's wishes to all the readers.

Lydia Stauffer, Corr.

The Men's Classes of the First Mennonite church, Newton, Kan., meet regularly every Wednesday evening for Bible study. The Books of Samuel are being studied. Rev. A. Warkentin is the instructor. The Bible study meetings are to continue during the entire winter.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

A UNITED MENNONITE YOUTH THROUGH CHRIST

Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

November 29.

Where Are Missionaries Needed in this Country? Rev. 3:14-22.

For our discussion this week, we have under discussion the vital topic of Evangelism in the home base. It is very timely. It always has been, but we think it is especially so in this particular time. There is nothing which is so much needed as a gospel message taught and lived which will convict men of the foolishness of their way of living and show them the harmonious, abundant life. Nothing will win this world from selfishness and sin excepting the redemptive life through Jesus Christ.

There are so many avenues of life where the church does not reach men. In too many cases, the church consists not of the rich, the poor, the laborer, the foreigner, those of another race but only some of those of the middle class. In a recent survey it was found that no more than 25% of the inhabitants of our country are being touched by Christianity. That puts a mighty challenge before us. We need not go to Africa but the very people who live round about us, those who bake our bread, cook our meals, scrub our floors, etc., these are some of that large multitude who hardly ever cast a shadow in our church doors. And yet here is desperate need.

> "Where cross the crowded ways of life,
> Where sound the cries of race and clan,
> Above the noise of selfish strife,
> We hear thy voice, O Son of man."

Where Is our Mission Spirit?

We might as well honestly face the facts. Our missionary enthusiasm both at home and abroad is lagging. Why? There are no doubt many causes. It started in the beginning of this century, at the time when the Boxers tried to drive out all missionaries from China. It came partly as a result of our white superiority-complex, looking down upon the natives and trying to win them. We are rapidly learning that we must have the horizontal view, reaching out to them in the spirit of love, rather than the vertical view, that of looking down on them. Our economic situation in which we find ourselves has of course a good deal to do with heavy debts in all mission treasuries. But there seems to be something more. Some will explain the whole matter by calling it unbelief and modernism. There is some truth to be found in this factor. On the one hand the old-fashioned type of revival has had its day but has almost entirely fallen into disrepute. No less an authority than Dr. W. E. Biederwolf has frankly acknowledged the situation as it exists today. Most revivalists of the old type are extremely narrow, many quite ignorant, very few of them are outstanding scholars and preachers. On the other hand the Social Gospel as it is being preached is extremely "thin," it has very little power and drive. Much of this intellectualism is mere sophistry, it requires more than that to win men into the Christian way of life. The trouble with this group is that so often they spend all their time surveying the parish and have little time or energy left "to survey the wondrous cross on which the Prince of glory died." But there is a way between these extremes by which modern thinking men and women, starving souls may and can be won for Jesus Christ. There is a healthy evangelism which will appeal and will "draw all men unto Him." The Church of Jesus Christ will continue, and there are evidences that a real tide of warm evangelical spirit will break forth and save men through the power of Jesus Christ.

"O where are kings and empires now
Of old that went and came?
But Lord, thy Church is praying yet,
A thousand years the same.

"For not like kingdoms of the world,
Thy holy church, O God,
Tho' earthquake shocks are threatening her.
And tempests are abroad.

"Unshaken as eternal hills,
Immovable she stands,
A mountain that shall fill the earth,
A house not made with hands."
—Arthur C. Coxe.

On the Scripture Thought.

The Laodicean Church is not altogether unknown to us today. It represents the careless church, the luke-warm church. There is no joy in their salvation. They are "not on fire" for their Lord and Master. If they were they would not be luke-warm but would carry a message and an enthusiasm which would change lives. A rich church will often be tempted to be a lazy church. It is significant that we find the Christ represented as giving that wonderful invitation in connection with this indifferent church when He says: "Behold I stand at the door and knock: if any man hear my voice and open the door, I will come in to him and sup with his and he with me." The same invitation and call goes out to indifferent individuals. Jesus came for all men and He bids them "Follow Me."

Suggestive Questions.

1. What does it mean for men to be saved? Saved from what to what?
2. By studying carefully any one of the Gospels, Acts, or Paul try to discover the plan of salvation there presented. Explain it.
3. Why is the old-fashioned revival dying out? What can take its place?
4. What are some of the greatest hindrances in winning the world to Christ?
5. Where are some of the most needy areas in our country which must become active fields for Christian Evangelism?
6. What is the Gospel message which will win men today?
7. What can be done with the modern Laodicean Church?

Searching for Men

Mon.—Read Jonah 3:1-5. In sinful cities.
Tues.—Read Acts 8:26-35. In rural districts.
Wed.—Read Acts 16: 11-15. Wherever people meet.
Thurs.—Read Acts 17:16-21. Where superstition rules.
Fri.—Read Ezra 7:1-10. By preaching the Word.
Sat.—Read Acts 28:16-30. By missions to those not believing.
Sun.—Read Rev. 3:14-22. Where they are indifferent.

"He preached of science—an attentive throng admiring heard;
The nation's weal—the listening multitude approved his word;
The social need—and thousands gave assenting nod.
He preached the cross—and men were won from sin to God."
—Unknown.

"See, from his head, his hands, his feet,
Sorrow and love mingled down.
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?"
—Isaac Watts.

ACTIVITIES OF AN INTERMEDIATE C. E. SOCIETY

The Intermediate C. E. society of Aberdeen, Idaho, is divided into four groups. Every Sunday one group serves, thus giving everyone a chance to serve once a month.

The officers of the society are: president, Elinor Wiebe; vice-president, Stella Enns; secretary, Elma Wenger; treasurer, Bernice Wiebe. The superintendents of this society are John E. Toews and Walter Wiebe.

The society is divided into seven committees: flower, social, music, missionary, lookout, relief and prayer meeting.

The social committee has prepared a social for every month so far. In October they gave a "Hallowe'en" party for the young people. In February they helped the young people give a social for the young people of the Presbyterian and Methodist churches of Aberdeen.

The prayer meeting committee has arranged the list of leaders. The C. E. World is given to the leader at least a week ahead of time.

The missionary committee arranged to have Mrs. P. W. Penner give our society a talk about Indian young people on Sunday evening. Now the members plan to send these young people some harmonicas to aid in their meetings.

A new plan has been adopted in the church for Sunday evenings, similar to Dr. Poling's "Merged Sunday Evening Plan." The societies meet in separate rooms for 45 minutes. Then all come into the church auditorium for a closing service of 15 minutes. The four societies take charge of this, each society serving once a month.

Last spring Rev. Kaufman finished the C. E. Expert class which he started the summer of 1930. Eighteen members passed the examination. Two Quiet Hour programs were held in April, with nine members becoming new comrades of the Quiet Hour.

Elma Wenger, Secretary.

A THANKSGIVING THOUGHT

Rev. J. M. Regier.

When some seven million unemployed men in our country, representing possibly one-fourth of our population which thereby has insufficient food, raiment and shelter, know what 97% of all the income tax paid in the United States comes from 3% of our population, will they be in a frame of mind to heartily celebrate Thanksgiving Day? Yet has not God done His part to satisfy the "desire of every living thing"?

While millions are hungry for food the California farmers are continually urged to uproot large acreages of peach trees and grape vines, and the Kansas farmers greatly to reduce the output of wheat for next year. Yes, and while thousands upon thousands of little children suffer from malnutrition because of lack of milk, the latest advice is that every tenth milk cow be killed to help raise the milk prices. While multitudes of poor people in the land shiver with cold in winter time, the southern farmer is urged to plow up every third row of cotton.

The heavenly Father showers his blessings upon mankind in abundance. The farmers in Ohio and Indiana write that they have not had such fruit crops for twenty years as they have had this summer. God is good, but, oh, the terrible mismanagement and selfishness of man! In such an era of plenty, why must 23 persons die of starvation weekly in the city of Detroit and children faint daily in the class rooms of Chicago?

While we never want to be tempted to doubt the goodness of God, is it not time that we vote more consistently as we pray? We need rulers who are more "socially" minded. How can a rich man, like our Secretary of the Treasury, who pays an annual income tax of $3,000,000 understand the mind and thought-life of our seven million unemployed?

Let us thank God for His goodness, help people in their poverty, and vote for men and measures that hold that "all men are created equal."

TAMINGFU, HOPEI, CHINA

September 22, 1931.

Dear Young Folks:—

Last spring after the Bethel Evangelistic Quartet had held its meetings the watch tower system was started. Each person who joins promises to spend one hour a week at the church in prayer for the Master's work.

I thought at the time it would be helpful to make a list on paper of all the objects worthy of prayer, and arranging them under major and minor headings. In that way one can cover a large field in a comparatively short time without having to stop to wonder what to pray about next, and then forgetting a number of important matters. Some of these objects are probably of special interest also to our people at home and might suggest additions to your own prayer lists. The following I have culled from my prayer list.

I. The Chinese Church in general.
  1. That the Christians may lead a life of power, one that will win others.
  2. That they may overcome jealousy which is so very common.
  3. That the membership may be an intelligent, Bible reading one. (So very few can read, and the family altar is a very new thing and many homes have not yet established it.)

II. Individual churches.
  1. For the evangelist in charge of each place.
  2. For the individual problems of each church in particular as for instance:
    a) the extreme physical poverty of one.
    b) the spiritual coldness and pride of another.
    c) frequency of fist-fighting and other moral lapses in one.
    d) factions, which destroy all the peace and harmony and possibility for growth.
    e) And of course not to forget gratitude

for such churches which show a warm real interest in spiritual things.

III. The Schools.

1. Shall we continue or shall we give up the secular schools? **(This is a real problem, it is not so much, shall we register or not, but shall we continue or not. The Chinese Christians of course want us to continue and register, but the Chinese outside of the church feel to a great extent that foreigners are usurping their rights, it is the government's place to educate its children, not the foreigner.)**
2. Remember those schools in session.
3. Pray for the Bible school.
4. Remembering the government school girls, particularly our own mission school students there. The tendency is to make their religion a seasonal affair. As soon as school begins they are absent from church.

IV. Missionaries.

1. That our lives might show the power and blamelessness we expect the Chinese to have.
2. That our attitude towards our Chinese co-workers may be genuinely one of "They must increase but we must decrease."
3. That we might have faith in our Chinese co-workers.
4. That we may use our earthly goods so that they may prove a blessing and not a curse.
5. To have faith in one another.

V. Requests for prayer by individuals.

Person No. 1. asks for a cold church member to be revived.

2. That there might be a girls' school in their village.
3. That the orphanage might accept her child.
4. For a sore hand.
5. That her mind may be clear so that she can study.
6. That he may get a job and that his daughter-in-law may attend Bible school (His hope of course is that God might move the missionary to provide both.)
7. To provide funds that meals might be given to women who wish to study characters Sunday afternoon.

I believe you will agree with me that a good many objects for which the Chinese need prayer, people at home might need as well. It occurs to me again and again how human we all are.

Very sincerely, **Marie J. Regier.**

WESTERN DISTRICT Y. P. CONFERENCE

By Mariam Penner.

One of the interesting features of the sessions of the Western District Conference, held at Newton, October 20-22, was the Young People's program Wednesday night, October 21. The city Auditorium was packed to the limit, again giving evidence to the fact that our Mennonite young people are interested in the cause of Christ and the church. The program was an exceedingly interesting one, with David Wedel, a student at Bethel College, as an able leader.

The Bethel College double chorus furnished a double number "Dear Lord and Father of Mankind" and "Hark, Hark my Soul." Rev. Arnold Funk of Hillsboro read the opening Scripture and led in prayer. James Liu, a student from China, now at Bethel College spoke very interestingly on the subject "Greetings from the Mennonites in China," presenting at the same time a large red banner to the Foreign Mission Board as a gift from the Chinese church.

The First Mennonite Church of Newton, then gave a musical number, after which Stephen Wang, another Chinese student, spoke on "What a Chinese Christian Youth Expects from a Christian Youth of America." His talk was very worth while and instructive. The Alexanderwohl Men's Chorus then rendered the number "Praise the Lord."

Miss Susie Penner, a Mennonite refugee from China spoke in German on the subject, "Die Deutsch-Mennonitische Jugend von Russland." Mrs. Neufeldt, also a refugee, sang a solo in the Russian language, after which Miss Helen Hiebert gave an English resume of Miss Penner's talk. Professor Anderson of the voice department of Bethel College sang a solo, "The Prodigal Son." Willis Rich spoke on, "The Twilight Zone of Christianity" giving a most stirring message to both old and young.

The meeting was closed with the benediction spoken by Rev. J. J. Plenert of Hutchinson. It seems young people like and want meetings of this kind, why not have more—in all the districts of our conference.

THE S. S. LESSON

November 29, 1931.

Paul's Letter to Philemon. Philemon 4-20.

Golden Text,—There can be neither bond nor free—for ye are all one man in Christ Jesus. Gal. 3:28.

The letter of Paul to Philemon is the shortest of his writings preserved for us in sacred Scripture, but, being a personal one, it shows us the intimate and lovable relation existing between him and a friend. Philemon lived in Asia and was far separated from his saintly friend. It was a long while since they had seen each other, but distance did not make any difference though Paul, at the time, was a prisoner in Rome. The letter was written at the same time the ones addressed to the church at Ephesus and Colosse, were written and was carried from Rome by Tychicus and Onesimus. Philemon was a prominent member of the Colossian church. He evidently was a man of some wealth. It appears that his home was a gathering place of the church and that he was the owner of slaves. Onesimus, a slave of Philemon, had robbed his master and run away. In the course of time he drifted into Rome and there in some way came into contact with Paul. No doubt Paul and Onesimus knew one another and one wonders just what made this runaway slave seek out his master's friend. Having been a servant in a Christian home we may safely suppose that he was influenced by the Christian atmosphere of that home to the extent that, after having wronged his master, his conscience troubled him and, learning in some way that Paul was in Rome, sought him out and, under Paul's guidance, came into a saving knowledge of the Lord Jesus Christ. Paul came to love this slave as his own child. He says in his letter that he is "My child whom I have begotten in my bonds."

We get something of the physical condition of the Apostle at this time when he speaks of himself as "Paul the aged." The hardships and trials, as well as his continual care for the churches, had prematurely aged him. His appreciation of Onesimus is shown in his calling him profitable and in speaking of him as one who might minister to him. No doubt the only way by which Onesimus could show his Christian spirit and love for Paul was by personal ministrations which certainly were helpful and comforting to Paul. It woul have added to his comfort had he encouraged Onesimus to stay with him but Paul recognized that his friend Philemon had a first and a right claim to him. In sending him back to his master, Paul was simply recognizing the legal right Philemon had to him. But there was a change now that Onesimus had found Christ. Now he was no more a slave but a brother beloved and he returns to his master not as to bondage, but, as to a fellowship in Christ. Also, Paul needed some one to carry his letters back to Asia and here was the double opportunity of establishing communications with brethren and making right the wrong that the slave had committed against his master. We do not know what Onesimus took from his master but as both were now Christians it behooved the master to do the Christly thing and forgive the wrong done to him. Paul is writing to a friend as a friend and hopes that the friend will respond to his request, but he recognizes the possibility of an obligation on his part. He offers to pay the debt to Philemon if he so desires, yet knows in his heart that Philemon will not require it.

Though the letter is a short one and conveys a request for a special favor for himself and one he is interested in, Paul shows something of his regard for his friend Philemon. First of all he is one whom Paul is making the subject of his prayers. They are not just general prayers but they are inspired by the reports of Philemon's "faith toward the Lord Jesus and toward all the saints." Of his love the Apostle says, "we have great joy and consolation in thy love." Naturally Paul could ask without hesitation for a special favor in the interest of one who, from a worldly point of view, had no right to expect favors of any kind, since the asking was of one who was conspicuous for both his faith and love. No man can be a harsh master who is possessed of these two qualities.

We may observe that in this little letter there is a story of changed relations in Christ Jesus. It is a change from slavery to freedom; a change from wrong doing to Christ's service; a change from bitterness to love; a change from selfishness to service; a change from old ways to a new life in Christ and to fellowship in Christ with Christians.

CONTRIBUTIONS

FOR PUBLICATION

Lehigh Mennonite Church, Lehigh, Kan., $4.44.
Gratefully acknowledged,

RECEIPTS OF THE EMERGENCY RELIEF FOR THE MONTH OF OCTOBER, 1931

For Russia:

J. J. J. Waltner, Marion, S. Dak., $15; John P. Andres, Elbing, Kan., $12; F. N. Funk, Marion, Kan., $100; Peter Miller, Marion, S. Dak., $10; John J. Unruh, Newton, Kan., $10; San Marcos Menn. Ch., Paso Robles, Calif., $10.25.

For Canada:

Christian Church, Moundridge, Kan., $46; Menn. S. S. Class No. 33, v. d. Smissen, Teacher, Berne, Ind., $17.65; a Friend, Halstead, Kan., $5; Immanuel Menn. Ch., Huntington Park, Calif., $10; Anonymous, Salem, Ore. $5; Brudertal Ch., Hillsboro, Kan., $25.27; Rev. and Mrs. G. A. Linscheid, Canton, Okla., $15.

For General Fund:

Anonymous, Lincoln, Nebr., $.20; D. W. Friesen, Altona, Man., $2; Karl Friesen, Beatrice, Neb., $5; Alfred Wiebe, Upland, Calif., $100; Anonymous, Lincoln, Neb., $.24; Immanuel Menn. Ch., Huntington Park, Calif., $10; Anna Krause, Hillsboro, Kan., $25; Anonymous, Newton, Kan., $10; First Menn. Ch., Reedley, Calif., $42.60; Bethel S. S., Inman, Kan., $21.72; Emmaus Ch., Whitewater, Kan., $78.07; J. H. Regier, Newton, Kan., $25; West Zion Menn Ch., Moundridge, Kan., $9; Christian Ch., Moundridge, Kansas, $65; Bergtal Ch., Pawnee Rock, Kan., $15; Alexanderwohl Ch., Goessel, Kansas, $4.70; Upland Menn. Ch., Upland, Calif., $10.29; H. D. Voth and Family, Escondido, Calif., $15.

For Harbin, China:

J. J. J. Waltner, Marion, South Dakota, $10; Escondido Mennonite Church, Escondido, Calif., $20; Bethel Ch., Mt. Lake, Minn., $100; Immanuel Mennonite Church, Huntington Park, Calif., $10; Henry and Katherine Wiens, Beatrice, Neb., $20; Anonymous, Beatrice, Neb., $100; W. P. Rempel, Pasadena, Calif., $15; Bethel Church, Inman, Kansas, $49; Anonymous, China, California, $6; Anonymous, Beatrice, Neb., $20; Rev. and Mrs. G. A. Linscheid, Canton, Oklahoma, $15.

For Missionary Kroeker:

Karl Friesen, Beatrice, Neb., $10.

For China Flood Sufferers:

Lehigh Menn. Ch., Lehigh, Kansas, $24.73.

For Syr. Orphan's Home:

Rev. J. E. Entz, Newton, Kan., $3.

October 1st Bal. and Reserve	$4151.73
Received for Russia	157.25
Received for Canada	123.92
Received for General Fund	438.82
Received for Harbin, China	365.00
Received for Missionary Kroeker	10.00
Received for China Flood Sufferers	24.73
Received for Syr. Orphan Home	3.00
Total	$5274.45
Paid out during month	632.00
Nov. 1 Bal. and Reserve on hand	$4642.45

Respectfully submitted,
C. F. Claaseen, Treasurer.

JOTTINGS

Missionary W. C. Voth and family left Newton, Kan., Nov. 3 on their way to their station in India. They exepect to sail from Vancouver, B. C., on the steamer Empress of Russia.

The Second Church, Philadelphia, united in a community Armistice service which was held in a neighboring Methodist church. Dr. Jesse Holms of Swarthmore College was the speaker.

Rev. J. B. Epp, of Newton, Kan., visited Chicago last week to attend a meeting of the Mission to Russia. He also took advantage of the visit to attend the Bible Conference conducted by Dr. A. E. Gaebelein of New York.

The two Chinese students attending Bethel College are kept busy visiting Mennonite churches within traveling distance of the college. Recently they were the guests of the Arlington, Kan., church, on a Sunday evening.

Brother Henry Alderfer, business manager of Bluffton College, is in Pennsylvania visiting among the churches and keeping in touch with the patrons of the college. He spent a very delightful morning with the editor.

A one hour program was broadcast by Bethel College from KFB, Milford, Kan., Nov. 11, from three to four o'clock. The program consisted of selections of music by men's and ladies' choruses and addresses by Dr. J. W. Kliewer and others. Another broadcast by the college was on November 14 from station KFH Wichita, when the college quartet rendered several selections.

Readers will please note that the FOURTH QUARTERLY' PEACE LESSON is ready for distribution. The Peace Committee desires to call the attention of the Sunday School Superintendents that the Fourth Quartely Peace Lesson comes on Sunday, November 29. Leaflets are to be ordered from the Mennonite Book Concern, Berne, Ind.

For a number of years there were several families living in the vicinity of Albany, Ore., who were members of the Pratum Mennonite church. An opportunity presented itself for the purchase of a Presbyterian church building which was renovated and prepared for service. A congregation was organized June 29. Dedication services were held by Rev. J. M. Franz of Portland, Ore., and Rev. Horgon of Dallas, Ore. The work has been progressing since then. The Sunday School has an attendance of 74 and there are about one hundred in attendance at the regular stated services. To date the congregation is still without a regular pastor.

The choir of Bethany church, Quakertown, Pa., sang a Thanksgiving cantata, "Joyful Thanksgiving", as a part of the regular service Sunday evening, November 15. Russell Boorse directed.

The Brotherhood of the Souderton, Pa., church is planning for a Father and Son Banquet in the near future. Several members of the church motored to Altoona to attend the Sunday School convention and from there they continued on the Bluffton, Ohio, where they visited the Souderton students who are attending college. Armistice Day was noted in the congregation. In keeping with the day the young people presented a drama entitled, "They Won't Talk", having suitable bearing on the occasion.

Dr. S. K. Mosiman of Bluffton College was the speaker at the Rotary Club of Findlay last week. He expressed the hope that America will lead the other nations in the matter of disarmament and world amity. World conditions are ripe for such a step, he declared. International barriers such as tariffs should be wiped out as soon as possible. More than $4,000,000,000 is expended each year for military establishments in the world. Of this sum America spends some $700,000,000.

Calvary Mennonite church of Quarryville, Pa., has just lately had a series of Evangelistic services which resulted in a goodly number of conversions. Rev. N. M. Cressman, returned missionary to Cambodia, French Indo-China, brought the messages. Five souls were to be admitted into the church through baptism and confession of faith in Christ on Sunday, November 15. A Missionary Prayer Band has also been organized in this church, the purpose being to bring to young people the missionary vision. Twenty-one young people were present at the first meeting.

Dr. W. Taliaferro Thompson of the Union Theological Seminary of Richmond, Va., will be in charge of the annual Bluffton College Bible Lectures to be given January 31 to February 5, 1932. Dr. Thompson is professor of religious education in the Richmond Seminary. The theme chosen for lectures in the college chapel has been announced as "Our Relationship to Jesus Interpreted Terms of Friendship." Daily sessions, as in other years, will be held in the First church, Bluffton. Members of the newly organized Mennonite peace society have suggested that a peace conference be held in connection with the Bible Lectures.

Armistice at Bluffton College was observed with a special peace program. Judge Carrington T. Marshall, chief justice of the Ohio Supreme Court, was the speaker at the meeting held in the evening in the College chapel. At the regular chapel service in the morning Dr. C. Henry Smith, head of the Department of History, discussed the League of Nations. Special Armistice Day services were also held in the Bluffton churches last Sunday.

Rev. Benjamin Ewert, the itinerary minister of our Canadian Conference, returned to Winnipeg on October 16, after having been active in the western part of Saskatchewan for eight weeks. Under his supervision four brethren were elected as ministers of the Gospel in the territory north of Herbert, Sask., August 23, three of whom were ordained by him on Sunday, October 11. On November 10 he intends to leave home again for the northern part of Saskatchewan, about 500 miles from home, for about five or six weeks, in the interest of home mission work. Part of the time and work to be spent at new settlements of Mennonites in the vicinity of Nipawin, Sask.

On the following day, Sunday, October 25, the Mennonites of Winnipeg, Manitoba and from surrounding districts had another large gathering in Winnipeg, composed of about 1,500 people, when and where addresses and recitations were given and eight choirs from surrounding districts as well as from Winnipeg, rendered a number of well prepared songs. This was in the interest and for the support of the suffering Mennonites in Russia. The collections taken at this occasion amounted to $482.00.—A month ago, preceding this meeting, a similar meeting was held in Winnipeg, the proceeds of which amounted to $450.00.

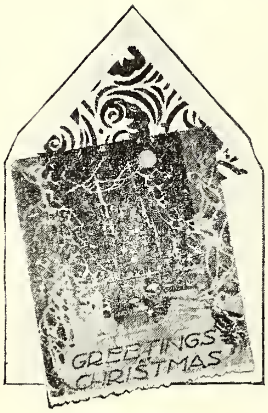
The speaker at the Armistice celebration in the First Church, Philadelphia, Pa., was Dr. Wilbur Thomas, former executive secretary of the Friend's Service committee. The community Thanksgiving service will be held in the First Church this year. The preacher for the occasion will be the pastor of the neighboring Seventh St. M. E. church. The Boy Scout organization of the church is collecting discarded and broken toys which they will brighten and repair for distribution to those who will be made happy by getting them.

The San Bernardino County Christian Endeavor Convention met in the Upland, Calif. church Nov. 6-8. The Brotherhood of the Upland church is arranging for a Father and Son banquet to be held Nov. 20. Dr. William Evans whom the pastor, Rev. Neuenschwander and Mrs. Neuenschwander remember holding union meetings in their home town, Berne, Ind., will deliver a series of addresses on Biblical themes November 26 to December 6. Miss Marie Schirmer of the Hopi Mission in Arizona gave an interesting talk before the Women's Missionary Society on October 8. Amy Tallas, one of her early converts, was with her. The pastor plans to begin a series of Catechetical instruction in the near future.

Beautiful Christmas Cards

GREAT VALUES HERE FOR 10c

Tissue lined envelopes — Engraved texts
Read the Christian Messages and Bible Texts



No. 1003

No. 1003—Greetings at Christmas

"This wish holds a bit of Christmas peace,
And a bit of its love and cheer;
With a prayer that these blessings may not cease,
But last through the whole New Year."
"Thou shalt call His name Jesus, for He shall save His people from their sins."—Matt. 1:21.

Here's really a 15c value. Cathedral design on front cover of a French parchment folder.

Size 4½x5½

Price 10 cents

No. 1008

No. 1008—Happy Greetings—Good Wishes

"May the Christ-child's everlasting love
Grant you everlasting blessings from above!"
"That was the true light, which lighteth every man that cometh into the world."—John 1:9.

A very artistic number. Poinsettia, holly and candles in dainty colors. Size 6½x4¼.

Price 10 cents

No. 1006

No. 1006—Sincere Christmas Greetings!

"The happiest, merriest Christmas day,
I'm wishing you in the heartiest way!"
"I bring you tidings of great joy."—Luke 2:10.

In many beautiful colors this quaint village scene is very attractive. Gold, beveled edges. Litho tissue lining carries same design. Size 6¾x4½.

Price 10 cents

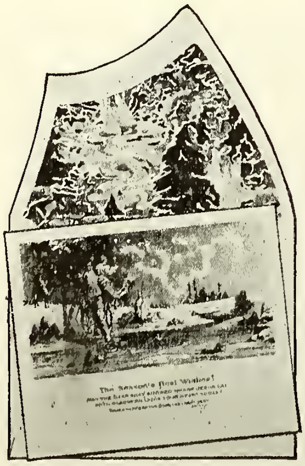
No. 1005

No. 1005—Christmas Greetings!

"May your heart be a garden fair on Christmas day, where Heaven's sweet flowers of love convey the happiest hours and scatter sunshine everywhere!"
"Thanks be unto God for His unspeakable Gift!"—II Cor. 9:15.

An unusually pretty floral design. Red roses and poinsettias. Size 5x6 inches.

Price 10 cents



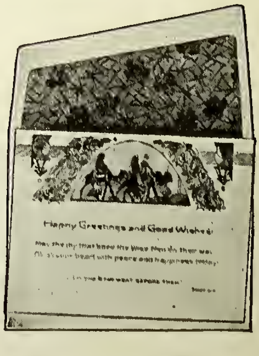
No. 1007

No. 1007—The Season's Best Wishes!

May the Star that showed where Jesus lay;
With gladness light your heart to-day!"
"When they saw the star, they rejoiced."—Matt. 2:10.

A plain but attractive light green card with engraved camel and holy city design. Size 6x5 inches.

Price 10 cents



No. 1001

No. 1001—Happy Greetings and Good Wishes!

"May the joy that sped the wise men on their way;
Fill all your heart with peace and happiness to-day!"
"Lo, the star went before them."—Matt. 2:9.

A rich looking card with light blue "Mother of Pearl" panel. White card with dainty black and gold decorations. Size 5¼x4 inches.

Price 10 cents

SPECIAL OFFER—Send us $1.00 and we will send you twelve 10c cards selected from those listed on this page. We will assort them in any way you desire to have them. Don't miss this bargain.

N. B.—No orders accepted for less than 50c. In ordering it will be sufficient to state the numbers of the cards you want. Send money with your order.

MENNONITE BOOK CONCERN, BERNE, INDIANA

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI BERNE, INDIANA, NOVEMBER 26, 1931 No. 47

EDITORIAL

There is no more pathetic picture in modern life than that of old people alone in the world without friend or kin to make comfortable their declining years, when they have no prospect of anything but a dreary existence in some out-of-the-way corner, depending upon whatever charity sees fit to toss to them. The recent depression has brought to notice thousands of such cases. Social workers have found them in courts, in attics and in other quarters most of which were hardly fit places of human habitations. It is the way of our present day system to use up the worker in industry until he is no more profitable and then to scrap him like any other useless bit of machinery. Whatever there was of sympathy or consideration in business and industry has long ago been destroyed, either by the fierceness of competition of the greed of employers. The indignation of the youth at mistreatment may lead him to grit his teeth and fight on for a right to earn his living, but, the helplessness of the aged hold out no possibility of a chance to anything but pauper charity. Yet, what a debt do we all owe to the ones who have given their lives in adding to the world's precious things? Most of those who find themselves friendless and alone when old age overtakes them, have already given more to the world's sum of good things than many of them ever hope to be able to give.

There are many reasons why there are so many aged in such dire need. One of them is the decline of the family life. Many are childless, others have never had families, and others have had the misfortune to survive long after their dear ones have departed, while others again have children who either cannot or will not do the natural duty of children toward their parents. It is a terrible indictment upon the age, when aged ones are permitted to spend their declining years in the misery and want that is incidental to helpless poverty. The conscience of the age should be awakened to the extent that people would insist that this ingratitude must stop and care must be taken to minister to these patriarchs who, for no fault of their own, must sink into the horrors of a forgotten old age and perish without even a notice from the great world that rushes by, intent only upon its present gratification. And the matter can easily be taken care of. With all that we possess and with all the resources of our nation, there remains no reason why the State should not provide for those who have lived long and given their energy toward increasing the existing sum of good. There are pensions for many kinds of people provided by private and public funds. The nation accepts it as a responsibility to care for those who served it in a military capacity. Is there any reason why the State should not also provide for those who served it in a civil capacity, as all those who labor with brain and brawn certainly do? If there ever was a time when it was emphatically impressed upon the public that old age should be protected by pensions, that time is today. The church has raised its voice in the interest of many kinds of needy ones, but it seems to us that there are no more needy ones, even today, than those who find themselves helpless and without anything in this time of depression after having given the world all that was in them.

The world continues to become smaller and smaller because of the many means of rapid and comfortable means of communication. The farmer living miles from a town or city is able to enjoy practically all the benefits of city life, because of the good roads that make the matter of miles one of minutes between him and the city. It is specially noticeable that the rural church is particularly able to benefit by the changes in transportation developed during the last two decades. It has meant in many cases the abandonment of the little meeting houses, scattered here and there and the combination of small and weak congregations into strong ones. The very much overworked alarm about the many abandoned meeting houses scattered throughout the land, has its reason in many instances in the ability of country people to combine and cooperate in an effective way. In the mission field, in some of the most backward quarters of the world, the same thing is noticed. Because there are autos and roads, the missionary is able, easily and more effectively to cover a territory many times greater than the pioneer missionaries ever hoped to do. The Congo Missionary Messenger cites a case in point with reference to its field in the heart of the Dark Continent. It says: "A few years ago, home going missionaries had the most diffiicult journeys, through dense forests and often taking weeks to accomplish, the same journey can now he made in a few days. These roads also present tremendous opportunities for evangelism. The Government is gradually compelling natives to leave the interior of the forest and build new villages along motor routes. Thus, not only can they be more easily supervised, but each village is responsible for the maintenance of a certain part of the road. Many chiefs have constructed motor roads from their villages to the main roads and many mission stations are connected in the same manner. Itinerating and week-end visits to outstations are made possible. Bicycles are in common use and motor trucks greatly facilitate the transportation of goods."

We are accustomed today to find in every mail that comes to us, urgent appeals for financial assistance to many worthy causes. There are appeals that represent acute distresses that need immediate attention and there are appeals for worthy causes for which most of us have made ourselves responsible in some way or other. For example, the interests of the church that include the maintenance of our own congregations, the support of Missions, Education and benevolences are our interests as much as are the interests of our own households. They have come into existence through our own wills or we have accepted them as personal responsibilities when we became members of the church. It is neither honorable nor just to permit them to go to ruin, just because we are facing temporary hard times. No more could a parent desert his child because of the hardships of depression than can we honorably withhold our support from those things of the kingdom of God with which we are identified. Some do not have the wherewithal and are therefore out of the running, but, many of us still have something at our command. The time is coming when better days will enable those who cannot help now to again assume their share of the responsibility, but, those who have something, even though it is a great deal less than they had before, are under moral obligation to make sacrifices that things may be kept going. Let it be remembered, that to still have a little is to have much in comparison to those who have nothing. With the optimism that Christianity inspires, it behooves those of us who can to stand behind our chosen representatives in good works with the assurance that they can depend upon us.

MINUTES OF THE FOURTEENTH ANNUAL MEETING OF THE BROTHERHOOD OF THE EASTERN MENNONITE CONFERENCE

Held in Grace Mennonite Church, Lansdale, Pa., Saturday, October 24, 1931.

The fourteenth annual meeting of the Brotherhood of the Eastern District Conference was called to order by the President, Jacob R. Fretz. Rev. D. J. Unruh, pastor of the local church, led in a spirited song service and conducted the devotional exercises in opening the meeting.

After introductory remarks by the President and the reading of the minutes, reports of the Treasurer and of the Field Secretary were given. J. D. Moyer, treasurer, in his report gave a balance of $71.06 existing in the treasury. William H. Mohr, Field Secretary, gave a detailed report of his activities during the year. He described in detail his efforts to make contacts with local chairmen appointed in each of the congregations of the Conference. In some cases he failed to receive replies and was somewhat discouraged with the results of his year's efforts. Others who spoke in the general discussion of his report felt highly gratified with the results of Brother Mohr's efforts and praised his conscientious and faithful work in behalf of the advancement of the Brotherhood field of endeavor. His report showed 66 paid up memberships for the past year, not including the 19 members of the newly organized local chapter connected with the Lansdale church, nor the membership of the Souderton chapter which had not been officially reported either to Mr. Mohr or the Secretary.

The report of the Committee on Minister's Pensions was given by the chairman, Clarence S. Shelly. He spoke of the efforts which had been put forth by the committee during the past year, failing however to have the opportunity of presenting their plan on the floor of the Eastern District Conference. A motion was passed instructing the Secretary to inform the Secretary of Conference and the Conference Program Committee that our committee desires a place on the Conference program at the next annual session, also that a copy of the pension plan be sent to the representative of the Brotherhood in each congregation to acquaint the Conference delegates in advance with its provisions.

Brother Walter Temple, brought up the matter of immediate relief for some of our people in Altoona, where the need of food, clothing and fuel is very great. He suggested the supplying of definite relief to such people as a definite work to be undertaken by the Brotherhood in reply to the challenge by Brother Mohr, in his report that the Brotherhood should undertake some definite constructive work. After discussion of this subject, the President appointed Brothers Temple, Weiss and Rev. Unruh, as a committee to consider the matter and report at the evening session.

Harry M. Detwiler and William Y. Kulp, were appointed as an auditing committee. Rev. Howard Nyce, Clarence S. Shelly and Norman K. Berkey, were appointed a resolutions committee.

The election of five members to the Executive Board for three years was next in order. Nominations made were Erwin Weiss, Norman Berkey, Jacob Solt, J. B. Bechtel, A. M. Geisinger, William H. Shelly, Harvey Kulp, Walter Temple, J. Walter Landis, Charles Wasser, Thomas Schimmel and Warren S. Oberholtzer. Every man present was graciously accorded the right to vote, resulting in the election of Jacob Solt, Warren S. Oberholtzer, Erwin Weiss, Walter Temple and William H. Shelly.

By motion the reports of local chairmen of the Brotherhood were deferred to the evening session.

Brother William H. Shelly of the Second Church, Philadelphia, favored us with a vocal solo, "Walking with Him."

An address by Rev. E. J. Bohn, pastor of Zion Mennonite Church, Souderton, on the subject "Educational Problems of Today" was next enjoyed. He believes that education should develop Christian personality and should prepare for life. He favors the teaching of religion and Bible in the public schools, thus getting into our education some of the things which are most worth while in life.

After a male chorus of the Lansdale Brotherhood sang "I Want My Life to Tell for Jesus," Deitrich Rempel, field worker for Russian relief, spoke on the present situation in Russia. In opening his address he publicly thanked the churches of the Eastern District Conference for their liberal reception accorded him and contributions toward the cause. He first described the ideal conditions which existed in the Mennonite settlements in Russia, before the revolution, and then described the awful present conditions in contrast. Our hearts were once more touched as he recited the tales of misery and Godlessness existing under the Communist regime there.

During the intermission between the afternoon and evening sessions, the Ladies Aid Society of the local church served a delightful meal in the first floor rooms of the church building. The Executive Committee also met and organized for the year by electing Harry M. Detwiler as President, Clarence S. Shelly as Vice President, Ely R. Fretz as Secretary and John D. Moyer as Treasurer.

The evening session opened with a spirited song service, led by Rev. Unruh, and devotions by Rev. A. S. Rosenberger. A musical selection, "Nearer My God to Thee," with variations was rendered on the piano by Rev. J. F. Harrison, a visiting evangelist, who also ably presided at the piano for all the congregational singing during these sessions.

Another business session was held in which committee reports were heard. The Resolutions Committee reported as follows:

1. RESOLVED, that we thank our Heavenly Father for the opportunity to meet together

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb..............................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance..................................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

again under favorable conditions to discuss our Brotherhood problems in advancing the work of the Kingdom.

2. RESOLVED, that we thank the Lansdale congregation for the hospitality and especially the ladies for the bountiful supper they served.

3. RESOLVED, that we feel that the success of this organization depends primarily upon the fostering of the spiritual life.

4. We suggest the developing of a deeper spiritual life through the private and family devotions, supporting the Church in all her regular and special services, and as the practical expression of our faith, perform whatever service we may be called upon to render.

5. RESOLVED, that we urge the members of the Brotherhood to inform themselves of the aims of the Disarmament Conference which will convene in Geneva in February, 1932.

C. S. Shelly
A. S. Rosenberger
N. K. Berkey
Committee.

This report was accepted by motion, with the provision that these resolutions be published not only in The Mennonite but also in the local newspapers.

The special committee appointed to consider the matter of relief for the needy in Altoona, made the following recommendation in the form of a motion:

That the offering this evening, and an equal amount out of our treasury, be sent, half to Altoona, and half to the proper authorities to purchase food packages for the needy Mennonite families in Russia.

After a discussion which brought forth a resolution from the Allentown Brotherhood, challenging the Brotherhood to undertake some definite work to be accomplished, the motion was passed as stated. Another motion was passed that the members present carry these worthy causes home to their churches and keep them before the members during the year.

An invitation from the Germantown church to hold next year's sessions there was referred to the Executive Board for later action.

Verbal reports from a number of the chairmen appointed in local congregations were heard telling of the work being done by the Brotherhood locally.

Cornet solos, one by Bertrand Landis of Souderton, and one by Lloyd Weiss of the Bally congregation, followed. A liberal offering amounting to $43.00 was received for the relief cause. A male chorus from the Allentown Brotherhood sang, "The Church in the Wildwood," and the Lansdale male chorus rendered another selection, "Standing in the Need of Prayer."

Rev. Freeman H. Swartz then introduced the guest speaker of the evening, Mr. Charles Grammels of Morristown, New Jersey, who spoke on "Opportunities for a Christian Business Man to Witness for Christ." This proved to be a soul-inspiring message from a busy business man who finds abundant opportunities to witness for Christ in his daily contacts with men and women. He urged every one present to speak for the Master to those about them. "Do not let those who come in contact with you doubt or question whether you have the Holy Spirit within you. Show by your life, your speech, your business dealings that you have, and others will be blessed and brought nearer to Christ," were among the many helpful admonitions given. He recited numerous experiences of his own in witnessing for the Master, in meetings, on the street, in factories, stores, prisons, and many other places where he has been led to work for Him.

Prayer by Rev. Swartz closed the evening meeting.

Ely R. Fretz, Secretary.

AMERICAN FRIENDS ON THE DISARMAMENT CONFFERENCE

To Members of Religious Groups in America:

Dear Friends:

The American Friends Service Committee, a national Committee of the Society of Friends (Quakers), sends you greeting.

We are constrained to believe that the General Disarmament Conference to open in Geneva in February, 1932, can be made to mark a turning point in human affairs. Never before, in the history of mankind, have the devastating results of war been so clearly indicated and so generally recognized. Past generations, indifferent to the warnings of prophets, economists and statesmen, have consistently prepared for war, have regarded war as the natural arbiter of international affairs, and have proceeded from one conflict to another. It would now seem that the peoples of the world have reached the limit of their power to recuperate from the disaster of war. Hand in hand with a vast increase in man's powers of destruction has gone an equal increase in the effect of war upon a more complex social order. President Hoover in his recent speech to the convention of the American Legion, voiced the growing conviction of millions of men, when he said that the present world-wide economic crisis is the result of the World War. In our present delicately adjusted, inter-dependent world, the destiny of every people, however strong or weak, is inextricably linked with the fears and fortunes of the world. The law of love, the teachings of Hebrew prophets and of Jesus, are being fulfilled in the sweep of world affairs. Men are beginning to realize that they must cooperate or perish, materially as well as spiritually.

We cannot contemplate, therefore, with indifference, the persistent preparation for war throughtout most of the world. Least important is the fiscal question of how the nations should spend their public revenue, — whether to spend billions of dollars annually in subsidizing makers of war material and the military personnel or upon purposes more closely related to the needs of suffering humanity. It is the menace of future war with which we are chiefly concerned. Armaments are the expression of a philosophy of international conduct and their very existence tends to perpetuate this philosophy. War is not inevitable except as armaments tend to make it so. It is not rational or natural for a civilization to attempt to destroy itself, but this disaster is likely to happen if men continue irrationally to think about it and plan for it.

The Disarmament Conference of 1932, will meet under unique conditions. Never before have the peoples of the world so clearly recognized that their opportunity for normal living depends upon the constant maintenance of international peace. If the use of armaments may destroy the civilization that has prepared them, it is worse than folly to continue them. The issue is not now one of limitation; it is one of abolition. We believe that the time has come, in the evolution of public opinion, to free mankind from the fiscal burden, the political menace and the spiritual decay incident to military preparation. The Kellogg Pact, the world-wide economic crisis, the growth of public opinion as to the effects of war, constitute a setting in which such a program of abolition can reasonably be inaugurated.

Are the religious forces of the world content to wait until economic necessity has impelled the result foretold by prophetic vision? It is our hope that the day of freedom from the menace of war may be hastened through the dynamic of religious faith. The churches of America could devote this period to a great crusade on behalf of the abolition of war preparation. Such a crusade could definitely affect the results at Geneva and could thereby change the course of human affairs.

Sincerely your,
Vincent D. Nicholsons,
Chairman Peace Section,
Clarence E. Pickett,
Executive Sec. American
Friends Service Com.

CORRESPONDENCE

Friedensburg Church, Avon, S. Dak., Oct. 20, 1931. Dear Readers:—In my last letter to you I promised to write something of our 4th of July celebration, but now it seems so far away and we are looking forward to the Christmas time with all its joy, and what the coming of Christ as a baby and Savior means to us. May this Christmas season mean still more to us as we watch and wait, live and serve, till He comes again.

The 4th of July was a beautiful day in that the Lord gave a lovely rain that lasted all day long. How our hearts rejoiced in seeing it rain, and how good mud looks after a long, dry, dusty season. Even the women folks won't scold when dirt gets brought in and tracked all over the floor. Even though it rained we decided to have our celebration then the following Monday, the 6th.

July 26, Mrs. Schrag, the wife of the missionary who passed to his reward, was with us. We all like to hear of the missionaries' experiences, and how God so wonderfully carries out His plan, and we are reminded to pray for them. I am afraid if we would not be reminded of this every once in a while we might soon forget to pray for them.

The first part of August, three homes were blessed with a baby, and we praise God for these precious little ones.

God gave to Mr. and Mrs. P. M. Boese a baby girl whom they named Evelyn Ann, and a baby boy to Mr. and Mrs. Jake Koehn, who is called Maynard, and little Lawrence to Mr. and Mrs. Ben J. Becker.

August 16th, the Goertz and Adrian singers gave a musical program, which was enjoyed by all, as music, good music, is always an inspiration to us.

Rev. Teisen of Dolton, S. D., was with us August 30th.

During the summer we had a number of visitors, one of whom I will mention. Mr. and Mrs. Ben A. Boese and family of Utica, N. Y., who came to visit Mr. Boese's mother, Mrs. Abraham Boese, who was sick in bed for over two months and has now gone home to be with the Lord.

The Mauch Sisters of Clusky, N. D., gave a musical and testimony meeting one evening in September. It does our hearts good to see young folks step out and do things for the Lord and it is a great inspiration to the younger ones to see that it isn't only the older folks who preach or sing the gospel and that we don't need to wait until we are old to serve Christ.

Miss Buck, a missionary from Africa, showed slides and talked of her work there, which brought Africa nearer and the dark folks dearer to our hearts, in that we would pray more for them too.

September 23, God gave into the home of Mr. and Mrs. Paul Phillip, a dear little baby girl, Agnes Helen. Mrs. Phillip will be remembered as Marie A. Boese.

October 3rd, Mrs. Abraham Boese passed away.

October 4th, eight young folks were baptized, namely John Unruh, Frank Ewert, Harvey Boese. Paul Dahlenburg, Paul and Emma Wuerffel and Opal and Alma Boese.

Communion or the Lord's Supper was celebrated in the afternoon of the same day. Brother J. C. Kauffman gave the main sermons.

October 23rd, at 8 P. M., our Sewing Society had their annual mission sale. A short program was given and after that a lunch was served, the articles the ladies donated for sale were marked at a few cents above cost and almost all the articles were bought.

Other years these pieces are sold at auction but considering the times and the crop we received this year, they decided not to sell by auction.

The proceeds of both supper and the sale amounted to $38.00.

October 25th, Sunday evening, a number of young people from the Baptist church of Avon, gave a splendid program in our church.

The weather this fall has been lovely, we have had nice rains and warm weather, things that withstood the hot dry weather of the summer, greened out and grew so nicely.

Our first hard frost was on the evening of October 31st.

The small grain was very poor and corn varies from two bushels per acre and on. Much corn was cut for fodder. We do thank God for the feed that we have, and are hopefully looking towards the new year with better results if the Lord tarries.

Let us watch and pray and be faithful till He comes.

Mrs. S. Ratzlaff.

Lansdale, Pa., November 18, 1931—Dear Editor and Readers of the Mennonite, Greetings: During the past seven months, Grace Mennonite church of Lansdale has been very active. Although some of our members have been hit by the depression, we have experienced no depression in church attendance or in spiritual atmosphere.

Rev. D. J. Unruh, our pastor, preaches two inspirational sermons each Sunday, which ring true to the Word of God.

Our Wednesday evening Bible Study and Prayer Meetings have been very well attended. Rev. Unruh takes a portion of Scripture and we have a thorough discussion of same. In this manner we have covered the entire book of Hebrews, portions of Exodus, the first epistle of Peter and are beginning the second epistle of Peter. After our Bible Study, we have an old-fashioned prayer service and always have a number of responses.

Our church membership has now passed the hundred mark, and our Sunday School, which at our report last April had an enrollment of 150, has an enrollment of 176, with attendances up to 166. Our Sunday school is deeply interested in Missions and devotes four Sundays during the year as Mission Sundays, dividing our giving between the Home and Foreign Mission causes. Our birthday offering is also pledged to Missions.

Our Ladies' Aid Society meets regularly once a month, and when they have special work to be done meet during the month. They have forwarded two barrels and a box of clothing to Canada, a barrel to Altoona, and also some new clothing to the Indians in Arizona. They were instrumental in the purchase of a new piano, which was badly needed, donating a large amount towards its payment and also furnished dishes for the kitchen in our basement.

On September 18th, we organized a local chapter of the Mennonite Brotherhood in our church, with the following officers, W. Y. Kulp, president; J. R. Fretz, vice-president; Wm. Vache, secretary, and Ulysses Myers, treasurer. The brotherhood at present has a membership of 23. At our October meeting, we discussed a paper on the Doctrines of the Mennonite Church. Our November meeting to be held on Friday evening will be based on "Why I am a Mennonite", and will be a testimonial meeting. Our brotherhood organized a men's chorus which sang at the annual convention of the Brotherhood, also at the Union Chapel in Lederachville, and the First Mennonite church of Allentown.

We have an active Senior Choir and also a Junior Choir. The Juniors sing at the morning services and the Senior Choir sings at the evening services. Our Senior Choir will sing over station WRAX, Philadelphia, on Sunday afternoon, November 29th, between 3 and 4 o'clock from the Brotherhood Mission.

We have a young people's meeting which meets every other Sunday evening and a group of Juniors which meet every other Saturday afternoon. Our young people will be in charge of the services at the Brotherhood Mission, Philadelphia this coming Saturday evening.

For three weeks last summer, we conducted a summer Bible School during which the entire time was devoted to the study of the Bible. The school had an enrollment of 56 with an average attendance of 45.

Among the visitors in our pulpit since April were, Dr. Max I. Reich, of the Hebrew Christian Alliance, Dietrich Rempel, Rev. David Cooper, instructor in the Jewish Department of the Bible Institute of Los Angeles, Rev. N. M. Cressman, Bethlehem, returned missionary from Indo-China, Rev. and Mrs. Fred L. Whitemore, returned missionaries from the French Congo, Africa, Rev. S. Floyd Pannebecker, returned missionary from China, and Rev. James F. Harrison of the Moody Bible Institute, who conducted a two-week campaign in Sermon, Song and Drawing. Rev. Whitemore also gave the first public showing and lecture on the pictures he had taken during his stay in Africa.

We have been honored by three auxiliaries of the Eastern District Conference holding their conventions in our church, The Young People's Convention on May 30th, the Orphanage Committee on October 10th, and the Brotherhood Convention on October 24th.

The Men's Bible Class of our School, in cooperation with the Men's Classes of the other Schools, obtained the services of the Hon. John A. MacSparran, who gave us a very inspirational talk on the life of Abraham, and have now engaged Gifford Gordon, the Australian Lecturer, who will speak on "The Truth About Prohibition."

We solicit the continuance of your prayers in our behalf, both that we may continue the work we have begun, and also that the obligations incurred by the purchase of our Church can be met when due.

Respectfully submitted,

Russell Hearing, Cor.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

*A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST*

Mennonite Young People's Society

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

December 6

How Jesus Reveals God's Love. John 14:1-11.

"Through love to light! O wonderful the way
That leads from darkness to the perfect day!
From darkness and from sorrow of the night
To morning that comes singing o'er the sea.
Through love to light! Through light, O God, to Thee,
Who art the love of love, the eternal light of light."
—Gilder, "Aftersong".

This is to be a Consecration service. What better topic could be found than the great theme of God's wonderful love, especially as revealed through Jesus Christ. Periods of uncertainty divide human kind into two classes: those who become bitter and cynical, and those on the other hand, who get a new hold on the spiritual verities and find in them the only reality in life which is abounding and worthy of being used as an anchor. I have just recently been reading "Pure Gold" by Rolvaag, wherein is described a man and wife who became outright misers. The outcome of such characters can be nothing but tragic failure.

Learn of Christ's Love

Mon.—Read Mt. 9:32-38. Through His compassion.

Tues.—Read Jn. 6:1-14. Through His miracles.

Wed.—Read Jn. 3:13-21. Through His teaching.

Thurs.—Read Jn. 13:1-17. Through His own love.

Fri.—Read Mt. 20:20-28. Through His service.

Sat.—Read Rom. 5:1-11. Through His death.

Sun.—Read Jn. 14:1-11. Through His indwelling in men.

Questions

1. How can we appreciate God's love? Is it possible to a non-Christian?

2. What are some of the ways in which God is manifesting His love to us?

3. What is meant when we say that Jesus Christ is God's greatest gift to man?

4. Do you think God is continually giving Himself to men or did He create the world and is He now with-holding Himself? Does it matter which?

5. Does Christ know, care or assist when we are successful, discouraged, sick or dying? Does He care as much as He did in Palestine when He was in the flesh?

6. According to John's Gospel wherein does eternal life consist?

John's Gospel deals in mysticism, it speaks in symbols, Jesus here is spoken of as the Light, the Way, the Truth, the Good Shepherd, the Life, and the Water of Life. To be a Christian is to partake of Him mystically. There is no portion of the New Testament which is more dear than this book. We feel here a mighty power and a spiritual dynamic. When we try to explain what it means to follow Jesus it is much easier to go to the first three Gospels. There we are bidden to be loyal to Jesus and follow Him and be His Disciples. When we see how Jesus loved, how He had compassion, how He taught, how He performed miracles because He desired to help men and how He died, when we see all of these things we see what kind of a God, God is. When we see and experience Jesus Christ we reach out to God. As a last resource, God in desiring to give Himself to the world and draw men unto Himself He gave His Son so that when men see Him they see the Father. "Greater love hath no man than this that a man lay down his life for his friends."

The Fourteenth Chapter of John is read more often than any other single portion in times when comfort and new strength are sought. Jesus has been continually reminding the Disciples that He will soon leave them. He is trying to answer that ever-recurring question: "Will Christ come again, and when?" We must remember that the Fourth Gospel was written in Ephesus no doubt, at a much later date than the Synoptic Gospels. The Christian Church by this time had reached out considerably and a number of difficult problems had arisen. The author, divinely inspired feels that He also has a contribution to add to the Gospel narrative but naturally he will be influenced by his problems and by experiences which the earlier Gospel writers did not have. So we are not surprised that John gives us the highest and most spiritual answer which any early Christian leader gave to many of our problems.

"Let not your heart be troubled," it is no longer mere promise which is being held out, but there can now be a fulfillment for every believer who has opened his heart that Jesus might dwell there. Along with that gift comes eternal life beginning now and lasting forever. It is not in heaven that we find God, but we will find heaven in God. The Jews believed that all of their loved ones now dead were in Sheol and would remain there until that general Resurrection Day. When the disciples begin to ask questions and begin to speculate Jesus tries to curb their curiosity, He is not interested in speculating on the "how" of the "Way" and tries to center their attention on learning the heavenly way of Truth and Life, for Jesus is that way personified. Those who believe on Him with full loyalty to His cause they enter into life, a life which has the great judgment beginning now within themselves. We can know and believe in God by knowing and partaking mystically of Christ. "Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father but by me."

GREETINGS FROM THE MENNONITE CHRISTIANS IN CHINA

By James Liu

(Editor's Note: The following fine address was given by Mr. Liu in connection with the presentation of a Friendship flag from the Chinese Christians to the home churches.)

Before Jesus was received up into heaven, He had said to his disciples: "All power is given unto me in heaven and in earth. Go ye therefore, and tell all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost." The world is grateful for this verse, because the fundamental principle of foreign mission work is based upon it.

In 1911 the General Conference began its work in China. The results during the past twenty years have been as follows. Our mission in China now occupies six counties in the southern end of Hopei Province in North China. The field is about 100 miles long and 40 miles wide, with a population of 2,500,000. There are two main stations, namely, Taming and Kaichow, where our missionaries are stationed. We also have four other county seats. The work there is done by the Chinese, but under the missionary's supervision. Besides the churches, we have Bible schools, hospitals, etc. Formerly we had a high school at Kaichow, later because of the restless conditions that school was closed. Now we have only a small grade school there. On Sunday we have two preaching services, Sunday schools and also Christian Endeavor. The midweek prayer meeting is held every week. We have at present a total force of about fourteen missionaries and thirty evangelistic workers. The church membership of all the six counties is over 800, with a Christian constituency of about 2,000.

We are grateful to our missionary friends, who have come to our country with the noble idea of bringing to us the glad tidings of salvation. The missionary body is the best friend of China and also of the Chinese Church. Our missionary friends have, and are doing their best to educate the young people to heal the sick, and to preach the Gospel of Jesus Christ. The Chinese friends appreciate very much the wonderful work our missionary friends have done for them. But they also believe that the missionary friends themselves could not do much without the prayers and the financial help of the friends at home. So the Chinese appreciate the wonderful work you have done for them during the last twenty years.

During the past years what you knew about our mission work in China was through our missionaries, and what the Chinese friends knew about our church here at home was also through our missionaries. This way sometimes we misunderstood each other because we did not have direct communication with each other. So the Chinese wanted to communicate with the friends here at home directly, and wanted to find out what is going on here in order to improve our work in China. They hoped for this for a long time, but they could not find a way to do it. They prayed for this and finally God answered their prayer. Through God's love and the help of a few individual friends they could send their own people to this country to learn of you and to find out what is going on in our Mennonite Church in this country. This is a new day in our mission history.

Through their own people they want to give their greetings and hearty thanks to the friends here in America. They would like to send each individual a gift to show their thanks but that is impossible. Then they thought it best to send a gift to the Foreign Mission Board of our General Conference, which represents all their friends. At first they had a hard time deciding what they should send that could represent their thanks, and also the Chinese civilization. Finally, they decided on a banner. This small gift can not represent one per cent of their gratitude. Although this gift is small its meaning is weighty. The four big Chinese characters in the center of the banner mean the "Mercy of God is exceeding great", to the friends here at home and also to the Chinese Christians. We sincerely hope that through this small gift we shall understand each other better and our relations shall become more and more intimate.

The world gradually becomes smaller and smaller through the present means of communication and transportation. The motto of "good will" can be heard everywhere, and the peace movement can be found in many countries. But why are there still conflicts among nations? It seems to me, the chief reason is misunderstanding. So mutual understanding is very important for keeping away conflicts. We should try our best to develop the principle of "world brotherhood" in order to help the will of Heaven to be done on earth more fully as the years go by. The closer we come to Jesus, the closer we will come to each other, and the better we will understand each other.

Dear friends, we are glad to be here, in this country and to learn from you; we also hope that we can make some contribution toward a better understanding of China by the friends in this country. Finally, I want to say again that the Chinese friends are grateful for what the missionaries and the friends here at home have done for them in the past, and that they sincerely hope for your continual prayers and help. Only through Jesus Christ can we find salvation for our lives. So it is our great desire to further advance the cause of Jesus Christ. May God give us all much faith, wisdom and love.

DR. KAGAWA

It was the high privilege of the editor of this department to listen to a series of lectures given by Dr. Toyohiko Kagawa, the great Christian gentleman of Japan. He may quite well be classified as one of the greatest Christians living today. Many think he is on a par with Gandhi of India, and in many ways has had a greater influence because his Christianity has been more active rather than quietistic.

As a young man Dr. Kagawa learned to read English from a missionary out of a New Testament. Disgusted by the immorality of the Orient, and saddened by the death of his brother he sought comfort and strength for a pure life in the New Testament story of the Gospel. For seven months he prayed secretly, but then confessed Christianity and was driven out of home, and turned his back to his uncle's immense fortune which was to be his.

At about this time his doctor advised him that he had but one more year to live, for tuberculosis was raging in his small, weakly body. The great soul determined to spend his last year for his Master in the most degraded slum district in Japan. While there he shared his bed with a beggar and contracted trachoma, and today is almost blind. He refuses to take time for an operation which would restore his eyesight. He is a daring soul, he knows no fear, his life is hid in God. God has spared his life these fifteen years and is using him in a large way.

There came a time a few years ago when Christianity in Japan was at a low ebb. They feared the coming of Communism from Russia, and converts ceased coming into the Christian Church. As a result they planned the Kingdom of God Movement, aiming to get one million souls for Christ in a three year period. Dr. Kagawa was put at the head of this large task. Likewise he has organized Farmers' Gospel Schools, Laborers' Gospel Schools, Co-operative Movements, etc. We might call him a Christian socialist with the emphasis on the "Christian" for in all his movements he continually emphasizes prayer as the great necessity, and the Cross of Jesus must be the method.

Prayer plays a very large part in the course of the great power of this man of God. He calls prayer "a child crying out to God." To him religion stands for life, reason must be secondary. Thus we must first pray and then after we have felt the power and nearness of God then it is well to philosophize and reason out the intellectual problems. As we pray we can kill evil instincts, keep our souls pure, grow and be transformed. Self-sacrificial service as typified in the cross of Jesus must be ever present in the experience of the Christian. We must dare to love and serve and we will grow in character. If the cross of Jesus is good only for the church service and not in industry then the cross has no place.

In the addresses which Dr. Kagawa gave to the Oberlin Theological Seminary he used the general theme "Religion in a Machine Age." He maintains that our modern civilization is proud of our machinery, of our aeroplanes, our submarines, but we have no reason to be proud of them. God's creations, the birds, fishes, human eyes, ears and noses are much more wonderful. We are so busy with these things that we do not take time to think and pray, we are so busy that we go around in a circle. Because of monotony the lower class finds it very difficult to find God, and the rich class is too lazy, only the middle class is creative and can easily find God. We must help those other classes.

Dr. Kagawa maintains that our modern civilization is in great danger, we are like the dinosaur which had a big stomach, and immense claws but only a very small brain and it died out, and so will our modern civilization unless we can somehow kill self in us. We must live the cross of Jesus and not only preach it or our civilization is hopeless.

Many of his hearers believe that Dr. Kagawa has sounded realities and that the time is ripe for the cross of Jesus to find a larger place in industry as well as in the capitalistic system in economics.

MISSIONARY PLACARDS

When preparing for your next missionary meeting, why not put these great missionary sayings on placards and have the society read them in unison.

Prayer and pains, through faith in Jesus Christ, will do anything.—John Eliot (on last page of his Indian grammar.)

Christianity is a religion which expects you to do things.—Japanese Saying.

Let us advance upon our knees.—Joseph Hardy Neesima.

Tell the king that I purchase the road to Uganda with my life.—James Hannigton.

I am not here on a furlough; I am here for orders.—Hiram Bingham (Brooklyn, October, 1908.)

The medical missionary is a missionary and a half.—Robert Moffat.

Every church should support two pastors—one for the thousands at home, the other for the millions abroad.—Jacob Chamberlain.

What are Christians put into the world for except to do the impossible in the strength of God?—Gen. S. C. Armstrong.

Win China to Christ, and the most powerful stronghold of Satan upon earth will have fallen. —Mr. Wong.

The word "discouragement" is not to be found in the dictionary of the kingdom of heaven.—Melinda Rankin.

We are the children of the converts of foreign missionaries; and fairness means that I must do to others as men once did to me.— Maltbie D. Babcock.

We can not serve God and mammon; but we can serve God with mammon.—Robert E. Speer.

The prospects are as bright as the promises of God.—Adoniram Judson.

"I will study and prepare myself, and then, some day, my chance will come."

THE S. S. LESSON

December 6

Rome and Beyond. 2 Tim. 4:6-18.

Golden Text: I have fought the good fight, I have finished my course, I have kept the faith. 2 Tim. 4:7.

The last words of great men are always impressive for from them we get an idea of how they regarded their past and with what confidence they looked into eternity. The Second Epistle of Paul to Timothy is the last of his letters preserved for us and from its internal evidence we learn that he was very near to the end of his life. The letter is addressed to one who was dear to him as a son and with whom he had peculiar and affectionate relations as with no other man. It is a farewell song as well as a direction to his spiritual son concerning his future. We recall that now Paul was a prisoner waiting for his final judgment in the court of Rome. He had already had a preliminary hearing and from what transpired then he knew that the next and final hearing would result in his condemnation to death. The close of the Book of Acts leaves Paul a prisoner in his own hired house in Rome waiting for the hearing for which he had appealed as was his privilege as a Roman citizen. From the charges he then faced we know that he was acquitted and freed but not many months later, when the terrible Nero was active in persecuting the Christians, he was again arrested and imprisoned from which imprisonment only death released him.

The few words that Paul gives in the lesson concerning his career are free from regret. He knew that the time of his offering was close at hand and he was ready to enter into the presence of tht Christ whose valiant champion he had been so many years and amid so many trying conditions. In speaking of his readiness to go one feels as though he looked forward to it as the crowning day of his earthly life. He always had been ready for whatever the Master required of him and for that reason the final call was a welcome one to him when it came at last. He speaks of having "Fought the fight" and having "Finished the course". As a soldier of the Lord Jesus Christ he had been obedient, brave, uncomplaining and loyal. The days of his warfare were over and he now only waited the commendation that he would hear from the great Captain of his salvation. The long warfare had been a glorious one in which he had accomplished more than he or any one else could know. It had carried the banner of his Christ to lands far away and sown the seed of what was to become a mighty and expansive church reaching to the ends of the world and continuing to the end of time.

Paul was a victor. The figure "finished the course" refers to the athlete having run his race. The crown bestowed upon the winner was a wreath of leaves which soon faded. Paul had run his race and won the eternal reward, which unlike earthly honors, would not fade. It was a crown of righteousness or the crown bestowed for his righteous service.

Yet with it all there was a feeling of lonesomeness that was quite natural with him that overcame Paul. Demas, who had been his friend and fellow servant, proved unfaithful in the test—not willing to face the dangers to which Paul was subjected. Crescens and Titus were no longer in Rome and only Luke, his companion in many adventures, was with him. Surely he was a comfort, but how Paul longed for the others. The reference to Mark is specially interesting for there was a time when Paul could not endure the presence of Mark when Mark was the cause of a rift between him and his friend Barnabas. Years, however, had mellowed Paul and experience had made Mark more dependable so that even to Paul he was "profitable for the ministry." Alexander, the coppersmith, had done Paul a great injury but Paul is not bitter; he leaves him to settle his matter with the Lord. Having been compelled to face his trial alone Paul had to endure his trial without the presence of human sympathizers but there was compensation for this. "The Lord stood with me, I was delivered out of the mouth of the lion."

We learn from this narrative that the end of Paul's career meant fiery trials but his was the victory and he looked forward to an eternal and blessed reward. To the end of his life Paul had to contend with false friends and had also the satisfaction of having faithful ones. These friends were in a position to bring him some material comfort in their presence and in the shape of a warm garment so much needed in the dampness of his prison cell as well as a greater comfort in the parchments which no doubt were the copies of the Scriptures that might strengthen and hearten him during his last hours.

Like Paul's life, the life of every soldier of Christ is a battle with not only earthly foes but the evil one as well. Life, too, is a race which requires discipline and energy and must be run according to the rules but its reward may be eternal, if one is true. The devout servant of Christ is assured a crown that unlike earthly things is unfading.

DEATHS

Boese—Helena Boese, nee Buller, was born March 28, 1863 in So. Russia, Province Volhynia. She came to America in 1874 and was baptized April 2, 1880. She became united in marriage to Abraham R. Boese, March 28, 1882. Her matrimonial life covered a period of 49 years, 6 months and 5 days.

This marriage was blessed with eleven children. Mrs. Boese was the grandmother of 18 grandchildren, one of whom preceded her in death, and besides her husband and immediate family she leaves to mourn her death two brothers and two sisters.

The funeral services were conducted by Rev. D. A. Schultz, assisted by Rev. H. P. Unruh and by Rev. Adrian of Dolton and Rev. J. C. Kaufman of Marion, S. Dak. She died October 3, 1931 at the age of 68 years, 6 months and 5 days.

Aeschliman—Samuel Aeschliman was born in Switzerland December 8, 1860. He grew up in the German Reformed church. He came to Pulaski, Ia., in the year 1881. In the year 1881 he made a short visit to his old home, returning the same year, accompanied by two brothers and one sister, to Pulaski, Ia. The same year he united with the Mennonite church and remained a faithful and dutiful member of that church to the end. In the year 1837 he came to Washington territory. In the year 1900 he was married to Sister Ida Sommers of Silverton, Ore. This was a happy union, blessed with twelve children, one dying in infancy. Of him can be said that he believed with his whole house. About 41 years ago, he, with a few others, organized a small Sunday school. Up to about 3 years ago he always filled a position. In the beginning often two and three positions. When in the year 1893 our small church was organized he was one of the first ones. He did more for the pastor, the church and missions, than any other member of our church. He was absent very, very seldom. As far as we can remember he was late only twice and only a few minutes. About four months ago his health began to fail. It was a disease without any pain. He got weaker and weaker. Early the 31st of October he went to sleep to awake in glory.

The funeral, which was the largest this neighborhood ever had, took place November 2nd, conducted by Rev. M. J. Galle, assisted by Dro. Dwight Ensley, a Sunday school scholar of the departed one. Yes, we mourn and miss him, but not as such who have no hope. Blessed are the dead who die in the Lord.

CONTRIBUTIONS FOR PORTLAND MISSION

Received for Pacific District Conference from Sept. 1, 1931, up to Nov. 1, 1931:

First Menn. Ch., Upland, Cal., $12.54; First Menn. Ch., Monroe, Wash., $26.50; First Menn. Ch., Aberdeen, Ida., $29.46; First Menn. Ch., Colfax, Wash., $33.22; Immanuel S. S. Mennonite, Los Angeles, $10; First Menn. Ch., Upland, Calif., $17.05; First Menn. Ch., Colfax, Wash., $8; First Menn. Ch., Reedley, Calif., $10.20; First Menn. Ch., Paso Robles, Calif., $9.83; First Menn. Ch., Upland, Calif., $14.05.

Received for Portland, Ore., mission from Sept. 1, 1931 up to Nov. 1, 1931:

First Menn. S. S., Reedley, Calif., $15; Adult C. E. Society of the Immanuel Ch., Los Angeles, Calif., $10.21.

We are grateful, and our thanks graciously rendered to all who contributed.

Pacific District Conference, J. C. Jantz, Treas.

FOREIGN MISSION RECEIPTS FOR OCTOBER, 1931

Mary A. Bechtel, East Northfield, Mass. $25; Joseph H. Goering, Moundridge, Kan., $50; Bethel Ch., Fortuna, Mo., $21.09; Bethesda Ch. Henderson, Nebr., $65.27; First Ch., Philadelphia, Pa., $27.08; First S. S. Philadelphia, Pa., $9.15; Ebenezer S. S. Bluffton, Ohio, $200; Friend, Newton, Kans., $2; First Ch. Wadsworth, O., $15; Menn. Ch., Buhler, Kans., $15.45; Loyal Workers Class, Pawnee Rock, Kans., $25; New Hopedale S. S., Meno, Okla., $15.58; Friedenstal Ch., Tampa, Kans., $29.15; Menn. Cong., Wichita, Kans., $28.54; Brudertal Ch., Hillsboro, Kans., $201.70; Hereford Ch., Bally, Pa., $72; C. E. Soc., Altona, Man., $4.38; Sidney S. Borneman, Norristown, Pa., $75; Edw. J. B. Waltner, Freeman, S. D., S. D., $75; Johannestal S. S., Hillsboro, Kans., $28.15; Bergthal Ch., Pawnee Rock, Kans., $9.17; Bergthal S. S. Class, Pawnee Rock, Kans., $15; Group, Crystal City, Man., $47; Okla. Miss. Conv., at Bessie, Okla., $42.24; Bethesda Ch., Marion, S. D., $13; Menn. Ch., Almota, Wash., $26.25; Group, Vineland, Ont., $21; Herald Ch., Bessie, Okla., $4.84; Peter Flaming, Buhler, Kan., $1; Zion Ch., Elbing, Kans., $182.85; Bethel Ch., Mt. Lake, Minn., $100; Henry and Kathe Wiens, Beatrice, Nebr., $25; Menn. Ch., Burrton, Kans., $4; Jacob W. Penner, Hillsboro, Kans., $100; Immanuel Ch., Los Angeles, Calif., $80; Eden S. S. Moundridge, Kans., $138.40; Menn. Ch., Medford, Okla., $13.42; First Ch., Monroe, Wash., $23.70; Hopefield S. S., Moundridge, Kans., $21.50; Bethel Ch., Hydro, Okla., $5; Salems Ch., Freeman, S. D., $250; Grace Ch., Lansdale, Pa., $14.10; Menn. Ch., Deer Creek, Okla., $6.85; Tabor Ch., Goessel, Kans., $32; New Hopedale Ch., Ringwood, Okla., $8.77; New Hopedale Ch., Meno., Okla., $14.50; First Ch., Bluffton, Ohio, $100; First Ch., Mt. Lake, Minn., $32.07; G. A. & B. R. Regier, Elbing, Kans., $100; First Ch., Reedley, Calif., $104.92; Bethlehem S. S., Bloomfield, Mont., $23; Emmanuel Ch., Pratum, Ore., $26.35; First S. S. Wadsworth, O., $6.37; Bethel College Ch. Newton, Kans., $34.53; John H. Regier, Newton, Kan., $50; Johannestal S. S., Hillsboro, Kans., $29; First Ch., Geary, Okla., $14.75;

Menn. Ch., Hanston, Kans., $8.20; First Ch., Beatrice, Nebr., $260.19; First S. S. Beatrice, Nebr., $106.02; Menn. S. S., Donnellson, Iowa, $16.06; Menn. Ch., Butterfield, Minn., $18.23; Hoffnungsau Ch., Inman, Kan., $23.31; C. E. Soc., Menn. Ch., Buhler, Kan., $30; Grace Ch., Pandora, O., $31.43; Inman Menn. Ch., Inman, Kans., $120.87; East Swamp Ch., Quakertown, Pa., $20; Bethesda Ch., Henderson, Nebr., $58.92; First S. S., Bluffton, O., $25.92; Greenfield Ch., Fort Cobb, Okla., $6.02; Grace Hill Ch., Whitewater. Kans., $24.96; Zion Ch., Donnellson, Iowa, $100; Zoar Ch., Langham, Sask., $28; Miss. Sew. Soc., Zoar Ch., Langham, Sask., $26; Jacob S. Voth Part Legacy, $100; Ladies Sew. Circle, Menn. Ch., Lehigh, Kans., $9.68; First Ch., Aberdeen, Ida., $35.17; Bergthal Ch., Pawnee Rock, Kans., $16.55; Bethany Ch., Quakertown, Pa., $45.85; Grace S. S. Lansdale, Pa., $45; S O S Class Grace Ch., Lansdale, Pa., $18; Mrs. Anna Schmidt, Whitewater, Kan., $32; Menn. Ch., Pulaski, Ia., $16.16; W. C. Voth Farewell at Newton, Kan., $111.83; First Ch., Upland, Calif., $70.30; Menn. Ch., Goessel, Kan., $39; Friend, Pretty Prairie, Kan., $6; Orphanage Soc., E. D. C. Philadelphia, Pa., $35; Refund—J. R. Duerksen, $24.75; Y. P. C. E. Soc., Reedley, Calif., $30; First Ch., Halstead, Kan., $43.56; Elizabeth Richert, Goessel, Kan., $20; Salem Ch., Munich, N. D., $71.12; Bethesda Ch., Marion, S. D., $17.50; St. John Ch., Pandora, Ohio, $50; First Ch., Nappanee, Ind., $100; Emmaus Ch., Blumenhof, Sask., $35; Menn. S. S., Halstead, Kan., $39.85; First Ch., Berne, Ind., $406.15; Menn. Ch., Wayland, Iowa, $11.63; Christian Ch., Moundridge, Kan., $81.27; Sew. Soc., Bethesda Ch., Langham, Sask., $34.23; Herbert Ch., Waldeck, Sask., $28.50; Sew. Soc., Capeland, Sask., $15; Sichar Ch., Cordell, Okla., $4.16; Emmanuel Ch., Doland, S. D., $20; Salem C. E. Soc., Freeman, S. D., $35; Group, Manitou, Man., $6; Int.-Temp. Trust Fund, $251.10; Int.-Perm. Trust Fund, $152.50; Ex. Com. Miss. Soc. (Mrs. J. G. Regier, Treas.), $385.41. Total, $6,052.52.

Balance in bank October 1, 1931....		$ 20.71
Gifts for General Fund	$ 4848.37	
Gifts for Orphans, etc.	527.00	
Gifts for Sundries	273.55	
Interest & Rent	403.60	$ 6052.52
Balance and Total Receipts		$ 6073.23
Notes Receivable		2000.00
Money Borrowed during month		15500.00
		$23573.23
Paid on orders during month............	$19523.56	
Paid on debt during month	3500.00	$23023.56
Balance in bank Nov. 1, 1931........		$ 549.67

(On November 1, 1931, the Board has a debt of $16,500.00 with unpaid order of $5,000.00).

Respectfully submitted, **J. G. Regier**, Treas.

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR OCTOBER, 1931

Christmas Fund:

Hebron Sew. Soc., Buhler, Kan., $10; Bergtal Sew. Soc., Pawnee Rock, Kan., $15; Eden Sew. Soc., Inola, Okla., $3; Sew. Soc. Port Rowan, Ont., $3.45; Mission Soc., (Guilding), Upland, Calif., $40; Salems Ladies Aid, Marion, S. D., $10; Sew. Soc., Pretty Prairie, Kan., $5; Sew. Soc., Morden, Man., $5; St. John's Ladies' Aid, Bluffton, Ohio, $10; Bethel Mission Soc., Mt. Lake, Minn., $75; Miss. Soc., Reedley, Calif., $26; Tabea Sew. Soc., Tampa, Kan., $5; West Zion Sew. Soc., Moundridge, Kan., $10; Bethel Miss. Soc., Fortuna, Mo., $10; First Menn. Miss. Soc., Bluffton, O., $10; Oakleaf Mission Soc., Mt. Lake, Minn., $50; Bethel Sew. Soc., Mt. Lake, Minn., $25; Menn. Sew. Soc., Hillsboro, Kan., $5; Mission Soc., Upland, Calif., $55; Zion Sew. Soc., Elbing, Kan., $30.40; Brudertal Sew. Soc., Hillsboro, Kan., $15; Tabor Sew. Soc., Goessel, Kan., $10; Mrs. Erwin Keller, Bedminster, Pa., $2; Miss. Soc., Sugar Creek, Ohio, $15; Miss. Soc., Wadsworth, Ohio, $5; Sew. Soc., First Menn. Ch., Newton, Kan., $15; Mary Martha Circle, Brudertal, Hillsboro, Kan., $5; Bethany Sew. Soc., Freeman, S. D., $25; Sew. Soc., Berne, Ind., $96; Sew. Soc., Laird, Sask., $3; Sew. Soc., Arnaud, Man., $5; Sew. Soc., Drake, Sask., $4.91.

"News and Notes", Postage, etc.:

Sew. Soc., Laird, Sask., $2.50; Mrs. Arthur Rosen- Sugar Creek, Ohio, $.25; Ebenezer Sew. Soc., Gotebo, Okla., $1.40; Sew. Soc., Orienta, Okla., $1.30; Miss Liberger, Quakertown, Pa., $25; Mrs. Lester Hofstetler, sette H. Kinsinger, Collinsville, Ohio, $1; Mary Martha Circle, Lehigh, Kan., $2.30; Mrs. August Schmidt, Norman, Okla., $.25; Sew. Soc. Port Rowan, Ont., $.90; Tabea Sew. Soc., Tampa, Kan., $.50.

In Place of Sewed Clothing:

Ebenezer Sew. Soc., Gotebo, Okla., Korba St., India, $10; Menn. Miss. Circle, Meno, Okla., Birra St., India, $16; Menn. Ladies' Aid, Medford, Okla., Birney St., India, $10; Menn. Sew. Soc., Hillsboro, Kan., Different Stations, $50; Emmaus Sew. Soc., Whitewater, Kan., Ashland St. Mont., $10.

Miscellaneous:

Friend, Canada, per P. W. Penner, Foreign Mission General Treas., $3; Sew. Soc., Salem Ch., Munich, N. D., do., $81.09; Hoffnungsau Sew. Soc., Buhler, Kan., Orphan, India, $30; Mrs. L. M. Ledig, Upland, Calif., Orphan, India, $30; Ebenezer Sew. Soc., Gotebo, Okla., Evangelist, India, $25; Do., Poor, India, $7.46; Sew. Societies, per Mrs. E. A. Luginbill, duty on boxes to India, $37; Miss. Soc., Sugar Creek, Ohio, School, Basna, India, $25; S. O. Circle, Upland, Calif., Biblewoman, China, $35; Miss. Soc., Wadsworth, Ohio, Dr. Pannabecker Auto Fund, $5; Miss. Soc., Sugar Creek, Ohio, do., $25; Miss. Soc., First Menn. Ch., Nappanee, Ind., Stereopticon, China, $5; Miss. Soc., Wadsworth, Ohio, do., $10; Sew. Soc., Pretty Prairie, Kan., ransom money, child, China, $15; Sew. Soc., First Menn. Ch., Paso Robles, Calif., Russian Immigrants, Canada, $18.83; Sew. Soc., Morden, Man., Harbin Refugees, $9.90; Sew. Soc., First Menn. Ch., Newton, Kan., three Russian Immigrant Students, Bethel College, $12.67; Mary Martha Circle, Brudertal, Hillsboro, Kan., do., $16.76; Johannestal Sew. Soc., Hillsboro, Kan., Concordia Hospital, Canada, $5; Sale of Articles from Winnipeg Girls' Home,. W. Distr. Conf., $50; Mission Soc., Bethel College Ch., Newton, Kan., Expenses Women's Meeting, W. Distr. Conf., $1; Sew. Soc., First Menn. Ch., Newton, Kan., do., $1. Total, $1159.12.

Gratefully acknowledged, **Mrs. J. G. Regier**, Treas.

JOTTINGS

The evening service at the Bluffton, Ohio, church, last Sunday was arranged by the Women's Mission Society. Mrs. S. F. Pannabecker, who is home from China on a furlough, gave the address.

The Intermediate C. E. Society of the Berne, Ind., church presented a program last Sunday evening in place of the usual program given by the other society. Next Sunday evening the seniors will give a return program to the Intermediates.

Rev. Harley King, formerly of Bluffton, Ohio, but now pastor of the church at Quarryville, Lancaster county, Pa., is reported to have accepted a call to become the pastor of the newly organized church at Albany, Ore. He and his family will shortly move from Pennsylvania to their new home in the west.

The South German Mennonite conference has been announced to meet this year in Heilbronn Nov. 25. The three outstanding numbers on the program were the Conference sermon by Hugo Scheffles of Sembach, the Conference address by Em. Landes of Ingolstadt and the Missionary address by J. Klassen of Heilbronn.

The nation-wide broadcast in the interest of Liberal Arts Colleges in which President Hoover participated was given special prominence October 14. Dr. Mosiman of Bluffton College, who is president of the Association of Northwest Ohio College Presidents, talked from WSPD in Toledo during the program for the Northwest Ohio schools. His subject was "Northwest Ohio's Financial Responsibility to the Liberal Arts Colleges". Other Ohio colleges were represented on the program.

Rev. C. H. A. van der Smissen, who next month will celebrate his 80th birthday and who for many years edited our German church paper, the Bundesbote, announces that after next spring he will move from Berne, Ind., where he has been living since accepting the position of editor and make his home in Newton, Kansas. Previous to his editorial career he served churches in Zionsville and Bally, Pa., and Summerfield, Ill. He is also the author of a history of the Mennonites which met with considerable appreciation at the time of its publication.

The following account from The Messenger, the little paper published by our missionaries among the Cheyenne and Arapaho Indians in Oklahoma, is of unusual interest: "Excitement ran high on Oct. 11th when Miss Chinquilla, a long lost member of the Cheyenne tribe, who had been making her home in New York City, came here to visit her brother, Night Killer. More than a half century ago Miss Chinquilla, as a small girl, was left for dead after a skirmish with U. S. troops. Though she received severe burns on her body she nevertheless survived and was later picked up by some white hunters. Now after many years she was able to locate her brother here at Cantonment. Miss Chinquilla could make but a brief stay here now as she was on her way to Los Angeles to deliver a series of lectures, but she intends to come again for a more extended visit."

On November 15 Governor Woodring of Kansas spoke in the City Auditorium of Newton, Kan., under the auspices of Bethel College. This was a part of the Liberal Arts Movement featured in a nation wide program for that day. On the same day Dr. J. W. Kliewer, president of Bethel broadcast over KFBI Milford.

The Young Ladies' class of the North Danvers church, Central Conference, prepared and had printed a recipe book called the "Mennonite Cook Book." The class is taught by F. E. Risser and has a membership of thirty-six. The book contains not only recipes but household hints and directions for doing many things useful in housekeeping. It sells for thirty-five cents. The proceeds are to be used for missionary purposes.

The ladies of the Eighth Street Mennonite church, Goshen, Ind., have, during the summer and fall, been canning vegetables and fruits for the local charities and for the Goshen Hospital. 917 quarts were canned. In the lot were plums, pears, peaches, tomatoes and beans. Fifty-seven quarts of grape juice were also prepared for use in the Hospital. Rev. G. T. Soldner is pastor of this church.

Dr. E. E. S. Johnson, pastor of The Hereford Mennonite church, Bally, Pa., is preaching a series of interesting sermons on the theme, "The Bible in Our Day." He preached the first of these sermons on Sunday morning, Nov. 15, and expects to preach one thereafter for five (5) consecutive Sundays. He will use the follow sermon theme: Nov. 15—The Gospel of The Old Testament; Nov. 22—The Message of the Apocryphal Books; Nov. 29—The Good News of The New Testament; Dec. 6—"Search the Scriptures" (Universal Bible Sunday); Dec. 13—The Messianic Vision of the Last Prophets before Jesus.

Last Sunday evening the C. E. Society of the West Swamp, Pa., church celebrated its anniversary. Miss Vivienne Musselman, a daughter of Rev. S. M. Musselman of Bluffton, Ohio, and a granddaughter of Christian Musselman, for many years deacon of the West Swamp church, made the address. On the evening of Thanksgiving Day the Ladies' Aid Society and the Women's Missionary Society held an anniversary service at which Rev. D. J. Unruh of Lansdale was speaker and the choir of the Lansdale church and local talent furnished the music.

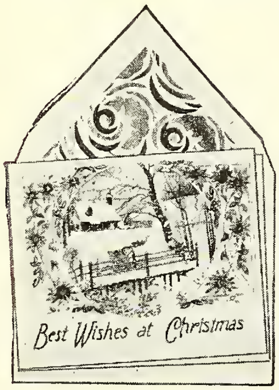
Tobacco used in any form destroys a boy's ability to apply himself to study and prevents his comprehending or remembering his lessons.—Homer H. Seeley, beloved educator.

Christmas Scripture=text Cards

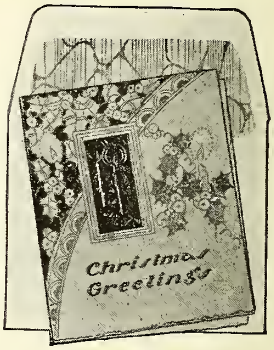
Our most beautiful New 1931 Christmas Cards

Texts are Steel Die Engraved

Read descriptions carefully



No. 1501



No. 1502

No. 1501—Christmas and New Year Cheer!

"God bless your heart with cheer to-day;
God bless your home with peace alway;
God bless your life and all you do
With happiness the whole year through!"
"The Lord bless thee and keep thee!"—Num. 6:24.

Another beautiful French parchment folder with colored rustic scene on front. Size 5½x5¼ inches
Tissue lined envelope

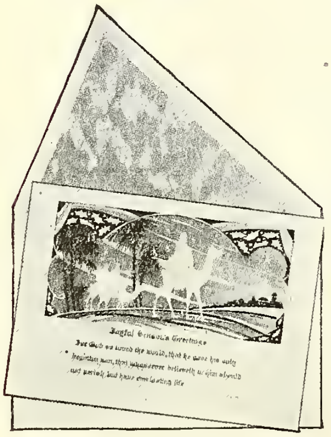
Price 15 cents

No. 1502—Wishing You a Christmas of Cheer and a New Year Filled with Happiness

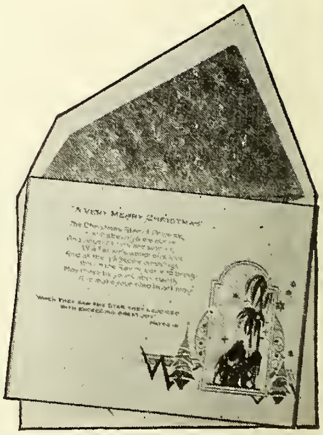
A glad and peaceful Christmastide, with all its memories sweet;
May hope and love and joy be yours, with kindly friends to greet;
The echo of the angels' song, the star's clear, guiding light,
The Christ-child in your heart and home, to make this Yuletide bright.
"We will be glad in His salvation."—Isa. 25:9.

A lovely French parchment folder with bronzed metal seal on front. Size 4½x5½ inches.
Tissue lined envelope

Price 15 cents



No. 1505



No. 1503

No. 1505—Joyful Season's Greetings

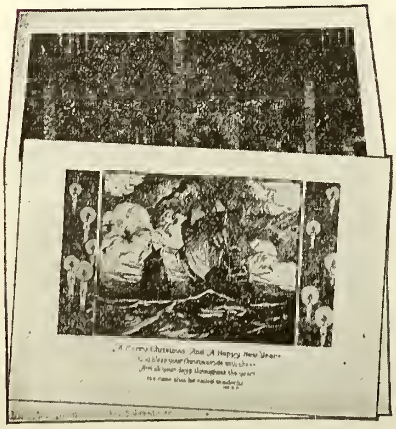
"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—John 3:16.

A rich looking card, size 6½x4¾ inches.
Embossed design. Fancy cut, tissue lined envelope
Price 15 cents

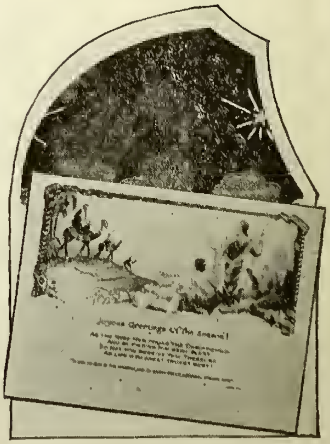
No. 1503—A Very Merry Christmas

The Christmas Star of Promise is still shining from above,
And angels' choirs are singing of a Father's wondrous love;
And all the gladsome blessings which the Savior came to bring,
May these be yours abundantly and make your glad heart sing!
"When they saw the Star, they rejoiced with exceeding great joy."—Matt. 2:10.

A wonderfully beautiful card because of the light blue "Mother of Pearl" panel. Size 6¼x5 inches.
Tissue lined envelope
Price 15 cents



No. 1504



No. 1506

No. 1504—A Merry Christmas and Happy New Year!

God bless your Christmastide with cheer;
And all your days throughout the year!
"His name shall be called wonderful!"—Isa. 9:6.

A big, attractive, colored wood etching card, size 8x5¾ in. Fancy tissue lined envelopes

Price 15 cents

No. 1506—Joyous Greetings of the Season!

As the Wise-men found the Christ-child, and by finding him were blest;
So may you receive this treasure as life's dearest, truest, best!
"Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:14.

An unusual shepherd scene in soft colors.
Size 6½x5 in. Fancy cut envelope with tissue lining.

Price 15 cents

SPECIAL OFFER—Any six cards listed on this page, assorted as you like for only........................75c, postpaid

No order accepted for less than 60c worth of cards. Send money with your order. In ordering these cards it is sufficient to give the number of the card.

MENNONITE BOOK CONCERN, BERNE, INDIANA

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI BERNE, INDIANA, DECEMBER 3, 1931 No. 48

EDITORIAL

One of the difficulties in meeting the need for relief during this period of depression lies in the fact that politicians use the occasion for playing politics with human miseries. Both the President of the United States and many of the governors of the several states have made efforts to have something done that might prevent some of the miseries that are sure to appear before this winter is over. In both the instances of the President and the Governors there have been those who can only see in any proposition coming from the other side of the political fence something that must be opposed and made an occasion for causing political embarrassment. In a similar period in France when the Queen was informed that the poor were crying for bread, she is said to have replied: "If they have no bread led them eat cakes." Soon after that came the deluge of the terrible French Revolution. If those who have the power of legislating so that hungry ones may be fed and cold ones may be clothed do not soon wake up to the fact that playing politics is entirely out of order just now. The voices of human misery want to be heard in the form of something more substantial than just legislative gestures. This is no time for political enemies to harrass one another, it is a time when babies are crying for food and their parents are desperate enough to take any radical step in the hope that at least a few crumbs may be found to stop the crying of the hungry little ones. In many quarters just now neither promises, investigations or commissions will help much. There is snow on the ground and warmth and shelter alone will save many lives. Bread and clothing immediately available for such as need them in this land of limitless resources can be the only way of answering the multitudes who today for no fault of their own are in the worst distress they ever experienced.

There are said to be over 44,300,000 church members in the United States and their contributions to the various interests of the church amount to $469,000,000 every year. The average contribution of church members every week is said to be 20 cents a week. No church can hope to attain to its full share of usefulness without a budget exceeding this 20 cents per member. It has been figured out that must churches need at least 83 cents per member per week in order to come up to their budget or to slightly exceed it. It is rather provoking to talk about extra contributions at such a time of depression as this, but, let us remember that when there are human needs to be met and when there is misery to be eased, it is quite the legitimate thing to look toward the church to meet these conditions immediately and liberally. Indeed the church would feel herself humiliated if it were possible to hinder it in the good work it hopes to be doing just now. However, those of us who still are not among the actual sufferers from these times, and those of us who have still remaining something like a balance in finances, to be true to our professions as Christians ought to feel ourselves compelled to do the generous thing by our less fortunate fellow men. Let the many appeals for funds be no discouragement to us for there are so very many places where there is an immediate and serious need for all the help we may bring. May the responding to such appeals make us hear the echo in our hearts the words of the Master which assure us that it is more blessed to give than to receive.

In one of our large cities the papers report a man, alarmed by the unsettled financial condition of the country generally, hid his savings in an old stove in an out-building. In this case the usual thing did not happen. No one built a fire and consumed the notes but some children found the hoard, which was in twenty dollar bills, and proceeded to sell them to unscrupulous persons for fifty cents each. Of course the matter did not go far until the discovery was made that there was an owner and the purchasers of the notes were taking a mean advantage of both the owner and the children. Yet what happened in this unusual way happened in other ways so that the savings of many individuals were swept away without giving them the value of their money. Industrious persons of the class of substantial people in communities undertook to provide for old age and financial security by beginning to buy homes. All that they had was placed in these homes when the crash came on over the country. Their mortgages were called, and because they could not refinance their homes, they lost them. This ruin of so many of the best people of many communities not only meant a temporary loss but broke their spirits and brought them to a despair from which it is hard to speculate when they will, if ever, recover. The revival of better times of which so much is said now, may come sooner or later, but it will have been too late for many who might begin anew with energy and hope. The coming years will inherit the problem of bringing back to normal many of the best people of the nation and it is doubtful if most of them will ever regain the place in economic life they once enjoyed. There are many guesses why hard times came, yet the fact remains that the World War was at the bottom of it all. Why, in the face of all this, there still remain so many who are not in sympathy with anything that would be the surest way of preventing future wars is hard to understand. Military people and sympathizers with military programs go on as though the only way to save the world from utter ruin is to create greater military power in order to get ready for a still greater war. It is a silly proceedure that endeavors to build up a people ruined by war by making them more warlike than ever.

At a time like this one when it is claimed there are more members of the Christian churches in this country than ever before, one of the queer things to be noted is that church attendance has fallen off to an alarming extent in many of the large centers of population. The matter of holding successful night services is one bothering numberless churches and pastors. Do what they will, people are not attracted to night services. They have other plans and will not forego them in the interest of their churches. Yet, with this weakening of interest on the part of church members, the general public is expecting the church to take a large part in the social undertakings of importance, benevolences of many kinds are appealing to Christian people everywhere through their churches to come to their aid in these troublesome times. Not a week passes but what the average pastor has his mail bringing to him appeal after appeal for worthy causes which he is asked to bring emphatically to the notice of his people. It all resolves itself to the fact that the people of the church are not doing for the needy what, by their professions, these causes have a right to expect.

Most pastors will agree that if their people regularly attend the services the solution of their problems becomes a simple matter. It is the laggards that hold things up and dampen the ardor with which an enthusiastic work can be carried on. They are neither hot nor cold and their connection with the church does more damage than help.

Some one has said that the religion of the American people in the past has been too intense and that it could not keep up the pace it had set. We doubt the truth of such an assertion. True piety does not wear itself out by exercise, but the lack of exercise in anything is fatal. Paul's advice to Timothy: "Exercise thyself unto Godliness", holds good for the modern Christian. It is here interesting to note that the word used by Paul is the same used in speaking of exercise with reference to athletics.

PLANTING SPIRITUAL DYNAMITE

Samuel T. Moyer

Some of us have had a growing conviction that India is more and more ready to break with old ways, and launch out into the new. That the supreme time for special evangelistic effort as never before is NOW, NOW, and in the NEAR FUTURE. That if Christ is really understood, we can be assured that He will do His own work, results will be inevitable. That folks do not get to appreciate Christ merely by an itinerating preaching program with one or two days in one village, that instead, a teaching program is needed which extends over weeks or months in one place; that a simultaneous extended effort is needed also over more than one or two or three villages; that the surrounding darkness of Hinduism all too readily engulfs the little flickering flame if set ablaze in only one or two places; that we need to work simultaneously a dozen contiguous villages for at least one month. That in ALL the above we have Christ's supreme example and Paul's too.

This year we had our first chance to try this out. In January and February our gospel net was spread out over nine contiguous villages. Five gospel teams founded their homes in five different places. There they stayed and worked continuously five days per week for thirty days. They did not preach as usual in the center of the village but according to Paul's example (Acts 17, I Thess. 1, 2) they taught in the home. They followed a well-worked curriculum of Bible, Music and Memory. We had set up (if you please) Village Bible Schools for Hindus with individual instruction for the students. He had in operation a Christ-centered Bible teaching R. E. program, in which we expected to furnish the kindling frame work of Christ-centered Biblical instruction; and which kindling frame work we expected would then be set on fire by internal combustion of the Holy Spirit; and that souls would be reborn in the beauty and strength of new born babes in Christ Jesus. We believed God's Word was like a hammer which would break in pieces the tough granite of Caste—but that one or two random blows were not sufficient (Jer. 23:29). We believe that through prayer and self control and concentration (Mk. 9:29) we could expect the living Christ to do the impossible, drive out the demon of caste and darkness. Large Bible pictures from America were freely used. Because we had not sufficient, a school boy was continually kept on the road running between the different villages, thus keeping them in circulation.

To begin with, we had enrolled about 250. All were Hindus—Hindus studying Bible! Singing Christ-centered songs! Learning Biblical memory verses! Understanding the application in their own Life Situations!

About twelve days later, these were then sifted down to about 120 who were considered really in earnest, on whom the teaching efforts were concentrated. After 30 days, there were 24 who openly expressed their firm belief that Jesus was indeed the only Saviour. To begin with there were 12 different castes represented—members of which had not yet in our parts accepted Christ in their lives. After one month the twenty-four believers represented four new castes. So openly was their belief expressed that the whole Hindu community from one end to another was up in arms. All night counsels were held of the elders. Believers were snatched out of open life of the community and away from opportunities for learning, and either concealed or sent on distant errands.

One important phase of this teaching evangelism was the medical work of Dr. Dester and his co-workers. He came out twice during the month and each time spent some days in these nine contiguous villages. In each of these he gave at least one illustrated lantern lecture on health and disease and Christ as healer. In addition, out-door dispensaries were set up in the centers of the principal villages—the news having been previously spread abroad. The sick and half blind and halt flocked and received healing for body and soul.

Is the Bible spiritual dynamite? If so, what can we expect to happen if it is thus firmly implanted in human hearts in this fashion?

Of the results, in a small report as this it is impossible to write fully. Figures are such dead and dry things compared with vital experiences with souls aflame with the wine of the Gospel. Nor can full results of such work be perceived after only seven months. All history, sacred and ecclesiastical, is against such expectations.

Three of the believers have been baptized. Reports have it that they have suffered severe persecution. Their land and crops have been confiscated. Nevertheless they are giving faithful and joy filled witness of their new faith and new Saviour. Pray for them. Three more will be baptized before Christmas or before you read these lines. These six will represent three new castes in the Christian church in Phuljhar. In Sagundihi the two eldest sons of the village headman have definitely turned against idol worship, and acknowledge Jesus as Saviour. Their uncle, who is very religious and who has about 1,000 disciples of his own, was very much interested. In Sanpoli the whole village is even now asking—why do you not come back again and teach us these wonderful things? Here many were moved. Most interesting life stories may

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb..............................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance..................................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

follow in the coming months and years. Christ appeared to believers in both Sanpoli and Sagundihi on three different occasions. Ghasiram, the leading Hindu priest of about twenty-five different shrines in that village is fully persuaded of Christ. He is continually reading, studying, believing. He fears to be the first to break away of his caste, Gor. No wonder—he is of the same caste as the Phuljhar Raja, which caste is represented by many of the native kings of these parts. In this village idols have been demolished as the result of actions of believers. When these believers opened their lips in prayer to the Lord Jesus strange spiritual power seemed to be released. Hinduism in all these nine villages has been badly shaken, and is on the defensive.

To you who may chance to read this brief report, I again plead for your fellowship in prayer. Philip of Sukhri is now continually moving amidst the believers in these nine villages. D. V., we will again go out with four or five Gospel teams with a program of teaching evangelism beginning Monday, January 4th. Having spent one full month back in these same villages, we hope to follow that work with another campaign in another group of contiguous villages, thus breaking new ground elsewhere. Will not those of you who are so led make this all a special matter of intercessory prayer. Take Jer. 33:3, Mk. 9:23, Ps. 37:4-6. Make this your special prayer burden and joy.

We could receive no more cheering Christmas greeting than just this—a simple postal card saying, "Yes, up until Easter 1932 I will support the Lord's work in your parts in a special way as you asked in the church papers." Do this now. Do not publicly write the names on your postal card. If you want to write names, put them in a sealed envelope. But please pray for Ghasiram and Ramnath of Sanpoli; for Matiram of Gaistriput; Balo and Ram Chandra and Lakshmin and their uncle and Bihari of Sagundihi. Pray for others in these villages. Pray for this new campaign and all plans in connection with it. I will not promise to answer a single postal card or letter. The Lord Jesus is too insistently calling and demanding our time and energy here. I will report through the church papers.

Basna via Raigarh, C. P., India, Sept. 8, 1931.

WHY I BELIEVE IN JESUS

J. E. Hartzler, Ph. D.

A man of the multitudes brought to Jesus his son who had a dumb spirit, and evil spirit, a spirit which the disciples could not cast out. Jesus said to the father: "If thou canst believe, all things are possible." The man replied: "Lord, I believe; help thou mine unbelief" (Mk. 9:17f). It is a common experience; men desire to believe, yet doubt and uncertainty stares them in the face, and it is not uncommon even among Christians.

Evidently we are in doubt at times for the reason that we do not know the meaning of belief. How can I know that I am believing? Just when do I believe? Perhaps the most practical answer to these questions would be that we believe only when we react appropriately. Belief is accompanied by a particular type of reaction in my life. Love toward God means appropriate reaction toward God. Love toward man means appropriate reaction toward man. And appropriate reaction toward God and man implies a third, namely appreciation of values. Men believe in Christ only when their actions and conduct agree with their profession of belief in Him. Personality, divine and human, represents value of the highest type.

There are many reasons why one may believe in Jesus. Reducing the many to three I would say that I believe in Jesus:

I. Because of His Philosophy of Life.

By philosophy I mean His interpretation of the nature of Being and its relation to knowing; I mean His interpretation of life and the goal of living. Jesus never set up a system of philosophy, nevertheless, His philosophy appears in the things He taught and urged:

(1) The fact that life is not merely appreciation but also practice. Not everyone that saith unto me Lord! Lord! or expresses appreciation, but he that doeth the will of my Father. (Mt. 7:21). It is an excellent thing to be appreciative, but practice is divine.

(2) The fact that He presented something to live BY as well as FOR. Too many philosophers set up the goal FOR life with no adequate means of attainment. The Christian faith is a matter of BEING quite as well as a future hope.

(3) He urged that sin was a real thing, real badness and brings separation between man and God and between man and man, and that forgiveness is the only way of release. His teachings imply all of this.

(4) His individual and social ethics was based on a single standard. As ye would that men should do unto you, do ye even so unto them. Thou shalt love the Lord thy God and thy neighbor as thyself. The highest type of social and ethical phiosophy.

(5) He urged that the Kingdom of God was not only coming some day in the far distant future but that it was already near at hand, in fact, within men now. The Kingdom was already in the process of coming. The will of God, in His mind, could not be defeated. The wisdom of His philosophy is evidenced by the fact that it works right results.

II. Because of His Creative Influence

The influence of Jesus can be accounted for on the basis of His personality, and His personality is a product of the truth, the ideals and convictions to which He related Himself. Christian culture, institutions and civilization have their course in Him and are due to at least three things:

(1) His bringing discontent in men and society, in the individual and the nations, with anything and everything which is at variance with himself. Jesus never allows men or nations to rest so long as there is anything about them which militates against Him or His program. This is unique in the influence of Jesus. His influence is creative and men and nations can not rest while at odds with Him.

(2) His enlisting men, in fact some one said, "drafting" men to war with sin in and about them. There is but one way to be at peace with Jesus and God and that is by being at war with sin. Jesus is constantly and incessantly leading men to war against the wrong. His warfare is effective because it is spiritual.

(3) His supplying His followers with moral and spiritual equipment to conquer. Many pseudo-leaders, would-be leaders, in matters social, religious or political, proclaim loudly the great principles of righteousness and justice, equity and fair play, but supply no equipment to accomplish. The followers of Christ have at their disposal efficient equipment for their task.

III. Because of What He Is

His philosophy of life, His creative influence in the world to this day, and His beliefs and ideals we highly value, and we believe in Him not only because of these, but because of what He really is. We value Jesus Himself for what and who He is. It it what He is that determines His influence and His philosophy. His miraculous deeds, His loving service, His sympathetic attitude toward those in need and seeking life, His great teachings we all appreciate and value, but all of these are conditioned by what and who He is. We believe in Him because of Himself.

Now, what a man is depends on several things: (1) His estimate and evaluation of personality; (2) His regard and respect for his own personality; (3) His relation to, and dependence upon, spiritual resources; and (4) His estimate of belief in God. Apart from these man has little or no significance. In all four of these Jesus was unique.

There are many other reasons why one may believe in Jesus; but in this brief moment I mention only these three: His philosophy of life, His creative influence, and what He Himself is. It is all very simple.

American University, Beirut, Syria.

RELIEF NOTES

By Levi Mumaw

Our readers will be glad to learn of the safe return of Bro. Orie O. Miller to his home at Akron, Pennsylvania, on November 18 from his extended trip to South America in the interests of Russian Mennonite Colonization and relief. Excepting a few days' delay in passing through the Panama Canal, because of the landslides which had occurred before the boat had reached that point, his trip was made practically on schedule time and without any serious difficulties, a little more than three months having been required for the purpose.

Bro. Miller had three main objectives, all of which were separated by national boundaries. His first stop was in Brazil, where he visited the Russian Mennonite colony recently located there. He then went on to Paraguay to visit the new colony in that country, for which the Mennonite Central Committee has been directly responsible and where, with your help, a refuge for about 1,600 souls has been made possible. After a few weeks' stay he returned to Argentina to visit the Mennonite Mission located there. His return route was through the heart of South America, west to the Pacific, and home through the Panama Canal, touching at Havana, Cuba. In going across the continent, he made a stop at Lapaz, the capital of Bolivia, in the interest of general colonization work.

In Bro. Miller's report to this office, we notice that he acknowledges that the trip was undertaken with considerable anxiety combined with a heavy burden for the needs and welfare of our Russian brethren, however, also with a definite consciousness that the Lord was calling for this service. He therefore wishes to testify to the fact of His divine guidance and leading through the trip. He also wishes to express his deepest appreciation to the various brethren along the way, who have helped in various ways to facilitate the purpose of the Mission. Among them he is most deeply indebted to Heinrich Martins and Jacob Hiebert in Brazil, Gerhard Isaacs, Franz Heinrichs, Johann Funk, H. Friesen, Nicolai Siemens, and G. G. Hiebert of Paraguay, and T. K. Hershey of the Argentine.

In connection with this the Mennonite Central Committee voices a similar appreciation for all these services rendered as well as the sacrifice and effort that has been necessary for Bro. Miller to perform this service. The Committee also wishes to acknowledge the kindly interest manifested by our constituencies and the continued prayers of our people for this task assigned to us.

In the careful survey of the needs of the Colony in Paraguay, it has not been possible to reduce the suggested budget for the next four months as outlined in our previous report. We are very grateful, however, for the assurance that under normal conditions, the Colony will not be obliged to ask for more than this budget during this period. We are very thankful for the hearty response from so many during the past month. We are glad for the prospects of hearing from others in the near future. In certain conference districts efforts are being made to have an offering for this work from each congregation. We are confident that others who have not yet responded are arranging for this as soon as convenient.

In a private letter from Bro. G. G. Hiebert from the Colony in Paraguay under date of Oct. 16, we have the following: "We have had two fairly good rains which make planting safe and everybody has been plowing and planting who possibly could. I should judge that about 1,000 acres or more have been planted." In this same letter he states that in the last group arriving there from Germany about a week earlier, twelve had been detained in Buenos Aires on account of trachoma, but word had just been received that it was found that the trachoma was not in a contagious stage and that these would be allowed to follow the others by the next boat, This is very welcome news, as word had reached this office earlier by cable that these would be returned to Germany. Evidently they have all been allowed to go to Paraguay.

A meeting of several of the Executive Committee of the Central Committee was held at Philadelphia, Pa., Saturday, Nov. 21 for the purpose of discussing with Bro. Miller some of the main issues confronting the work of the Colony in Paraguay. It was very encouraging to have a favorable report on conditions in the Colony in general. The Colony leaders have expressed a very strong conviction that they have found a place that will be suitable for the advancement of the members of the Colony and especially so in their religious activities which have been well organized. Certain problems which had confronted them earlier, such as difficulty in finding good water for drinking purposes and transportation to and from the railroad, are rapidly disappearing and we trust will soon be overcome. The general management of the Colony business has been established under a cooperative organization which promises to meet their needs along this line and our gifts will be sent direct to the treasurer of this organization through well-established national banks. While there remain many other problems, some of a minor nature, there is prospect of being able to meet these in due time.

The work of helping the refugees at Harbin, China, to find a new home is practically at a standstill at this time. The efforts in their behalf have not been diminished, but so far no workable plans have been found because of the lack of funds needed for this purpose. It is not known definitely what influence the present trouble in Manchuria may have on this effort.

Scottdale, Pa., Nov. 24, 1931.

CORRESPONDENCE

Fortuna, Mo., Nov. 22, 1931.—Dear Friends: Greetings! I Thess. 5:18: "In everything give thanks; for this is the will of God in Christ Jesus concerning you." Christians should have much to be thankful for and should bear each other's burdens especially now in this time of material crisis. The abundance of spiritual wealth can never be exhausted for the more the demand the greater the supply.

We, in central Missouri, have felt the effects of the general existing conditions and due to two years of crop shortage have not much to rely upon. We praise God that this year after the excessive heat wave much has grown to be used for the winter's supply. As a rural people we are fortunate to have the necessities of life and do not have to depend upon charity.

On Sunday evening, August 9th, after a refreshing shower of rain the church choir rendered an exceptionally good program of choruses; men's and ladies' quartets and a reading. Many words of praise were spoken by music lovers of the community.

The evening services have been continued every Sunday following the C. E. program. They have been of a varied nature purposed to meet some of the needs of the young people and those interested in their lives.

Communion was observed October 25th, a goodly number being permitted to partake.

Since the 28th of September D. A. Garber, the father of Dr. Ella J. Bauman, Champa, India, had been seriously ill at his home. He suffered much until his Heavenly Father took him home to be with Him, November 12th, 7 p. m. His family bore with him faithfully and cared for him constantly during the six weeks. He was a loyal member of Bethel church and ever interested in the betterment of the church and community. The unusually large gathering of friends and relatives who assembled for the funeral services bore evidence of the fact that he had left his impress upon their hearts and lives.

November 8, 9 and 10 we were favored by having Missionary P. A. Penner in our midst. He, in his interesting and inspiring way, told of the work in India of the field in general and his special work among the lepers. A character of his type sixty years young is a wonderful witness for Jesus Christ. May we ever be more courageous in fulfilling the little duties that are ours to support the work of the advancement of His Kingdom. **Mrs. J. D. Warkentin,** Cor.

Quakertown, Pa., Nov. 22, 1931, Flatland Church, Lower Richland, Penna. Having not written a letter for some time for the reason that it just seems everything is going along nicely and not much special news.

It occurred to me to send a few reasons why we can have been thankful during the past year.

In the beginning of the year our Deacon Daniel M. Landis of Philadelphia was sick for a long time. We are thankful for his recovery and were glad to have him preach for us once in the pastor's absence.

We are thankful for our pastor's interest in us and for the good sermons he gives us every other Sunday, they are full of important and interesting things, which we all need to grow thereby.

We are thankful for the harmony which prevails among us, for a nice church home in the country, where we may worship and pray unmolested, for a pastor, helper and friend, whom we are not afraid to approach when in need of spiritual advice, for our young people, boys and girls, which appears promising for the future of our church, for the admittance of several members last spring.

We can render thanks for no breaking up of homes by death or otherwise, for the general good health of our members, though several are not so well, but can be thankful that they are all able to go around.

One of our members died, Miss Emma J. Shelly, of Fairview, she was never married and lived her last days with her brother, Rev. Harvey W. Shelly, formerly her parent's home, the late Mr. and Mrs. Abraham Shelly.

(Continued on page 13)

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

December 13

Making Christmas Christian. Mic. 4:1-5

The meaning of worthy institutions must be emphasized from time to time. There is always danger that crass materialism and selfish commercialism may tend to crowd out the spiritual meaning of days like Christmas. This Christian Endeavor topic is a crusade call to all Christian young people to emphasize the true meaning of Christmas, and to ban those things which tend to distract from the beautiful story and significance of the Christ Child. In the Scripture lesson:

The Prophet Micah has been "forth-telling" the time Jerusalem will be so desolate that its very site will be a plowed field. But invariably there was a brighter side for the Spiritual Remnant. Micah also sees how the time will come when the Church of God universal will become of mighty influence, many people will flow in unto her. Christ has come and yet we have not fully realized that heartening picture when whole nations will eagerly attend to the praise, worship and service of God.

When man will so appreciate the Christ when they will hunger and thirst after Him then that other prophecy of Universal Peace may also become a reality: namely that "they shall beat their swords into plowshares and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more."

When we will heed our Master, find joy and victory in experiencing Him and serving Him then indeed every man may peaceably sit under his own "vine and fig tree."

It appears men are ashamed of the Christ who has so, and does so abundantly bless us. They call Him "Supreme Ruler of the Universe," they are ashamed to call Him their Lord and Christ. When the time of the birthday of the Christ-Child draws nigh some churches and Sunday schools have been known to fill their programs with recitations and exercises telling about Santa Claus, Kriss Kingle, reindeer and sleigh-bells and never once was the name of Jesus the Christ-Child ever mentioned. Surely if we will be ashamed to own Him, He will not bless us as He so eagerly desires.

Questions

1. What is involved in making Christmas Christian?
2. What is involved in relating the mythical story of Santa Claus at Christmas in the stead of the birth of Jesus?
3. What is the right and wrong way of giving gifts and greeting cards at Christmas?
4. How can we truly make Christmas Christian so that it will extend over the whole year?
5. What have been some of the influences of the Christ through all of these centuries?

We may make Christmas Christian:

Mon.—Read Mt. 5:1-9. By cultivating peace.

Tues.—Read Heb. 13:15-21. By good will to all.

Wed.—Read Mt. 2:1-12. By gifts of love.

Thurs.—Read Acts 8:1-8. By spreading joy.

Fri.—Read Job 29:7-11. By feeding the poor.

Sat.—Read Ps. 103:1-5. By gratitude to God.

Sun.—Read Mic. 4:1-5. By bringing them to God's House.

CHARACTER

By Vanita Buchwalter

Character! What a broad subject. What is character? That is difficult to say but I think we are safe in saying that it is what we really are. People are able to read our characters in our faces, by our actions and through what we say. For example someone may be as kind and considerate of others as one could wish and yet there is something in his face that shows us his true character. Then someone may not have fine manners and may not know how to talk just right, but his face shows strength of character. It is usually the face that tells. We would all like to have this strength of character for the following reason: All the necessary things of life, health, happiness and success, depend upon it. It is impossible to be a real success and to have true happiness along with a weak character. We may think we are happy and successful but we really aren't. Jesus Christ had the true strength of character, He had a hard life to live also. But He was happy in the thought that He was overcoming His temptations and helping others. And that is what real happiness consists of.

WHAT NATURE TEACHES ABOUT GOD

Margaret L. Steiner

A Christian botanist was found at work in his laboratory, over his microscope, watching the unfolding of a flower. When asked what he was doing he replied, "I am watching God at work." Just looking round about us and seeing all the wonders and beauties of nature makes us realize that some great hand has touched and created things. We can make many beautiful things but they are nothing as compared to the wonders and beauties of nature. Let us look at the flowers, the trees, the hills and they all teach us about God. The poet Egbert Sandford wrote:

God is at the organ,
I can hear
A mighty music echoing
Far and near.

God is at the organ,
And the keys
Are storm-strewn billows,
Moorlands, trees.

God is at the organ,
I can hear
A mighty music echoing
Far and near.

This is the testimony of the devout believer in God, who sees God in the work of his hands and in the Person of His Son, the fullest and final revelation of God to man.

Let us look at and appreciate the workings of God in the common things for God plays on every stop that nature has. You hear His voice, His sweet singing. He plays that great human voice we know as the wind in the pines, the surf along the quiet shore, the sough of the winds in the deep canyon. It is He who plays the vial stops of a whistling winter wind around an old house at night, that wail of winds in autumn, that far off whine of winds in telephone wires. It is He who plays the flute stops of a bobolink's call, the bobwhite, a meadowlark in spring time, the call of a lark, the trill of a thrush, the note of a robin. These are the flutes in God's great pipe organ of the universe. It is He who plays the harpstops of the clang of wires on a frosty dawning, the snapping of twigs, the pound of winds in a willow tree.

One writer says, take a spoonful of common dirt from the garden. In that small heap you will be holding a population greater than that of the entire United States. The bacteria in a gram of soil, about a spoonful varied from forty-five million to twenty-two and a half million. What a revelation of the power and infinite wisdom of our God.

Then let us consider another wonder. Look at the stars. We read in Psalm 147, verse 4. He telleth the number of the stars. He calleth them all by their names. The number of the stars is beyond our reckoning. The size of them beyond our ability to conceive. When the Scripture would express a great multitude it compares them to the stars of the sky for number. According to the most recent observation it has been estimated that the total number of stars in the entire sky, down to the twentieth magnitude is about five hundred million and it is thought that probably there are, down to the very faintest as yet, beyond our largest telescopes, something like forty or fifty thousand million. It is a marvelous testimony to our God and we cannot even come close to equaling anything.

God's benevolence is also seen in nature for in Psalm 147, verses 8, 9 we read, "Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains?" He giveth to the beast his food and to the young ravens which cry. Such things in nature are so commonplace to us that we do not consider them. However, when we stop to consider the marvels of the clouds, the delicate tracery and marvelous intricacy of an ordinary blade of grass and the marvelous food supply of nature, we wonder and worship when we fully apprehend the power and wisdom of God. As long as man cannot create even a blade of common grass, he has no cause to strut before Almighty God.

In Psalm 147, verses 16-18 we read, He giveth snow like wool, He scattereth the hoarfrost like ashes, He casteth forth his ice like morsels, who can stand before His cold? He sendeth out His word and melteth them. He causes His wind to blow and the waters flow. Let us consider the magic of snow falling like wool. How silent, how beautiful. Every flake is of an exquisite mathematical design and no two of them alike. It is immaculately white and of such perfection. What a beautiful testimony of God to man here.

God had watered the earth before the flood, He controlled the flood waters, He had control over dust, thunder, hail, over destructive insects, over the sea and rain.

The Christian heart who seriously meditates upon the wonders of our God displayed in nature will say with the Psalmist, Praise Ye the Lord.

We take too many things in nature for granted. We have always had beautiful trees, green grass, plenty of food, and comfortable homes and we think that we will always have them. Do we thank and praise God enough for all the many good things of life?

Napoleon overheard two officers arguing about God's existence, one for it, the other against it. The emperor stopped, waved his hand toward the starry sky and said, "Gentlemen if there is no God, will you tell me who made all these?"

YOUNG PEOPLE AND WORLD ISSUES

By Harold Eymann.

Important things are going on about us these days. Issues are being decided that make for future well-being or hatred and conflict. How much are we as Christian young people concerned about the important problems facing our generation? Too often our groups in the church lack real zest and dynamic purpose. Travelers in Russia and Germany tell of the tremendous enthusiasm driving young men and women and even boys and girls into the stiff currents of their nation's stream of endeavor. There is a determination to serve at any cost, and a thrill of being in the main currents of life helping to shape their course. Can we as Christians show equal zeal and devotion? Is our religion as potent a factor in modern life as Communism or Socialism?

What are some of the significant things going on about us that press for intelligent understanding?

First of all there is a grave unemployment situation. In our own country five million or more men who want to work cannot find jobs. Multiply this number by four for the average number dependent upon each worker and you have a vast army of workers and their families thrown into a state of economic uncertainty, and want. Every other industrialized country faces a similar crisis. Economists tell us that the "normal" unemployment figures are continually mounting.

Business men will tell you that this is simply a cyclical depression, and is only one in a long list of similar depressions. They ask us not to get excited. That the brains of business are equal to the situation, and in time a solution will be found, and all will be well.

But to a thinking Christian this answer is barren. The present depression is symtomatic of a serious weakness in our economic order. We can produce all we need and more, yet men and women are thrown upon charity for lack of bare necessities. We have an abundant crop of new millionaires clipping certificates while millions of people form bread lines. Big business is helpless when confronted with the present confusion. It has got itself into a mess which it at first denied, and now passes over with optimistic forecasts about the future.

The basis of our economic order is acquisition. Every one is out to acquire as much of the earth's goods as he can, and the devil takes the hindmost. A polite way of saying this is to call it competition or individual freedom. It is tempered by "service" clubs, and philanthropy to make it seem more civilized. And we Christians are right in on the ground floor with the rest of them. We don't challenge this condition of affairs, partly because we are too often benefited by it and partly because our religion is so near-sighted that we don't see that it has any bearing upon such things. We think if we attend church, are honest, give a little to benevolent enterprises, do not commit adultery, we are fulfilling the commandments. Before the larger, more significant affairs of our complex civilization we stand blind and deaf.

What are some other things the world is struggling with? The problem of national relationships. The nations are spending seventy percent more for armaments than before the World War. Italy and France are at sword's points over North African territory. Germany has been shorn of colonies and has a heavy debt saddled upon her which she feels is unjust. Russia is a militarized nation with a political and economic ideal which she is going to try to spread throughout the world. High tariff-walls are being erected in this country and others which are bound to throw commerce into chaos and call forth ill-will.

One could go on. There are race difficulties such as the relationship of the Negro and the White. There are problems of sex morality which the older generation refused to ventillate, but which this generation are going to have the courage to frankly try to find a solution for. There is the crime situation which threatens the very foundations of law and order.

We are allied with a religion that is concerned about relationships of man to man. To love our neighbor as ourself is a difficult task, for everybody in the world is now our neighbor. We need to take our gage off of our little selfish daily rounds of life and lose ourselves in the conflict where eternal issues are being decided in the larger affairs of life. If we are among those who look upon these problems as signs of the "second coming," then we shall rejoice in them and cheer them on to a disastrous finish. But if we believe we are called upon to test out the teachings of brotherly relationships in this world about us and thus help usher in the Kingdom, we have work to do.

A SONG OF PEACE

Compiled by May Bell Harper

Tunes: Cutler and Materna

The Son of God goes forth for peace,
Our Father's love to show;
From war and woe He brings release;
O, who with Him will go?
He strikes the fetters from the slave;
Man's mind and heart makes free;
And sends his messengers to save
O'er every land and sea.

The Son of God goes forth for peace,
Nor lands nor power to gain;
He seeks to serve, to love, to lift;
Who follows in His train?
A glorious band, in every age,
In spite of scorn and pain,
True sons of God, His peace have made;
Who follows in their train?

Now let the world to peace be won
And every hatred slain;
Let force and greed be overcome
And love supreme remain.
Let justice rule in all the earth
And mercy while we live,
Lest we, forgiven much, forget
Our brother to forgive.

We send our love to every land,
True neighbors would we be;
And pray God's peace to reign in them,
Where'er their home land be.
O God, to us may grace be given,
Who bear the dear Christ's name,
To live at peace with every man,
And thus our Christ acclaim.

Copyrighted Dec. 23, 1923.
—Rev. Ernest Bourner Allen, D. D.,
in The Christian Endeavor World.
(By permission).

"Lives of great men all remind us
We can make our lives sublime;
And departing leave behind us
Footprints on the sands of time.
Footprints that perhaps another
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again."

—Longfellow.

Boys, through cigarets, train with bad company.—The Cigaret drags them down.—Henry Ford, famous manufacturer.

THE S. S. LESSON

December 13

John's Vision on Patmos. Rev. 1:4-18.

Golden Text: Fear not; I am the first and the last, and the living one. Rev. 1:17, 18.

The banishment of John to the Island of Patmos took place during the reign of the Roman Emperor Domnitian. It was as he tells us, "for the Word of God and for the testimony of Jesus Christ." He had then to suffer even as he had heard the Lord say to him and the rest of the Disciples that they would be called to suffer for righteousness sake. No doubt in his banishment John often thought of this prediction that the Lord had made and was happy and rejoiced because he so had the honor of showing his affection and love for his Lord. Nevertheless, his was a hard lot in banishment as he had to submit to forced labor in the marble quarries that were maintained there. Few in our age have suffered physical persecution for the sake of our Lord, but John lived in a time when few, if any, of the confessors of the Lord Jesus escaped persecutions, some of which cost life as well as labor. We wonder how many in our time would be ready gladly to endure banishment and severe and humiliating hard labor for our Lord.

The last Book of the Bible, though one of the first in the New Testament that was written, is known by the title Revelation or Apocalypse. An apocalypse is something that must be revealed because it is beyond human experience. The first chapter of the Bible and the greater portion of the last book of the Bible are apocalypse. No human eye could have witnessed the creation of the world because man did not yet exist. What transpired had to be revealed by God to Moses. No human eye has seen what lies in the future. God has to reveal that to us if we are to know about it. Therefore we call the two passages Apocalyptic.

The earlier portion of the lesson is given over to salutation. First of all comes what corresponds to our signature. It is the identification of the writer John. The Apostles generally began their epistles with a compliment to those they are addressing. Here it is the promise of blessing upon those that read and those that hear. The formal salutation "Grace and Peace" was characteristic of the early Christian writers. "Grace" was the formal salutation of the West and "Peace" the salutation of the East. This was symbolic of the universality of Christianity. It was a religion for the West (Gentiles) as for the East (Gentiles).

The salutation here is not John's but the salutation of the Christ whose servant John was. Note the attributes mentioned in this salutation: the eternity of Christ who was, and is to come; the Faithful Witness, that is, the one who testifies of God; the first begotten from among the dead, that is the one who brings the eternal hope of the resurrection; the Prince of the Kings of the earth, which suggests His coming again to reign supremely.

The coming of the Christ shall be a time of weeping and wailing on the part of those who have rejected Him. It shall be a time of worship for the church. He shall come when He shall be seen by both those who reject and those who accepted Him. The first and last letters of the Greek alphabet are used and explained as showing Him, Jesus, as the first and the last. In Him is the beginning and end of all that is blessed and all that means eternal happiness to both the church and the individual worshipper. All the thoughts and ideas in the world may be written with the letters included in the alphabet. So in Him is all that has to do with worship, happiness, and God's eternal purposes included in the work is included.

The seven churches are the chief ones in the Proconsular Asia, a small section of Syria containing other churches besides those addressed, but, as seven stands for the number of perfection, these seven churches symbolized all the churches of that community. It was this section that was the scene of John's later ministry and so he is perfectly acquainted with all the details of their congregational lives.

It is believed that John spent the latter years of his long life in Ephesus. The Gospel bearing his name having been penned long after the message sent from Patmos which we designate Revelation and the writer survived long after the rest of the Apostles had gone to their reward. Jerusalem was no more, the church was scattered by persecution to the ends of the earth, but John remained to testify of what he had seen and heard of the life of the Lord as His beloved disciple. In addressing the churches of Asia John speaks as a father as well as a disciple and a prophet to whom God has revealed the things that are to be. His vision of Christ is rich in the imagery and suggestive language of the East. Jesus is prophet, priest and king. In the present description Jesus is the King, His white hair speaks of Him as the Ancient of Days. The one who is from the beginning. The eyes of flame portray His eternal youth—the continued freshness of His words and blessings. They too suggest His all seeing power. The voice of many waters would proclaim His authority reaching everywhere. In His right hand are the seven stars, the symbols of His gifts to the church. The two edged sword represents the power of His word. The countenance as the sun suggests His glory and the brightness of His presence for He is the Light of the World.

CORRESPONDENCE

(Continued from page 7)

For a well managed Sunday school and an active Young Peoples Society with officers and teachers who serve willingly and faithfully.

We can feel thankful for all necessary rain for water supply and the growing vegetation; Crops, vegetables and fruit were plentiful.

For all being able to care for ourselves financially and help the needy ones a little.

For a Father's love, protection and guidance and for a Saviour.

These are some reasons that came to my mind, and I am sure each member if they stop to think will remember many more reasons, and may with me thank our All-wise Heavenly Father for His mercy and daily blessings.

Flora L. Fellman.

Burrton, Kansas. — Rev. D. J. Ediger of Buhler delivered a sermon on Sunday, Nov. 8th.

The choir went to the home of Mr. and Mrs. Jake Enns to hear Bethel college broadcast from Milford, Kansas.

Nearly all children and grandchildren gathered at the home of Mr. and Mrs. Isaac Penner, on Nov. 8, to help them celebrate their 40th wedding anniversary. Those present were, Mr. and Mrs. Albert Regier and children, of Burrton; Mr. and Mrs. Ben Schmidt and children of Goessel; Mr. and Mrs. Dan Penner and sons of Burrton; Mr. and Mrs. Henry Penner and daughter of Newton; Mr. and Mrs. Marcus Penner and son of Halstead. Mr. and Mrs. Eldon Penner were not present.

The C. E. is planning a Thanksgiving program for Thursday evening, Nov. 26.

The young people enjoyed a social evening at the home of Mr. and Mrs. G. Pankratz, on Saturday. The engagement of Eva Pankratz to Cornelius Epp was announced.

Rev. H. P. Krehbiel, pastor of the Burrton Mennonite Church, delivered an English sermon Sunday, Nov. 15. His theme was, "The Foundation of Everything There Is." He used as his text, Genesis 1:1.

N. B.

DEATHS

Schmidt.—Anna Schmidt, nee Nickel was born in Michalin, Little Russia, Oct. 7, 1866. In 1874 she came with her parents to America; in 1881 she was baptized by Elder John Schroeder and joined the Gnadenberg Church near Whitewater, Kan., and remained a faithful member to her death. On Oct. 5, 1888 she was united in marriage with John G. Schmidt. To this union six children were born. She suffered a stroke October 26, 1931, and was called to her reward October 27. She is survived by her husband, four sons, two daughters, three daughter-in-laws, two son-in-laws, six grandchildren, two brothers and three sisters. The funeral was held at the Gnadenberg Church, October 28, sermons were preached by Rev. P. R. Voth, on John 11:40 in German, Rev. A. J. Dirks, 2 Tim. 4:7, 8, in English, and by her pastor, Rev. G. N. Harms on John 11:25, in German. Interment was in the Gnadenberg churchyard.

Hirschler.—John Hirschler, son of Christian and Magdalene Schmitt Hirschler, was born at the parental home near Wissembourg, Alsace, France, on Sept. 16, 1851. At the age of fourteen years he accepted Christ as his personal Saviour and through the rite of baptism united with the Mennonite Church of that place. In later years he transferred his membership to the Halstead Mennonite church.

In 1882 he came to Rochester, N. Y., and two years later he came to Kansas locating south of Halstead, where he had since resided. On Oct. 17, 1886, he was united in marriage with Magdalene Weber, his faithful life companion, who shared with him the joys and sorrows of thirty-four happy years. To this union were born two children, Edgar L. and Martha M., who for a number of years were privileged to share the blessings of the parental home with three other homeless children, whom the parents loved as fondly as their own.

On Dec. 30, 1920 his life companion was called to her eternal reward. Though home lost its greatest charm, the family home was maintained until his death severed the last ties; however, to those who dwelt therein its blessings will ever be held in grateful remembrance.

Blest with a strong constitution, a great desire and love for work and with the firm conviction that all things work together for good to them that love God, he was ever active until a stroke of paralysis and other complications of advanced age compelled him to cease his activities. For almost two years his health and strength were failing and his oft-expressed wish "to go Home" was granted when on Oct. 20, 1931, he quietly and peacefully fell asleep in the Lord, attaining the age of 80 years, one month and four days.

Numerous friends and relatives, his son and daughter, a daughter-in-law and three grandchildren remain to treasure his memory.

Funeral was held on Oct. 23 at the Halstead Mennonite Church, his pastor, Rev. H. T. Unruh, officiatting. His text was Psalm 103:13. Interment was made in the Halstead Cemetery.

Graber.—Daniel Albert Garber, son of John and Barbara Loganbill Garber, was born near Dalton, Wayne County, Ohio, April 24, 1857. He died on his farm near Versailles, Missouri, Nov. 12, 1931, attaining the age of 74 years, 6 months and 18 days.

During his younger days he came to Missouri and united with the Bethel Mennonite church where he remained a faithful and active member. He attended Sunday school and church services regularly when his health permitted.

December 23, 1884, he was married to Anna Loganbill who, with eight children, survive him. A son and a daughter preceded him in death.

In July of this year he suffered a stroke which impaired his health and especially his hearing. The last six weeks he was seriously ill at his home where he was well cared for by his family. The family keenly feels the loss of a devoted husband and father.

The funeral services were held at Bethel Mennonite church on Sunday afternoon in the presence of a large assembly of friends and relatives.

Words of comfort were read from Psalms 90:1-6 and Romans 14:7 and 10 by Rev. Hilty. For his text he used Hebrews 4:9 to 11. The pastor spoke using Phillipians 1:21-24 as a basis for meditation. Interment was made in Bethel Mennonite cemetery.

CONTRIBUTIONS

HOME MISSION TREASURY REPORT FOR AUGUST-OCTOBER

General Fund:

Rent from Kan. farm, $10; H. D. Voth, Escondido, Cal., $10; Johannestal S. S., Hillsboro, Kan., $40.63; Emmanuel Ch., Pratum, Ore., $52.09; Bethesda Ch., Henderson, Neb., $187.67; Salem Ch., Freeman, S. D., $250; Calvary Ch., Quarryville, Pa., $100.70: Bethel S. S., Lustre, Mont., $21.63; First Menn. S. S., Wadsworth, O., $12.92; A Friend, Montezuma, Kan., $5; Johannestal Ch., Hillsboro, Kan., $35; Ebenezer Ch., Bluffton. O., $100; First Menn. S. S., Upland. Cal., $42.87; Kidron S. S., Taloga, Okla., $5; Pulaski. Iowa, Ch., $50.29; Canton, Kan., Ch., $9.66; H. T. Reimer, Holmesville, Neb., $23; First Menn. Ch., Berne. Ind., $180.75; First Menn. Ch., Paso Robles, Cal., $15.76; West Zion Ch., Moundridge, Kan., $17; Buhler, Kan., Ch., $29.03; Christian Ch., Moundridge, Kan., $56.54; P. H. Eymann, Los Angeles, Cal., $10; J. C. Eymann, Sr., Los Angeles, Cal., $10; Tabor Ch., Goessel, Kan., $44.05; Ex. Com. of Mission Societies, $196.92; Bergtal Ch., Pawnee Rock, Kan., $48.59; New Hopedale Ch., Meno, Okla., $12.02; First Menn. S. S. Class No. 33, Berne, Ind., $14; First Menn. C. E. Soc., Beatrice, Neb., $25; Int. from Gen. Conf. Trust Fund, $30.25; Salem Ch., Wisner, Nebr., $16.65; Emmaus Ch., Whitewater, Kan., $167.16; Iowa Churches Get Together Meeting, $5; First Menn. Ch., Upland, Cal., $44.38; Bethlehem Ch., Bloomfield, Mont., $20.98; Grace Ch., Pandora, O., $51.53; Butterfield, Minn., Ch., $8.44; Mr. and Mrs. L. M. Ledig, Upland, Cal., $200; Burton, Kan., Ch., $3; Bethel Ch., Inman, Kan., $65; Springfield Pa., Ch., $20; First Menn. Ch., Beatrice, Neb., $82.93; Wayland, Ia., Ch., $30; First Menn. Ch., Geary, Okla., $12.95; Salem S. S., Freeman, S. D., $50; First Menn. Ch., Mt. Lake, Minn., $33.82; Immanuel Adult C. E. Soc., Los Angeles, Cal., $12.38; Goessel, Kan., Ch., $28.50; Salem-Zion Ch., Marion, S. D., $50; Garden Tp., Kan. Ch., $3.44; Katie E. Buller, M. D. H., Beatrice, Neb., $10; San Marcos Ch., Paso Robles, Cal., $50; First Menn. Ch. and S. S., Phila., Pa., $14.49; First Menn. S. S., Reedley, Cal., $20; First Menn. Ch., Aberdeen, Ida., $31.74; Aletta and Mattie Krehbiel, Clarence Center, N. Y., $40; Bethany Ch., Quakertown, Pa., $39.30; G. Warkentin, Swift Current, Sask., $7; Rev. Wm. J. Peters, Crystal City, Man., $25; B. Boerg, Duchess, Alta., $2.80; Bethlehem S. S., Bloomfield, Mont., $7.75; 1st Menn. Ch., Reedley, Cal., $100.83; Bethel Ch., Hydro, Okla., $3; Immanuel Ch., Los Angeles. Cal., $55; First Menn. Ch., Wadsworth, O., $12.06; First Menn. Ch., Bluffton, O., $90; Monroe, Wash., S. S., $8.14; Grace Ch., Lansdale, Pa., $26.20; Flatland Ch., Quakertown, Pa., $20.17; Interest from U. S. L. L. Bond, $2.13; Friends, Elbing, Kan., $30.76; Halstead, Kan., S. S., $24.98; Bethel College Ch., Newton, Kan., $30.76; E. Swamp Ch., Quakertown, Pa., $20; Donnellson. Ia., S. S., $5.35; Alexanderwohl Ch., Goessel, Kan., $49.39; Inman, Kan., Ch., $11.07; Bethel S. S., Wolf Point, Mont., $7.30.

Special Gifts:

For Hutchinson Church Building: Hebron Ch., Buhler, Kan., $14.63: Herold Ch., Bessie, Okla., $6.30; Wayland, Ia., Ch., $8.21; E. Swamp S. S., Quakertown, Pa., $20; Magdalene S. Landis, Folcroft, Pa., $2; Lehigh, Kan., S. S., Classes Nos. 1 to 3, $10; Summerfield, Ill., S. S., $6; Johannestal Ch., Hillsboro, Kan. (Ch., Bldg. Fund) $4.28; W. D. Conf. C. E. Treas., (Saskatoon) $150.57; Johannestal C. E. Soc., Hillsboro, Kan., (Los Angeles), $5; Ex. Com. of Mission Societies, (Portland) $10; Ex. Com. of Mission Societies, (Winnipeg) $5; E. D. S. S. Conf. (Immigrant Ministers in Canada) $198.72; Total Receipts, $3839.70.

Balance in bank, Aug. 1	19.51
New Loan from bank	1000.00
Total Disbursements	4845.39
Balance in bank Nov. 1	13.82
Total Indebtedness	8500.00
Unpaid Orders Nov. 1	2100.00

Gratefully acknowledged,

J. E. Amstutz, Treas.

JOTTINGS

Last Sunday evening the Men's Choir of the Berne, Ind., church was the guest of the Grace church, Pandora, Ohio, and rendered a number of selections of sacred music.

Bethel College Corporation is nearing the half century mark. On November 27 it held its 44th Annual Meeting. This is the oldest existing Mennonite institution of higher learning in this country.

The Missionary church of Berne, Ind., being too small to accommodate those wishing to hear the evangelist, Rev. Carter, the Mennonite church of that town was pressed into use on the evening of November 22.

The Bethany Sewing Society of Freeman, N. D., arranged to have the church open all Thanksgiving Day in order to receive clothing for use of the Mennonite refugees living in Canada. The shipment was sent to its destination before the week was out.

On the date of this writing, November 27, Bro. C. F. Claassen, of Newton, Kan., the Treasurer of the General Conference, celebrated his 72nd birthday. The editor takes it upon himself to congratulate Brother Claassen in the name of all the readers of the Mennonite.

The secretary of the Woman's Orphans' Society of the Eastern District Conference corrects the recent report with the statement that the Society sent Rev. Wolf $100.00 for relief purposes. It was afterwards voted that if Rev. Wolf thought there was need for it the society would pay $10 per month beginning with January 1, 1932, if that much was needed for the support of the party in question.

Freeman College, Freeman, S. D., began its Annual Winter Bible Institute Nov. 20, which is to last twelve weeks. There are five instructors and the courses are open to any one without educational restrictions. The aim of the Institute is to offer Bible Training to those who feel the need of better Bible knowledge and are unable to give more than twelve weeks of their time in attending instruction. Christian workers generally who are interested in Sunday School, Young People's Work and other congregational activities are encouraged to take this Bible Course under teachers familiar with Mennonite church and congregations.

The Bethel Mennonite church of Perkasie, Pa., of which Rev. A. M. Fretz is pastor, joined with neighboring Baptist and Reformed churches in the celebration of Thanksgiving services. In Philadelphia, the First Church, of which Rev. Carl Landes is pastor, joined with five neighboring churches in a Thanksgiving service. It has been common for other Mennonite churches in various parts of the country in the past few years to join with their neighboring Christians in a general Thanksgiving. It surely is better for all of us to come together and finding reasons for thanksgiving to our Heavenly Father than it is for us to regard our fellow Christians of other connections as dangerous rivals only to be regarded with suspicion.

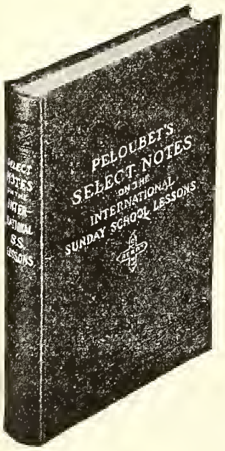
The (Old) Mennonite mission in India is issuing a church paper under the title in the Hindi language "Menonait Mandli Samacher", which translated into our language is "Mennonite Church News".

The communion of the Trenton, Ohio, church was celebrated several weeks ago on which occasion it was the privilege of the congregation to have as its guest Sister Mary Burkhard, who gave an address on missions. The pastor of this church, Rev. John Amstutz, is busy as county chairman in arranging for the Prince of Peace County Declamation contests. On November 15 he had the privilege of giving an address on "The Genius of My Church", at the regular vesper service in the First Presbyterian church of Middletown, Ohio.

Brother H. B. Kratz of the Schwenksville, Pa., church being a miller and having a good memory concerning things as they affected the commodity in which millers are most interested, namely wheat, has an answer to those wets who say that we need breweries making beer in order to use up the surplus wheat. He says before prohibition when the argument was advanced that wheat when made into strong drink is a waste received the answer from the wets that only two per cent of the crop was used in the manufacture of strong drink. Mr. Kratz then asks how could so small an amount as two per cent relieve the present enormous surplus?

Missionary E. B. Steiner, who for a time served under the General Conference Board, but now is active along the borders of Tibet, in a private letter to Ferd Wiens, gives a picture of his daily work in the territory he has selected in which to serve. He says: "I have just returned from a 47 days evangelistic tour. The tour took me over the Lebon Pass, 18,000 ft. altitude, and on top of Lampya Pass, also 18,000 ft. altitude. Our crowds averaged three times larger than those a year ago. Took with us twelve pounds of Gospels and tracts and thought we had enough, but these were all gone before the tour was half finished. Over in Changru, Nepal, we found a lot of men congregated in the market place. We opened our medicine hand case and soon a lot of people crowded around whom we treated. After we preached to them the head man invited us to tea and afterwards begged us to remain. We consented and he called the leading men of the village and then begged us to lecture on temperance—in that land where Nepalis especially indulge in liquors."

Sunday School Lesson Commentaries for 1932


PELOUBET'S SELECT NOTES ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS
SELECT NOTES INTER-NATIONAL S.S. LESSONS

Peloubet's Select Notes

(Fifty-eighth Annual Volume)

By Amos R. Wells

The World's Greatest Commentary on the International Sunday School Lessons

For fifty-seven years this volume has met the severest test. The 1932 book contains the greatest possible practical helps for pastors, teachers and Sunday school workers, so compiled and tabulated that it can be effectively used.

Its clear and convincing explanation of the text itself, its broad range of quotations and illuminating thoughts are all tuned to the greatest spiritual interpretation.

The four full-page pictures in color and over 125 illustrations in the text, maps, chronological charts and comprehensive index make it complete in every respect. In text and in interpretation it is fitted for all grades. Durably bound in cloth, 384 pages.

Price $1.90 net, $2.00 postpaid

A Daily Digest of the Sunday School Lessons

By Amos R. Wells

editor of "PELOUBET'S SELECT NOTES"

The book is based upon the idea of studying a portion of the lesson each day. It is intensely practical in its summary of the application of the lesson.

It is indispensable to the busy student who wishes to secure the lesson in a nutshell. Many Adult Bible Classes and Men's Classes are now using this little book as a basis for their lesson study.

Vest pocket size, bound in cloth, 35c; leather, 50c, postpaid

Snowden's Sunday School Lessons

Eleventh Annual Volume. Practical Expositions of the International Sunday School Lessons, 1932. Improved Uniform Series: Topics for Young People and Adults. By JAMES H. SNOWDEN, author of "Outfitting the Teacher of Religion," etc. Cloth, 12 mo.

With the Eleventh Annual Volume of his Sunday School Lessons, Dr. Snowden again shows his grasp of the needs of the average Sunday school. Knowing the limits set by the time available, he selects his material with an eye to making the people and events of the lessons interesting and human, comments on the moral and spiritual values that attach to the incidents under consideration, and suggests stimulating topics for further discussion.

Price, postpaid..$1.35

N. B.—Send your check or postal money order with your order for any book listed on this page.

The Lesson Round Table

1932 Edition Now Ready

Each lesson analyzed and presented by a specialist in the topic for that Sunday. Interest is pupil-centered; emphasis is away from materials and methods. Teaching is restored to its natural pristine dignity of character-building personal contact.

The Lesson Round Table opens unsuspected vistas of spiritual discernment.

THE LESSON ROUND TABLE can be most effectively used in the Adult and Senior Departments of the Church School.

International Uniform Lesson Helps—Cloth bound—352 pages—Colored Bible maps—Coat pocket size.

Price, postpaid $1.25

Tarbell's Teacher's Guide

A very scholarly commentary to the International Sunday School Lessons, edited by Martha Tarbell. 28th annual Volume. Cloth bound. Profusely illustrated with charts, pictures and diagrams.

Price, postpaid $2.00

Arnold's Practical Commentary

A very popular commentary on the International Lessons—edited by Rev. Burton J. Vincent. 37th annual volume.

Price 90c; $1.00 postpaid

The Gist of the Lesson

A small but popular Vest-Pocket commentary on the International S. S. Lesson. Edited by Dr. R. A. Torrey. Flexible cloth.

Price 35c; 40c postpaid

WILL YOU RECEIVE A YEARBOOK?

All subscribers to The Mennonite who will pay up their subscription now so that they are paid up till January, 1933 will receive a copy of the **New 1932 Mennonite Yearbook FREE.**

Regular price of the Yearbook is 20c for single copies, postpaid; $2.00 per dozen, postpaid.

Order your copy now to avoid disappointment.

MENNONITE BOOK CONCERN, BERNE, INDIANA

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI BERNE, INDIANA, DECEMBER 10, 1931 No. 49

EDITORIAL

Charity, how many crimes are committed in thy name! Before it is all over one can hardly speculate on how much of the millions now being collected throughout the country will be wasted or, what is worse, inefficiently and dishonestly administered. With politicians doing their utmost to play politics with human misery and self-seekers undertaking to exploit the poor there are sure to come some revelations that are not creditable to this generation. The other day a U. S. Senator, wishing to keep himself sensationally before the public eye, challenged a Governor of his state to give his and his wife's income toward relief, offering to do the same on his part for himself and his wife. Now it happened that the Senator was bargaining with money that was not his in an effort to have the Governor give away what was not his. Reports have it that the Senator's wife is without an estate while the Governor's wife's wealth is counted in millions. We just wonder what the wives of these two statesmen thought about the proposition. The Governor did finally give one-fourth of his personal income. What the Senator gave is not reported. The bluff seems to have been called.

Some days ago the keepers of moving picture houses made the announcement to the Mayor of a certain city, and we understand the same offer was made elsewhere, that, if he would permit them to do so, they would give their buildings for Sunday performances, the proceeds of which would then be given to charity. Here they would create the impression of extreme liberality. Yet they expected the Mayor to violate his oath of office to permit their law breaking, for Sunday movies are unlawful in that particular city and state. Back of the suggestion was the studied effort to get Sunday permits, knowing that it would be easier to defy Sunday laws once having been permitted to break them. We wonder if they were not seeking to gain publicity rather than give charity, since it was they who took so great pains to advertise their offer. Suppose the coveted permit would have been given, would the cash to be devoted to charity have come from their pockets? Certainly not. It would come from the admissions paid by their patrons and they, the proprietors would have claimed credit for their questionable liberality. Had they been at all sincere, or, were they still sincere in their desire to be of help during this depression, they would open their houses during a week day and say all that comes in shall be used in helping things along. Until they are ready to make an offer of this kind we cannot help but feel that their display of cheap charity was selfish and cruelly savored one hundred percent hypocrisy.

The selling of apples, which are bought on credit, on the streets has enabled hundreds of men to gain at least a small income. Apple selling was tried out last winter with considerable success in many cities. One would think that those entrusted with the task of making it possible for worthy men and women to get a little something to feed themselves would be free from petty graft, yet in one of our largest cities, jealous wholesale apple dealers and those chosen to administer the sale of apples are in a nasty controversy in which the chance of graft on the one hand and the charge of heartless greed on the other hand are being bantered back and forth. No doubt some one will try to be getting somebody else into jail before the matter is ended.

The biggest farce in the line of helping the unemployed, took place in connection with college football. Two teams in Massachusetts advertised that they would play a game of football for charity. $75,000.00 were taken in at the gates when the game was played. A nice sum that might go far, one naturally would suppose, but it was not a nice sum so far as the unemployed were concerned. The managers of these teams playing put in their bill for $60,000.00. $30,000.00 for each college and total cost for the game $96,000.00. This left a deficit of $21,000.00. We are just now wondering whether suit will be entered against the unemployed for the $21,000.00 still owing.

There are enough conditions now existing to drive many to despair or to desperation and it is hard to know what the winter will bring forth, but, if making a mockery of charity continues, something is apt to happen that is going to try patience to the breaking point, and perhaps put our institutions under the severest strain they ever had to face.

THE SINS OF OUR OWN TIMES

There spreads among us Christians a desire to live in needless luxury which takes no account of the poverty of millions in our own and other lands. No man has a right to more of the goods of life than are required to satisfy his own just needs as long as hunger, spirit-destroying toil and lack of opportunity remain the portion of others for whom Christ died.

The spread of habits of speculation is destructive of the moral fiber of the nation. To seek wealth without rendering due service or to persuade others to engage in such a gamble is to destroy all relation between labor and reward, and so constitute a betrayal of the ethical standards of a Christian society.

Greed is still a most powerful agent opposing the advance of the Kingdom of God. "Ye cannot serve God and mammon." Until we Christians are ready to subordinate the desire for profit to the welfare of the human beings dependent upon the industries for which we hold responsibility, we cannot claim to understand the mind of Christ or to be worthy of his fellowship.

Lawlessness is a growing menace which will reduce our institutions to ruin unless it be corrected. It should be opposed wherever it appears, but most of all we should search our own [illegible] make sure that we are in every respect [illegible] Christian citizens.

[illegible] of graft and wrong doing in the [illegible] of so many of our cities are deeply [illegible]. A large share of the responsibility [illegible] placed upon the members of the com- [illegible] who are also members of our churches, and who have been content to let the administration of civic affairs pass into the hands of selfish and predatory persons and interests.

BOOK REVIEW

The new book "THE DEVELOPMENT OF THE MISSIONARY AND PHILANTHROPIC INTEREST AMONG THE MENNONITES OF NORTH AMERICA," by Dr. E. G. Kaufman, published by the Mennonite Book Concern, Berne, Indiana, is likely the last word on the subject. Not only is it a complete, scholarly, and unbiased history of the rise and development of the missionary movement among all groups of Mennonites, but the story is told in the light of the general social and religious world in which the Mennonites found themselves at the time. Too often our histories written by the untrained historian are little more than a compilation of unrelated dates, names and places, with little reference to the religious and social world in general. Mennonites can not live to themselves alone, any more than any other groups; they live in a non-Mennonite world largely and have always been influenced, though but slightly at times, by that world. Mennonite history can not be understood except in the light of this general sociological background. Dr. Kaufman, himself a trained sociologist, is well fitted to deal with the subject from this broader general view. His book deals not only with isolated facts, but with causes, reasons and results.

The Mennonites were among the last of the denominations within modern times to take up the mission cause. In its early stages, Mennonitism was a decidedly missionary movement and the cause spread by leaps and bounds. But persecution soon killed off all the leaders, drove their followers under cover, compelled them to live a secluded life in small communities, for the most part in out of the way places; all propaganda was forbidden by law. Under these conditions they were hardly able to hold their own, and the missionary spirit was allowed to die out. Considered as outlaws, by others, and as having few rights in this world by themselves, Mennonites quite generally developed, as a result of their experiences, the conviction that the whole non-Mennonite world and the "world" of sin were synonomous; it was not for them to follow the world. They were among the last to engage upon new ventures, to adopt new styles of clothes, and to accept new forms of worship.

It was not until near the middle of the past century that the Dutch Mennonites revived their interest in the spread of their faith among non-Christian people. In America the missionary interest appeared a little later. It is perhaps only natural that this interest should first appear among the General Conference group, for they were the earliest to break away from the spirit of ultra non-conformity which regarded with suspicion everything that was new, whether Sunday schools, revival meetings, new styles of clothing, a paid ministry, or missions. In fact the missionary urge was one of the forces that led to the General Conference movement in the early sixties of the past century. Dr. Kaufman no doubt is correct in his contention that there is a direct relation among the more conservative groups, between the lack of missionary interest and their insistence upon keeping aloof from the non-Mennonite world about them and its ways. Among the so-called Reformed Mennonites and the Canadian Old Colonists the mission cause is still tabooed; while among the Old Order Amish the missionary and automobile are still placed in the same category. Although late in getting a start, Dr. Kaufman's study shows that today the per capita contributions of Mennonites to the cause of missions exceeds that of almost all the other denominations.

The mission interest according to Dr. Kaufman, has profoundly affected and promoted the progress of the whole Mennonite church. The cause of missions and of education have usually gone hand in hand. To train missionaries was one of the main reasons for the establishing of institutions of learning; and today most of the leaders in the cause of education are also prominent officials on the mission boards in all the branches of the church which maintain educational institutions. In no other field of church work has so much been done to promote the cause of Mennonite unity as in the field of foreign missions. The intelligent missionary finds that under the rigors of severe climatic conditions, and amidst the necessity of reducing his religious teaching to a level that can be understood by a primitive and simple people the slight differences in either dress or theology or religious practise that marked him off from his fellow Mennonites in the home land must be contracted to an irreducible minimum. Mennonites on the foreign field no matter what brand they carry find not the least difficulty in working together in the greatest harmony. It is only when they come back home that they are made aware of any differences. But the whole influence is in the direction of making the home churches more tolerant toward one another.

The whole of church practise too has been greatly influenced by the needs on the foreign field. The missionary must have support. Definite support as to amount is more satisfactory than an indefinite allowance. Even the more conservative branches which still frown upon a salaried ministry at home pay their missionaries a stated allowance. From a stated missionary support to a salaried ministry is an easy, logical and inevitable step. The Pauline injunction to the women to "keep silent" can not very well be carried out on the foreign field; why insist on it at home? Everywhere missionaries and mission boards are insisting that the candidate for the mission field must have the best of collegiate training. This demand has already greatly affected the preparation of the home minister.

Dr. Kaufman is of the opinion that Mennonites, in the main a rural people, are not well fitted for city mission work, and that they have not been eminently successful in that work. He suggests that the city stations be made self-supporting congregations as soon as possible, or that they at least be made partly self-supporting with local control for the purpose of furnishing a church home for the scattered Mennonites who in increasing numbers are drifting into the cities, and who in the absence of a regular Mennonite congregation drift into other churches, thus being lost to the Mennonite body.

Dr. Kaufman has done an excellent piece of work in the writing of this book, and it ought to be in the library of every one at all interested in the development of the inner spiritual life of the whole Mennonite church. The book is amply illustrated with maps, diagrams and tables full of information not found anywhere else and the result of long and careful investigation.

Incidentally the book is a fine piece of mechanical workmanship, printed on the press of the Berne Witness Company.

C. Henry Smith.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb..............................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance....................................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

THE PRESENT NEED OF A MENNONITE SEMINARY

A. S. Rosenberger.

The Mennonite Church has now had a seminary as a separate and distinct institution for a period of ten years. From 1921 to 1931 Witmarsum Theological Seminary has been the institution of theological training in our church. For seven years before 1921, or since 1914, a seminary was maintained as one of the departments of Bluffton College. With the suspension of work at Witmarsum for the present year, this makes the first year since 1914 that no seminary is functioning in the service of the Mennonite Church, although Biblical work is of course being offered in our colleges.

The closing of the institution for the present year might raise the question in the minds of some of our people as to the further need of a Mennonite Seminary, at least for the present. Someone perhaps says that Witmarsum has done her work, she has furnished the church with a considerable group of workers trained in a Mennonite institution; these workers can carry the church along for another generation, let us shut down and save the expense of a seminary for the next quarter century.

It is true that Witmarsum has made a substantial contribution to the Mennonite Church and to the cause of Christianity in general during the ten years of her existence. Over one hundred students were enrolled in her courses, most of these being college graduates. Fifty-two men and women were graduated from the institution, the greater majority of whom are at present in pastorates or on the mission field. The Seminary was a source of great inspiration and help in preparing these young people for Christian service. Witmarsum was therefore actually doing something to meet the needs of trained, consecrated workers in our church.

It is also true that Wadsworth in the ten years of the existence of that school made a contribution to the Mennonite Church that was vital and lasting. The influence of the Wadsworth school is felt today, but how much greater that influence would be and what good work might have been done for our church had the school been able to continue, we shall never know. It is one of the tragedies of Mennonite history that the fostering of a school movement at that time did not prove to be successful.

To the mind of the writer the Mennonite Church will suffer another tragedy if the doors of Witmarsum Seminary do not reopen and offer to the youth of the Church the opportunity of a training for Christian service under our own denominational leadership. It need not be the Witmarsum that has existed for the past ten years, but a bigger and better Witmarsum profiting by the experiences of the past. There are some real problems to be faced in the reorganization of the institution but the Mennonites for their own welfare must continue to maintain a seminary.

The thing that Witmarsum has done proves the need of the institution. By actual demonstration Witmarsum has shown the church that this type of institution is indispensable. A group of able and energetic young leaders have been provided who shall continue for many years at home and abroad to make a vital contribution to the cause of Christ through the channels of our denomination. We do not mean to say there is no other constructive leadership but we are here stating the case for Witmarsum. If the church is to continue to have future merits of the type of many that have entered into her work in recent years, she must continue to maintain an instutition of theological training.

The present need of a Seminary does not differ much from the need of one as expressed ten years ago when Witmarsum began its career. We shall endeavor to state some of the reasons why a seminary should be continued as part of the Mennonite educational program.

A seminary is needed in order to furnish recruits for the ministry, and the missionary enterprises of the church, as well as other workers. If the work of any church is to be successful she must have a sufficient number of workers to carry on her activities. Young people who attend our own institution are continually kept in touch with the challenge of service in our own fields. An interest is created in our own work which combined with the spirit of loyalty to one's own church leads the greater number to choose service in our own denomination.

While there are many other splendid seminaries in this country to which our young people could go, none of these are seeking particularly to train recruits for the Mennonite church. It frequently happens that our young people who attend other schools are lost to our church. They become interested in other communities and in other places and fields of service and as a result are lost to our church. The Mennonites have lost many fine young people in just this way. They are doing splendid work elsewhere but that does not help solve the problem of our own church and its work.

Part of the work of a Seminary is to keep before the young people of the church the challenge of Christian service. As a result of this many may be led to think in terms of Christian service and sacrificial living to whom the challenge might otherwise not have come. Thus a Seminary not only sends its students back into the church, but it plays a real part in presenting the very challenge of Christianity to young lives.

A Seminary is also needed in the interest of a united Mennonitism. Our people live in communities scattered all over this country and Canada. We belong to various conferences and groups. Local customs and problems are a divisive factor. It is very easy to grow apart instead of growing together. In fact, if the church is not to be torn apart by some of her present problems, they must be handled with sympathy and understanding. It is rather hard for men of different backgrounds and experiences to get together and to understand each other. Lack of personal contacts and common interests form a barrier to this.

However, if the students for the ministry in a church group can be trained together in an institution, personal friendships are formed and common interests developed that provide the basis for mutual understanding and sympathetic consideration of problems later on when in actual service. Witmarsum has made a real contribution to the church in this respect. Contacts at the school have given a large group of our younger ministers the opportunity to learn to know each other personally and through them some of the problems of the communities from which they have come. Even if men and women have been at the school at different times and have never learned to know each other personally, the common interests developed in the school are enough to provide a basis for sympathetic understanding.

(To be concluded.)

LIVING UP TO ONE'S IDEALS

Edward Franz

The subject is about something that we all have—IDEALS. Youth has its ideals and in its enthusiasm it is assured that the world will respect its idealism; more than that, it expects to be immediately rewarded for its worthy efforts. Then later, after its ideals receive some rude shocks it may come to the conclusion that high ideals cannot be applied without too great a cost. And so the question of whether it pays for an individual or for a group to live up to its ideals is a real problem. Must one forget his self-respect, his sense of justice, in his attempt to gain position, wealth, or happiness? Must a community or a nation disregard its ideals on the ground that the group that it deals with does not have the same ideals as it has, or that competition is so keen that the ideals must be pushed into the background?

I think I can best put this problem before you by an illustration which is the basis of Ibsen's "An Enemy of the People." In this play a town is noted for its medicinal baths. They are the main source of income for the citizens as well as for the city, for it is largely a public or city enterprise.

Dr. Stockmann, a physician, and a man of high ideals, who dares to live up to what he feels is highest and best, suddenly finds that the water used in the baths is contaminated so that instead of being altogether beneficial it has resulted in the sickness and even death of some of the people who have sought health there. He feels that it is the duty of the city to close the baths until the source of contamination can be removed. To his surprise the city authorities refuse to do this.

claiming that if the condition of the water becomes known the place will lose its reputation and people will be afraid to come, and as a result the public and private income will cease.

Stockmann opposes them alone. He sees the right and cannot tolerate any policy that ignores it. They accuse him of not loving his native city, to which he replies: "Ja wohl, so lieb' ich meine Vaterstadt, dass ich sie ehe zugrunde richten als mitansehen möchte, wie sie auf einer Lüge gedeiht."

Finally he turns upon the mayor, his own brother, and says, "Es gibt nur eins auf der Welt was ein freier Mann nicht darf, und weisst du was das ist?" The brother says he does not know what it is that a free man dare not do, to which Stockmann replies: "Ein freier Mann darf sich nicht wie ein Lump besudeln, er darf sich nicht so benehmen, dass er sich selbst ins Gesicht spucken müsste." (A free man dare not do the thing that he knows is wrong and thus come to despise himself). But he is outnumbered. Those who give up their ideals so the money may keep on flowing in, are stronger than he is. They even do what he did not dream that they would dare do—they dismissed him from the city's employ; they make him practically an outcast. Then his own family turns on him and accuses him of being false to them; and then they all but break his heart—they leave him.

And as the story ends Stockmann is alone, with nowhere to go, nothing to do, and all because he dared to live according to what he believed right, and because he believed that the world must listen to a man that is in the right. Even the agony of having his wife reproach him and then desert him, can not deter him from his stand, and he stands alone and says: "Der ist der stärkste Mann der Welt, der allein steht."

Truly a man who will not give up the things that he stands for even though it costs him everything is the strongest man in the world.

But do things like this happen in real life? You know, and I know that they do.

Young people with high ideals as to conduct often feel that in order to be popular, in order to get the most out of life, in order not to miss making friends, they must condescend to do things that are not wholly in keeping with their ideals.

But not young people alone have to decide between their ideals and what seems necessary to gain the things they want. I am reminded of a minister I knew in the western part of this state. In a conversation he once told me that it was hard to do and say the things that he felt were right and true when his congregation opposed him. He was making a stand for what he believed right, but he admitted that it was hard, and that perhaps he would weaken sometime, remarking that the responsibility of providing for those who were dependent upon him would possibly drive him to do as the people wanted him even though it were contrary to his ideals, in order that his position and therefore his source of income for supporting his family would be more secure. However, he stood up for his ideals long enough to be dismissed, and like Stockmann of Ibsen's book he was alone because he dared to be true to himself.

About a year ago I was speaking with a graduating student at the University of California who was planning to go to the oil fields as a petroleum geologist. He told me of how in his previous experience in the oil fields he knew of one man who would treat the man with whom he wanted to deal, to liquor, and then, when this man was partly under its influence, he would succeed in closing the deal. My friend raised the question as to whether it was possible to compete with such a man by using only honorable means to sell or buy. So here again there was the question of whether one dare live up to his ideals or whether one must resort to questionable methods and acts. In other words, are our ideals merely something to dream about, a sort of mental exercise to amuse ourselves with, or are they really a part of our everyday life?

These illustrations tend to show the difficulties connected with living according to what we consider the highest and best. What about the good things about it? To be satisfied with yourself, so that you do not despise yourself, to know that you are doing the thing that will give you ultimately those things that are of real worth, enduring and satisfying, is a greater reward than any selfish individual can have who has no other motive than to get, no matter in what way, or can ever understand.

We could draw upon many more illustrations and we would still find that to live up to the highest and noblest that is in us is not easy, it is not simple, but it is difficult—it is a challenge. It is the challenge that everyone who would follow the man of Galilee in his daily living must accept.

To be a Christian we must live up to our ideals. We often hear that Christianity is for the weak. It is. But, in accepting it, they must become strong to live up to the great challenge that is thrust before them—that of living according to the highest and the noblest. Then the church will be an organization of the strong, and it seems to me that if we could impress upon the youth of today that it takes strength to be a real Christian, that he who lives up to his ideals is stronger and braver than any other man, then it will appeal more to them, and a true religion will be a vital part of their lives.

In closing, let me state that we must choose a course and having chosen it we must adhere to it whatever the cost—and for the course to be worth the cost it must be the best, the highest and the noblest course that we can find, that of living up to our ideals. It must be the course in which we can be true to ourselves, true to our fellowmen, true to God.

Having chosen, we must maintain our course no matter in which direction the winds of circumstance tend to make us drift. I think two little stanzas that have appealed to me express somewhat the same thought:

One ship turns east and another west,
With the selfsame winds that blow.
'Tis the set of the sails and not the gales,
Which tell us the way to go.

Like the winds of the sea are the waves of fate,
As we voyage along through life.
'Tis the set of the soul which decides the goal,
And not the calm or the strife.

CORRESPONDENCE

Deer Creek, Okla., Nov. 30, 1931. Dear friends of The Mennonite family.—Greetings in the Master's Name. The inspiration has come to us to share news of our activities here with our sister churches. Not that we have been doing anything great and marvelous nor out of the ordinary nor even unusually well, we have just been keeping on with our work in the church, "pegging away at it" with a hearty good will and are glad to have the blessed privilege of doing the Master's work in our community. This we feel is a great responsibility and surely a God-given opportunity.

We are happy in the fact that the general health of our people has been good right along. One of our members is just now getting over an operation in the Halstead hospital, otherwise no one has had any serious complaints.

During the past two weeks we have had considerable rains which were indeed welcome after the long dry spell. The ground seems to be well saturated now with moisture. Winter weather of a milder type has been with us for a week now.

Our pastor recently ended a series of eight sermons on the Lord's Prayer. These revealed some teachings that we had not thought of as being found in this prayer.

On Sunday evening, Nov. 15th, our congregation united with the M. E. and Christian congregations in a union service in the Methodist Church in observance of National Education Week. Rev. Ray Elswick, the Christian Church pastor, preached a much worthwhile sermon. The other two pastors had part in the service. Our Male Chorus and the High School Girls Glee Club sang.

On Sunday morning, Nov. 22nd, we had with us Dr. E. G. Kaufman, vice president of Bethel College, and the two young men from China, Mr. James Liu and Mr. Stephen Wang. We were glad to have these young Christian men from our mission in China with us, a living illustration of the worthwhileness of our mission work. Both of them spoke quite interestingly.

We had our annual Thanksgiving day service in the morning of that day. Thanksgiving day dawned white with us and the snow turned into a drizzly rain, making it a quite disagreeable day. The attendance was good considering the weather and the roads. In the evening two of our Sunday School classes, the younger men's and younger women's classes, had a Thanksgiving party at the pastor's home. Some could not come on account of the bad roads. Those present had a delightful time. Delicious refreshments had been prepared by the young women and they were heartily enjoyed.

Preparations are being made for the observance of Christmas both by the Sunday School and the congregation. Our Sunday School Christmas program will most likely be given on Christmas eve. We will have a Christmas service on Christmas morning.

Our Women's Mission Society is meeting

(Continued on page 13)

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

A UNITED MENNONITE YOUTH THROUGH CHRIST

Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

December 20.

Christmas Messages in Literature. Is. 9:6-7.

"For Christ is born of Mary,
And gathered all above,
While mortals sleep, the angels keep
Their watch of wondering love.

"O morning stars together
Proclaim the Holy Birth,
And praises sing to God the King,
And peace to men on earth."

That happy time of the year—Christmas is here again. Let us make this a consecration service filled with vital meaning. If you desire you might call it an "Every-member-participate-with-a-Christmas-thought" meeting. In this meeting there should not be the ordinary discussing of topics. Some meetings can be more helpful by being brimful of inspiration. There should be much music and hymn-singing in your program. We have so many beautiful Christmas hymns, it seems almost a shame that we sing them only at Christmas. But let us sing them with real joy, the joy expressing a rich inner experience. For variety it will be very effective to have someone read the verses of a Christmas hymn while the organist or pianist plays the hymn until the reader comes to the end of the verses.

Joy at Christmas

Have you ever noticed how everything seems to be electrified with joy at Christmas-time? Be you in the country or in the city, in the school or in the market, all humanity seems to be attuned to the joyous anthem of that heavenly angelic choir. It is not only Christians who manifest this joy, the spirit is so strong that of all times of the year, at Christmas times preeminently does the unprofessing man or woman feel something of the Christ spirit. Why should they not, it is the birthday of Jesus Christ. Think what He means to the world. He came to show us the great undying love of God. He came to show us how much God loves us. He came to show us how to live. He showed us with His life, by His teachings and finally when we observe how a life so lived with a steadfastness of purpose took Him to the cross we will see like we never saw before how God loves man. O my friends when you and I are discouraged let us hold fast and remember "The servant is not greater than his lord. If they have persecuted me they will also persecute you; if they have kept my saying, they will keep yours also." Surely we will never be asked to bear what Jesus came to bear for us.

Questions

1. Tell the simple Christmas story as told by Matthew.
2. With a soft musical background have someone read the Nativity Story in Luke.
3. Relate in your own words briefly the story of "The Other Wise Man."
4. Give some of the distinctly Christmas lessons which are to be found in Dickens' Christmas Carol.
5. How can you account for the happy spirit in the Christmas season?
6. What is the true significance of the birth of Jesus? What did and does it mean to all mankind?

Let Us Meditate on

Mon.—Read Mt. 2:1-8. Following the star.

Tues.—Read Mt. 2:9-12. Wise Men's gifts.
Wed.—Read Mt. 1:20-23. "God with us."
Thurs.—Read Jn. 1:1-15. The Word made flesh.
Fri.—Read Phil. 2:5-11. The divine sacrifice.
Sat.—Read Gal. 4:19; 5:22-23. Christ born in us.
Sun.—Read Is. 9:6-7. Christ foretold by prophets.

HOW FAR TO BETHLEHEM

"How far is it to Bethlehem town?"
Just over Jerusalem hills adown,
Past lovely Rachel's white-domed tomb—
Sweet shrine of motherhood's young doom.

It isn't far to Bethlehem town.
It's anywhere that Christ comes down
And finds in people's friendly face
A welcome and abiding place.
The road to Bethlehem runs right through
The homes of folks like me and you.

—Madeleine Sweeny Miller.

STAR OF MY HEART

Star of my heart, I follow from afar.
Sweet Love on high, lead on where shepherds are,
Where time is not, and only dreamers are.

Except the Christ be born again tonight
In dreams of all men, saints and sons of shame,
The world will never see His kingdom bright.
Stars of all heart, lead onward through the night
Past deathblack deserts, doubts without a name,
Past hills of pain and mountains of new sin
To that far sky where mystic births begin,
Where dreaming ears the angel-song shall win.
Our Christmas shall be rare at dawning there,
And each shall find his brother fair,
Like a little child within:
All hearts of the earth shall find new birth
And wake, no more to sin.

—Vachel Lindsay.

THE TWILIGHT ZONE OF CHRISTIANITY

Willis Rich.

Above the atmosphere about two hundred miles away from the earth is one of the twilight zones of the universe. If an object could be placed in such a space it would drift helplessly for ages. There, there is not enough darkness to be called night and not enough light to be called day.

Youth finds itself drawn towards the twilight zone of Christianity. So-called Christians have been drifting in this realm of neither darkness nor light for nearly two thousand years. In that time a few men and women with the spirit of Christ have lived on earth and basked in the sunshine of practical Christianity only to be scoffed and persecuted by the multitudes in the twilight zone.

If many of the young people of today seem to have no interest in religion it is partly the fault of multitudes of twilight-zone Christians. Youth does not want a meaningless religion. Youth wants a vital religion, but usually has been offered doctrines to be learned instead of the companionship of a living Christ. It is because youth has asked for BREAD and has frequently been given a STONE that youth is hesitating to accept our so-called Christianity.

The following are characteristics of a man living in the twilight zone:

1. He pictures Jesus as a weakling.
2. He knocks and complains constantly.
3. He is filled with sham and jealousy.
4. All he needs to do is to own several farms and commit no crimes.
5. He holds a family or neighborhood grudge.
6. He is either grouchy or indifferent.
7. False humility is apparent.
8. Let live. He believes in isolation.
9. Prejudices possess him. He will not cooperate with other denominations.
10. He condemns science and all higher education.
11. His religion is for Sunday only. On other days he has a terrible temper.
12. He is interested only in working, eating, and sleeping.
13. Gossip is his main source of enjoyment.
14. His motto is "GET."

The real religion of Jesus as found in the New Testament would appeal to youth.

1. Jesus was a Man of Power. See Him in the Temple; watch His influence as He speaks to the multitudes; and hear His fearlessness as He rebukes the scribes and Pharisees. (Read Matt. 23.)

2. Joy—Boost—Give thanks. These words describe the spirit of the New Testament. (Read the beatitudes. The word blessed means happy.)

3. Jesus was sincere and He found joy in another's success. Both youth and Jesus hate hypocrisy.

4. Jesus not only refrained from doing evil; He did all the good He could. He was not in-

terested in earthly possessions. He said, "Seek ye first the Kingdom of God...."

5. Jesus never held a grudge. He taught that men should forgive. (Read the second chapter. of I John. A man cannot love God and hate his brother.)

6. Jesus was filled with enthusiasm. He wants us to be doers of the Word and not hearers only.

7. There is such a thing as Christian pride and ambition that will make us, with Paul, "not ashamed of the Gospel of Jesus Christ" and then we may "let our lights shine out that others may see our good works and glorify our Father in Heaven."

8. Jesus mingled with men. He did not believe in the policy of isolation.

9. We read, "He that is not against Me is for Me." That shows a spirit of tolerance and cooperation that twilight-zone Christians lack.

10. To Jesus knowledge is sacred. He that knows something about the greatness of the heavens and the firmament can more easily recognize the greatness of the Creator.

11. Jesus said that the sabbath was made for man. His religion was for every day in the week, as well as Sunday.

12. It is not enough to work, sleep, and eat. Jesus wanted us to live abundantly. He gave us talents to use—not to bury. He showed us a great harvest that could not be reaped with sickles.

13. We must never forget how Jesus reminded us of the beams in our own eyes when we have a temptation to gossip.

14. The keynote of Jesus' life was service. GIVE—not GET. He who would save his life will lose it.

For the majority of people Jesus lived and taught and died in vain. He shed His blood on Calvary's cross to no avail. Oh yes, we read His Word; but we don't believe what He says. At least we don't **act** as if we believe it. "If you go to the altar and there remember that thy brother hath ought against thee, leave there thy gift..." We drop our loose change in the collection plate and think about the weather or about our work at home.

Someone has said that the world has been innoculated with a light form of Christianity so that it is immune to the real thing.

Christ said, "And I, if I be lifted up, will draw all men unto me." Did Christ break His promise? NO. We who have been in the twilight zone have been so far away from Jesus that we could not lift Him up. If any man will lift up Jesus TODAY HE will draw all men unto Him. Witness the power in the Christ-like spirit of Gandhi in India.

Has Christianity failed? NO. It has been tried, FOUND DIFFICULT, and ABANDONED by the great mass of easy-going, wishy-washy, namby-pambly modern Pharisees. Living like Jesus is like living in a garden of roses. There are thorns with every rose, but the roses are so sweet. The life of a real Christian is no afternoon tea-party: it is a thrilling, heart-throbbing struggle. It is something that appeals to a boy or girl who has sparkling eyes, and alert mind, and a strong body—to a boy or girl who rejects the easy way of becoming a mature mushroom over-night, but who likes the taste of the challenge to face the storms of life and become a mighty oak.

Here are two challenges. The first is for the older folks. Admit your faults to your children and to the world. Let there be no more division among you. Unite your efforts in your church and in your educational institutions for the sake of the coming generations. "If we say we have no sin in us we deceive ourselves and the truth is not in us." Admit that we have lived in the twilight zone of Christianity. "And Peter followed afar off." So do we all—all of us —follow afar off. We must forget our grudges, hatreds, prejudices, ill-temper, complaints, and sham. Follow the radiant gleam of the Savior, Jesus Christ, for He is the Light of the World. Only then can we reflect the Light of Jesus to boys and to girls.

The second challenge is to youth. Ask, knock, and seek. "The fool sayeth in his heart there is no God." You know right from wrong. You can't put all the blame upon your parents. Any old bum can do as he pleases. Any old bum can drink and swear and sneer and ridicule; but it takes faith and courage and power and divine wisdom to follow the dictates of a trained conscience and to walk in the light of Jesus. It takes a willingness to stand alone and hear the world shout, "Crucify him." Will we follow close to Jesus? Will we go with Him all the way?

"BECAUSE YE BELONG TO CHRIST"

S. Steiner, Pandora, O.

In Mark 9:41 we read, "For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." What a wealth of meaning those five words have, "because ye belong to Christ". Christ came that we might have life and have it more abundantly. He wants us to live the abundant life.

Because we belong to Christ, we are "justified from all things," and there is therefore now no condemnation to them which are are in Christ Jesus." Rom. 8:1. Because ye belong to Christ every fear may be banished, every doubt cease. The Lord will keep to His own, all His good promises. They may count upon Him always and under all circumstances. "I will not fail thee" is His assuring word.

"Jesus never fails,
Jesus never fails;
Heaven and earth may pass away,
But Jesus never fails."

They shall not lack any good thing; shall be sustained, defended, guided, kept, shall have His presence "all the days"; may ever trust Him, come what may. How much is ours because we belong to Christ. In a word, "all things", for we read in I Cor. 3:21-23, "All things are yours . . . . and ye are Christ's, and Christ is God's."

In Ephesians we read, "God has blessed us with all spiritual blessings in Christ"; hath chosen us in Him; hath made us accepted in the Beloved; in Him we have redemption. And in Colossians: "In Him dwelleth all the fullness"; we are "perfect in Christ Jesus." In I Corinthians 1:30 we have these words, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

Some one has compared our riches in Christ to a bank, with God as the banker. Only, the resources of His bank are unlimited, and His is a perfect, a never failing bank. Just as we have a right to check on the bank when we have something deposited, so too, since we belong to Christ may we draw from this never failing bank by presenting our needs to Him in believing prayer. Jesus says, 'If ye ask anything in my name, I will do it."

Our God is the "God of Hope," "God of Love," "God of Peace", "God of all Comfort", "God of all Grace", "Father of lights", "Father of mercies". In Romans 10:11 Paul says, "The same Lord over all is rich unto all that call upon Him." Truly God is rich.

"My Father is rich in houses and lands,
He holdeth the wealth of the world in His hands."

God has made abundant provision for all our needs; not every want or desire but every need. "My God shall supply all your needs according to His riches in glory by Christ Jesus." Phil. 4:19. We have nothing within ourselves to commend us to God, but Jesus Christ, who is the Cashier of the Bank of Heaven, has countersigned the checks, and we may be sure he will honor any check bearing the blood sign.

Are you checking from God's bank? We are warranted in asking largely. In John 16:24 it says, "Ask and ye shall receive, that your joy might be full." It is our privilege to draw day by day according to our need. Lack of faith is all that will prevent us from presenting large checks. Many Christians are suffering spiritual poverty because they do not ask.

Because we belong to Christ we also have a responsibility in living a holy, devoted and consistent Christian life. "See that ye walk circumspectly", "be ye holy in all manner of conversation," "let your speech be always seasoned with salt." Because ye belong to Christ "serve the Lord with gladness", abounding in every good work. We are to be good stewards of our time, talent and money. Praise God! we can do all things through Christ who strengtheneth us." Paul says, "If we walk in the Spirit we shall not fulfill the lust of the flesh." Only as we take time from day to day in fellowship with Christ, will we come to know the riches we have in Christ Jesus, and be able to share them with others.

"Oh, the depths of the riches of love!
The riches of love in Christ Jesus,
For better than gold, or wealth untold
Are the riches of love in Christ Jesus."

Your first duty in life is toward your afterself. So live that the man you ought to be may, in his time, be possible, be actual.—David Starr Jordan, noted biologist.

THE S. S. LESSON

December 20.

The Supreme Gift of Love. I John 4:1-19.

Golden Text—Beloved, if God so loved us, we also ought to love one another. I John 4:11.

The great theme about which John delighted to write was love. In his Gospel we have recorder the words of Christ in which, in a few words, the whole scheme of Redemption is revealed (John 3:16). No wonder that Luther used to refer to that passage as the "Little Gospel." There was in John's makeup something that responded to love in a way that he could not help speaking often of it. He is called "The Beloved Disciple." There comes to us a story that some of the followers of John once came to him and saying, "Tell us something new about the Lord." His answer was, "God is love." This was always the thing uppermost in his mind.

John's appeal in our lesson text is that we should love one another because God is love. God's sending his Son into the world is a token of that love. If we love one another, God is dwelling in us and has given us his Spirit. Confessing Jesus the Son of God is an evidence that He dwells in the one so confessing Him. Love relieves us of fear—"it casteth out fear." We may then come to God as His redeemed children if we love Him and show love for the brethren.

At this season of the year we are specially reminded of the gift of all gifts bestowed by God upon all His children through love. Rightly, we may celebrate the occasion by giving gifts of love. It is of the nature of love to give. God gave and it is reasonable that we should be giving also because we love. This does not mean that our love is measured by the earthly value of the gifts we give. It does mean that the Spirit of Christ prompts us to show our love by giving. In the case of the woman with the alabaster box of ointment we note that she gave without question. It was hers to give because she must give and could not bring herself to ask "How much?" In the case of the woman with her two mites, she gave what she had. In either case it was a giving because love prompted it. In our giving of gifts, if they are properly made, the language we speak is love. It may be a language that words cannot express, but, it is one that reaches the heart rather than the ear. If things are right, the cost of the gift is no consideration to either the giver or the receiver. In the case of God giving His Son the only motive was love. It was at greatest cost, not in material things, but, in the things that concern the soul and therefore our eternal happiness. Gifts are material things and like other material things they should only be symbols of what the Spirit suggests—a giving of our own selves.

Notice that all the many gifts from God are through His grace. We get them, not because we deserve them, or because we deserve any special consideration from Him whatever. We have experienced the giving of His Son. It was the giving of Himself. God is continually giving material blessings without stint or number. Like the rain that falls upon the good and bad alike, so, that whatsoever men of all kinds have, is theirs only because God in His goodness chooses to give it to them without distinction. Above earthly things is the gift of Christ offered to all men, but, benefiting only those who accept it in faith.

We are taught that the gift of God is eternal life. None can measure the possibilities of eternal life, but, we know that it assures a bliss both in this life and in the life to come that is perfect and unending, a gift that makes possible the plans of God in us to our eternal joy. The child who misses the joy of a parent's gift of love is a pathetic one indeed. The child who spurns the parent's gift is a contemptible ingrate unworthy of any respect whatever. The child of God need only reach out and grasp the gift of God. Not to do so is to be more ungrateful than any earthly child can be.

The Holy Spirit is God's gift. It assures His presence in the heart and life of the believer. He directs the life. He strengthens in the face of any emergency. He makes him strong for service. He arms against all the power of the evil one. The gift of the Holy Spirit is an assurance that we have received the Christ and are obeying him with all the strength given us. In the possession of the Spirit we have revealed the promise of our Lord who assures us that he is with us always.

Because God gave us His son we also have received from Him the gift of salvation. Salvation comes not by works, nor by anything in the shape of a gift we may lay before him, though we have many things we may give to God. It comes to us because God loves us and desires us to enjoy all the benefits of the Christ and the Spirit as well as all the joys of an unending life in Him.

CORRESPONDENCE

(Continued from page 7)

regularly each month in the homes of the members. Our Society is now sending money to mission stations instead of sewing for them. Since the members do not have the sewing from lists for the mission stations, we are helping each other with our home sewing. We are doing quilting for others as we have opportunity. We are also planning to have programs at the monthly meetings.

On Sunday evening, Dec. 6th, we are joining with our sister churches in town in a union service to be held in our church house. This is a service arrange for by the Grant County Ministerial Alliance one each year in all the towns of the county. This is the yearly Religious Education Sunday service. In this service the value of the Church to the Community and the responsibility of the Community to the Church is especially emphasized. A committee of the Alliance makes the assignments of preachers and chairmen for the different services. No pastor preaches in his own pulpit on this evening. Eleven such services will be held in the county. Rev. W. E. Baldwin, pastor of the Medford Congregational Church, will preach in our service here.

Our Male Chorus is holding regular weekly meetings again and is making good progress. New music has been secured and a hearty interest is being shown in this fine work. Mrs. Ruth Moyer is ably directing the chorus. Mrs. Elsie Latchar is the pianist.

A class of boys has been receiving catechetical instruction since the beginning of September. We are planning to have baptism and communion service on the last Sunday of the year.

Our annual Sunday School business meeting will be held on next Sunday afternoon. The annual congregational business meeting will be held on Monday, the 28th.

This year of grace and opportunity is almost at an end. We extend a hearty wish for a blessed Christmas season to all of The Mennonite family of readers.

Mrs. A. S. Bechtel, Corr.

DEATH

Ruth.—John W. Ruth died at his home in Reedley, Calif., Nov. 10th, at the age of 73 years, 9 months and 23 days.

He was born at Summerfield, Ill., and visited the Mennonite School at Wadsworth, Ohio, for one year. Later he went with his parents to Kansas. Having secured a job with the Pullman Car Co., he moved to Chicago.

On August 29, 1894 he united in marriage with Susana Dester and they moved to a farm near Perry, Okla. In the year 1920 they sold this farm and moved to Reedley, Calif. Here his wife died in 1922 after a short illness. He lived a lonesome life for five years when he found a congenial companion in Elizabeth K. Hirschler.

Four weeks before his death he was afflicted with stomach trouble which proved cancerous. He bore his painful affliction with great patience until the Lord relieved him.

Funeral services were conducted in our church on November 14th, Rev. Regier speaking in German and Rev. Krehbiel in English.

He was a faithful member of our church and we will greatly miss his friendly face, but we hope for a happy reunion in a better world.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR NOVEMBER, 1931

West Swamp Ch., Quakertown, Pa., $80.08; West Swamp S. S., Quakertown, Pa., $37.68; Schweizer Ch., Alsen, N. D., $46.91; Emmanuel Ch., Noble, Iowa, $144.65; Hutterdorf Ch., Freeman, S. D., $62.03; Upper Milford Ch., Zionsville, Pa., $60; San Marcos Ch., Paso Robles, Calif., $100; Menn. Ch., Summerfield, Ill., $9; Menn. S. S., Wisner, Neb., $32.97; Grace Hill Ch., Whitewater, Kan., $27.58; Herald Ch., Bessie, Okla., $4.02; Brudertal S. S., Hillsboro, Kan., $61.73; Menn. Ch., Hillsboro, Kan., $35.37; Bethel College Ch., Newton, Kan., $138.43; Bethanien Ch., Kingman, Kan., $7.50; Menn. Ch., Buhler, Kan., $26.86; Hebron Ch., Buhler, Kan., $23.76; West Swamp C. E. Soc., Quakertown, Pa., $30; Bethel Ch., Langdon, N. D., $9.05; Alexanderwohl Ch., Goessel, Kan., $68.40; West Zion Ch., Moundridge, Kan., $38; First Ch., Geary, Okla., $12.19; Menn. Ch., Colfax, Wash., $285.20; Menn. S. S. Monroe, Wash., $13.13; P. H. Pankratz, Henderson, Neb., $100; Hoffnungsau C. E. Soc., Inman, Kan., $17; Menn. C. E. Soc., Hanston, Kan., $30; Menn. Ch., Deer Creek, Okla., $10.78; Menn. Ch., Germantown, Pa., $6.45; Int.-Perm. Trust Fd., $48.47; Emmanuel Ch., Pratum, Ore., $31.83; Menn. Ch., Halstead, Kan., $38.84; S. S. Class No. 33, Berne, Ind., $13; Pine Grove

Ch., Bowmansville, Pa., $25; First Ch., Mt. Lake, Minn., $12.75; Calvary Ch., Quarryville, Pa., $31.57; Menn. C. E. Soc., Burrton, Kan., $20; Menn. Ch., Burrton, Kan., $8; Member Alexanderwohl Ch., Goessel, Kan, $1; First S. S. Newton, Kan., $31.63; Emmaus Ch., Whitewater, Kan., $610.41; Bethesda Ch., Henderson, Neb., $75; Coll. Busby, Mont. (Habegger), $10; Bethel C. E. Soc., Mt. Lake, Minn., $50; A. M. Ch., Milford, Neb., $44.40; Bergtal Ch., Pawnee Rock, Kan., $15.76; Bergtal Ch., Corn, Okla., $9.35; Emmanuel Ch., Canton, Kan., $7.63; Henry Thimm, Beatrice, Neb., $5; Bethel S. S., Inman, Kan., $27.83; Grace Ch., Pandora, Ohio, $35.87; Bethel Ch., Dolton, S. D., $32.50; Menn. S. S. Summerfield, Ill., $20; Menn. Ch., Pulaski, Iowa, $18.50: Menn. Ch., Lehigh, Kan., $14; Zion C. E. Soc., Souderton, Pa., $25; Refund—J. R. Duerksen, $8.33; Menn. S. S., Bloomfield, Mont., $13; Inman Menn. Ch., Inman, Kan., $45.02; Bethel Ch., Lustre and Volt, Mont., $13.06; Johannestal S. S. Hillsboro, Kan., $24.01; Christian S. S., Moundridge, Kan., $47.33; First S. S., Mt. Lake, Minn., $90; Jr. C. E. Soc., Aberdeen, Ida., $2; First Ch., Aberdeen, Ida., $25.02; Friend, Whitewater, Kan., $25; Mrs. David D. Hostetter, Dalton, Ohio, $2; Friends through Rev. and Mrs. S. F. Pannabecker, $14.88; Living Links Class, Berne, Ind., $50; Sylvan Lehman, East Freedom, Pa., $5; Friends, Bluffton, Ohio, $15; First Ch., Philadelphia, Pa., $49.41; First S. S. Philadelphia, Pa., $14.92; Daily Vac. School, Philadelphia, Pa., $16.91; Menn. Ch., Arlington, Kan., $23.03; Hereford Ch., Bally, Pa., $45.50; Mrs. G. Spenst, Gretna, Man., $10.70; P. A. Penner, Newton, Kan., $25; Barbara E. and Mary C. Steiner, Pandora, Ohio, $30; First Ch., Beatrice, Neb., $200; S. S. Class No. 53, First Ch., Berne, Ind, $43 20; Salem S. S., Freeman, S. D., $65; Ex. Com. Miss. Soc., (Mrs. J. G. Regier, Treas.), $254 09; Total, $3939.52.

Balance in Bank November 1, 1931		$ 549.67
Gifts for General Fund	$3178.14	
Gifts for Orphans, etc.	505 20	
Gifts for India Station	50.00	
Gifts for Sundries	157.71	
Interest and Rent	48.47	$3939.52
Balance and Total Receipts		$4489.19
Money Borrowed during month		1750.00
Total		$6239.19
Paid on Orders during month	$3398.34	
Paid on Debt during month	2750 00	6148.34
Balance in Bank December. 1, 1931		$ 90.85

(On December 1, 1931 the Board has a debt of $15,000.00, with unpaid order of $5,000.00).

Respectfully submitted,

J. G. Regier, Treas.

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR MONTH OF NOVEMBER, 1931

Christmas Fund:

Jr. Mission Sew. Soc., Henderson, Neb., $10; Mrs. Anna Neuman, Siloam Springs, Ark., $75; Hoffnungsau Sew. Soc., Buhler, Kan., $10; Eigenheim Sew. Soc., Rosthern, Sask., $4; Menn. Sew. Soc., Rosthern, Sask., $3; Menn. Miss. Soc., Trenton, Ohio, $10; Upper Milford Sew. Soc., Zionsville, Pa., $20; Sew. Circle First Menn. Ch., W. Market Str., Nappanee, Ind., $3; Miss. Soc., First Menn. Ch., West Market Str., Nappanee, Ind., $2; Menn. Jr. Mission Band, Berne, Ind., $20; Sew. Soc., Salem Ch., Munich, N. D, $3.35; Menn. Sew. Soc., Berne, Ind., $45; Immanuel Women's Miss. Soc., Los Angeles, Calif., $10; Tabitha Sew. Soc., Beatrice, Neb., $14.79; Bethel College Ch., Mission Soc., Newton, Kan., $10; Hoffnungsfeld Mission Soc., Moundridge, Kan., $3; Sew. Soc., Willen, Man., $10; Ladies' Mission Soc., Deep Run, Pa., $3; S. O. Circle, Upland, Calif., $15; West Swamp Ladies' Aid, Quakertown, Pa., $10; Miss. Soc., Calvary Menn. Ch., Quarryville, Pa., $3; Ladies Aid Soc., Hereford Ch., Bally, Pa., $5; Dorcas Soc., Pulaski, Ia., $30.

"News and Notes", Postage, etc.:

Hoffnungsfeld Miss. Soc., Moundridge, Kan., $1; Sew. Soc., Pulaski, Iowa, $1.30; Miss. Soc., First Menn. Ch., W. Market Str., Nappanee, Ind., $1.50; Johannestal Sew. Soc., Hillsboro, Kan., $2; Mrs. Helene Balzer, Moundridge, Kan., $.10 Mrs. Anna Neuman, Siloam Springs, Ark., $.25; Menn. Ladies Aid, Monroe, Wash., $1.50; Mrs. Dave Mueller, Freeman, S. D., $.25; Mrs. Dr. I. P. Tieszen, Marion, S. D., $.25; Menn. Miss. Soc., Sugar Creek, Ohio, $2.50; Ladies Aid and Mission Soc., Lansdale, Pa., $1.80; Grace Miss. Soc., Pandora, Ohio, $4: Calvary Miss. Soc., Quarryville, Pa., $1.50; Eigenheim Sew. Soc., Rosthern, Sask., $2; Onecho Miss. Soc., Almota, Wash., $3.05; Helping Hand Sew. Soc., Hillsboro, Kan., $1; Emmaus Sew. Soc., Whitewater, Kan., $1.90; Mission Soc., Deer Creek, Okla., $2.20; Salems Ladies Aid, Marion, S. D., $1.50; Miss. Soc., Madrid, Neb., $.75.

Miscellaneous:

Menn. Sew. Soc., Hillsboro, Kan., Evangelist, India, $36: Menn. Jr. Mission Band, Berne, Ind., Girl, India, $30; St. John's Menn. Ladies' Aid, Bluffton, Ohio, Orphan, India, $30; Sew. Soc., Avon, S. D., Native Helper, India, $42· Primary Dept. Hereford Ch., Bally, Pa., Orphan, India, $30; Bergtal Sew. Soc, Corn, Okla., Native Helper, India, $30; Do., Native Helper, China, $23; Mothers S. S. School Class, First Menn. Ch., Newton, Kan., Orphan, India, $20· First Menn. Miss. Soc., Aberdeen, Idaho, Child, India, $20; Salems Ladies' Aid, Marion, S. D., Biblewoman, India, $55; Do., Evangelist, China, $110; Hoffnungsau Sew. Soc., Buhler, Kan., Birra St. India, for clothes, $35; Eigenheim Sew. Soc., Rosthern, Sask., Janjgir St. India, for clothes, $20; Mission Soc., Deer Creek, Okla., Ashland St. Mont., for clothes, $5; Sew. Soc., First Ch., Beatrice, Neb., do, $10· Mrs. Joe Preheim, Pretty Prairie, Kan., China where needed, $10 50; Menn. Miss. Soc., Wadsworth, Ohio, Dr. Pannabecker Auto Fund, $10; Eigenheim Sew. Soc., Rosthern, Sask., Foreign Miss. Gen'l Treas, $28; Girls Sew. Soc., Hillsboro, Kan., do., $5; Do., Home Mission Gen'l Treas., $5; Mary Martha Circle, Lehigh, Kan., do., $20; Sew. Soc, Wisner, Neb., Girls' Home, Winnipeg, Man, $5. Total, $864.74.

Gratefully acknowledged,

Mrs. J. G. Regier, Treas

JOTTINGS

The Zion church, Souderton, Pa., enjoyed an interesting account of the customs of the natives of the Congo in Africa by Mrs. Frank Wittermore of Lansdale, Pa., a returned missionary.

Mennonite churches in and about Bluffton, Ohio, suspended regular services last Sunday in order to join in the Union Mennonite Sunday School Convention held in the St. John's church, Pandora.

The (Old) Mennonites in Argentine print monthly a church paper in the interest of their mission work, which is called "La Vox Mennonite", which literally translated from the Spanish means "The Mennonite Voice".

The West Zion church of Moundridge, Kan., is installing a Moller pipe organ which is located back of the pulpit and will be electrically operated. This is the first pipe organ to be installed in the city of Moundridge.

The First church, Philadelphia, is preparing to set aside a portion of its parish house for community use. The plan is to maintain a reading room for the people of the church and community which is to be open every day from 4 to 9 p. m. This will give the unemployed of the district an opportunity to spend the time in reading good books and magazines instead of walking the streets in discontent.

Gretna Institute, Gretna, Man, of which Rev. H. H. Ewert is principal, will, as usual. conduct a Bible Conference during the Fall term. The dates are from Dec. 13-18. The speaker will be Rev. Heinrich Neufelt of Herbert who was also the main speaker at last year's Conference. The first address will be given Sunday evening and will then be followed by two addresses daily until the end of the conference.

The First Mennonite church of Newton, Kan., arranged an extensive program for its Thanksgiving Day Service, which included an interesting address by Missionary P. A. Penner. Work is progressing on the addition the First church is making to its plant. Excavation for the basement is finished and work has commenced on the foundation. The old portion of the building is to be rearranged and the new part will provide modern facilities for church activities.

Bethel College, Newton. Kan., has just provided space for a college museum. The Men's Bible Class of the Bethel College church has furnished a sum of money to be used in finishing the room so that it will be suitable for the purpose to which it is devoted. Books and articles of different kinds have recently been donated for the museum among them a number of historical articles by Mrs. H. R. Voth, which were collected by her late husband. The College is making appeals to its friends for articles that would be suitable for the museum There are two main parts to the museum, historical and natural. Of special interest will be one show case of articles from the Mission field in India.

The Berne, Ind., church makes Thanksgiving Day an occasion of special services and special offerings. This year the collection for the morning service amounted to considerable more than $2,000 and was $200.00 more than the offering last year.

The missionaries Rev. and Mrs. Franz B. Wiebe, who for the past ten years served on the field in the interior of Mongolia under the Board of the Mennonite Brethren church, have returned to this country on furlough and were happily greeted by their many friends on their return to their home community, Hillsboro, Kan.

Rev. Sylvan Lehman, located at the Mountain Mission near East Freedom, Pa., with Mrs. Lehman visited their old home town, Berne, Ind. Last week Rev. Lehman addressed the Berne church and told of their work among the mountain people in the heart of Pennsylvania.

Rev. P. P. Wedel of Moundridge, Kan., held a successful series of meetings in Hillsboro Mennonite church. The morning services were in the German language and the evening services in English. The churches in Kansas and other states where Mennonites first settled in the early seventies are now conducting services in two languages. In the East, where Mennonites were located since 1683, German was the language of the church and not until long after the middle of the last century was English introduced.

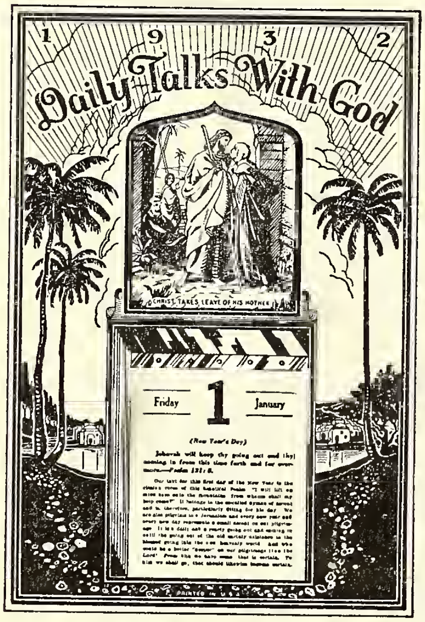
On Sunday, Nov. 29th, preceding the communion service, eleven members were taken into the West Zion church (Moundridge, Kan.) by letter and the right hand of fellowship by the Rev. P. K. Regier. An inspiring sermon by the pastor was given on the "Essentials of our worship." Thanksgiving day the West Zion pulpit was filled by Rev. P. E. Franz of the Hebron church, southwest of town, he and Rev. Regier having exchanged pulpits. Rev. Franz's fine sermon was based on John 11:41, "Father, I thank Thee."

November 29th was a day of unusual activity and interest at the Grace Church, Pandora, Ohio. In the forenoon Holy Communion was observed by an exceedingly large congregation. In the evening the Men's Chorus of the First Mennonite Church, Berne, Indiana, rendered a sacred concert to an audience that packed the church a half hour before the concert was scheduled to begin Following the sacred concert Mr. Ben. H. Spence, Washington, D. C., correspondent of the Toronto Canada, Star gave a stirring temperance address. This was a union service of all the churches in town. Mr. Spence showed by facts and figures that the far-famed Canadian system of liquor control results in liquor controlling Canada instead of Canada controlling liquor.

NO FAMILY CAN AFFORD TO BE WITHOUT—OR WILL BE WITHOUT—IF IT HAS EVER USED

DAILY TALKS WITH GOD

Complete, but brief, daily devotions for family worship. — Consisting of Bible verse, devotional reading, prayer and suggested Scripture reading — For convenience, "Daily Talks" are furnished in two styles as illustrated.



WALL STYLE

8½x12¾ inches. Printed in three colors, with beautiful, embossed Biblical pictures and scenes from the Holy Land.

Prices, Either Style: One—$.60, postage prepaid Twelve—$5.40, postage extra

Please order your supply of "Daily Talks with God" calendars early. You will want one for your friends. On account of yearly increased number of readers we would like to anticipate your orders.

Mennonite Book Concern

Publishers - Importers - -Dealers
Berne, Indiana

ORDER BLANK

Gentlemen:

Enclosed please find $.................................as payment for............................copies of "Wall" style, and............................ copies of "Easel" style "Daily Talks with God" calendars.

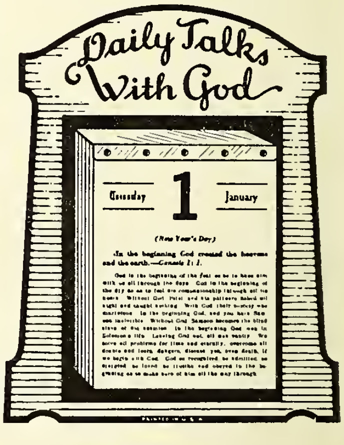
Name ....

Address ....

....

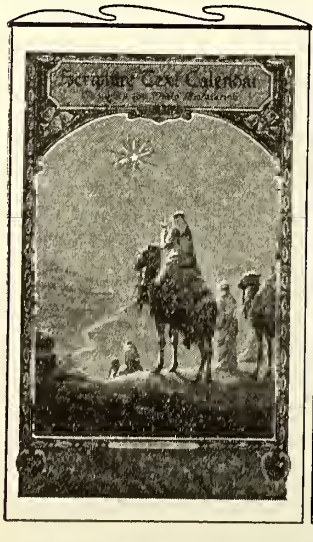
(Write plainly)

For Your Desk or Library Table



EASEL STYLE

6½x8 inches. Printed in colors. Easel cut-out form designed for standing or hanging. Packed firmly in very attractive gift box.



Scripture Text Calendars for 1932

The Nationally Advertised Calender

"The Messenger Scripture Text Calendar is Nationally Advertised in the prinripal religious publications of the country. It is the first calendar of its kind in the field, and has by far the largest circulation."

Notice these Important Features

In the first place it has a ready-made market created by National Advertising in the principal religious magazines in the country.

It has beauty—thirteen full-color religious paintings of suitable size for framing.

It offers inspiration, instruction, and information.

Brief stories of the pictures.

Daily Scripture quotations.

Schedule showing how to read the Bible through in a year.

Golden Texts for Sunday School lessons.

Flower and Birthstone of the month.

Preceding and following month date pads.

Phases of the moon, etc.

Fourteen pages—9¼ x 15¾ inches—of usefulness and beauty.

N. E. If you want the Christian Endeavor Edition which lists the various C. E. topics for the year 1932, be sure to specify this in your order.

Prices:

Single copy, 30c; 4, $1.00; 12, $3.00; 25, $5.75; 50, $9.00. All prices slightly higher in Canada.

Special Prices to Churches and Agents

Quantity	Cost	Sell for	Profit
100 Calendars	$17.00	$30.00	$13.00
200 Calendars	32.00	60.00	28.00
250 Calendars	40.00	75.00	35.00
300 Calendars	45.00	90.00	45.00

Send Check or Money Order with your order.

MENNONITE BOOK CONCERN, BERNE, INDIANA

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVI BERNE, INDIANA, DECEMBER 17, 1931 No. 50

EDITORIAL

The first fifteen days in December comprise an open season for deer in Pennsylvania. This year, because of the increase of the great herds of deer throughout the state, does as well as bucks could be shot. The result of the permission to shoot deer of both sexes was that there were as many hunters as deer in the woods on the first day of the season, and because of the lack of skill and the unfitness of many of the would-be Nimrods to handle firearms, there came a very avalanche of misfortunes that killed and injured many people. The number of cases on the first day was seventeen killed and many others wounded, either by their own carelessness or by being mistaken for deer by other hunters. Since that time many others have been added to the list of victims and now as the season ends the list will, when compiled, have assumed alarming proportions.

One wonders why the densely populated old state of Pennsylvania is said to have more deer and other wild life than any other state in the union. The reason is that in the large areas of mountain land unsuited for cultivation wild life gets a good chance to propagate, especially when the State affords it splendid protection during closed seasons.

Any one, who for the first time, has been fortunate enough to see a herd of deer in their native haunts will never forget the thrill. Neither will he, if he has anything of admiration for God's innocent creatures, give way to the cruel passion to kill for the sake of killing. Unfortunately, there are too many who still find pleasure in taking life, not that they actually need the flesh of wild animals for food, but because they are savages at heart and find delight in dealing out death and suffering with deadly and cruel implements of destruction. They call it sport, but our understanding of sport is something which gives the two contending parties an equal chance. Just where the equal chance comes in for the game is something we confess we are too dense to comprehend.

There are some humane persons who take to another kind of shooting that bids for more skill and patience than shooting with guns—it is shooting with a camera. We call this real sport. It requires a real matching of the wit of man against the wit of wild creatures. Moreover, it is without danger to either party, or to innocent fellow humans. A collection of pictures so taken should mean to the one making them more sensible and more pleasure giving satisfaction than the stuffed head of an animal taken from where God intended it to be and hung over a fire place an ornament and a rich pasture for moths.

Writes a member of the Home Mission Board, "It is disheartening to carry on mission work in these times. We cannot close the doors of our missions. Conference cannot come to our relief to borrow money for us. When we are running short we have to make ourselves personally responsible for the funds required." Of course times are hard and money is scarce and hard to get, but let us for a moment consider what is imposed upon any of the Boards working under the direction of the General Conference. The members are elected to do a certain work. Their choice for this work is an endorsement of the work along their particular line which has been started under Conference patronage and which they are expected to continue. In the case of our Home Missions, which might just properly be called Church Extension Work, the matter of our continued existence as a church is involved. Those of our people who flock to larger centers of populations must be followed or we will lose them. The proportionate growth of our church must keep pace with the growth of our national population or we are losing out. The children in the shape of mission churches, who have come into being by our own will, must be nurtured and helped to independent growth or we are guilty of deliberately having wasted the Lord's money in starting them and then abandoning them. The numerous groups of Russian Mennonite refugees in Canada and elsewhere cannot be abandoned to their fate any more than we can abandon our own flesh and blood in times of stress and trial. It remains for the whole church to stand back of its Home Mission Board at a time when it needs the help of the whole church. Where there is no home missionary consciousness there is absolute need of creating it and here dear brethren of our congregations, into whose hands God has thrust the responsibility of caring for the needs and cares of the church in trying times, comes a task for there does not appear a single reason why you should be excused from doing your whole part energetically and effectively.

Representative F. A. Britton of Illinois, in a radio talk the other evening, took occasion to pay his respects to Jane Addams and her caravan of misguided pacifists as he called them. Being a member of the Naval Committee of the House of Representatives and thoroughly out of sympathy with anything less than a "full strength navy" it was quite evident that he should disapprove of any expression of pacifism, which he dubbed as being more dangerous to the country than communism. He argued that other nations built when we stopped building and thus nullified whatever might have been done by our lowering the strength of our navy.

Furthermore, he implied that, since other nations owed us such great sums of money, they naturally are jealous of us and just about ready to give us the dirty dig when opportunity for so doing offered itself. Well, such sentiment expressed by one who has so much to do with creating and maintaining fighting machines only goes to show that his suspicions are as dangerous to the peace of the world as are those of other militarists in other nations.

Such sentiments as "War to end War," "This must never happen again" etc., which were expressions thrown out as a sop to our protesting reasons during the horrors of the World war seem to have been forgotten by some in high places, or else they were after all only expressions of sheer hypocrisy.

Several weeks ago we heard a noted citizen of Japan say: "We don't want war. We would be too poor to wage one even though we wanted one." The temporary attempt of the military caste of that country to rush into a war with China seemed for a time to contradict the statement made by their countryman, but, recent developments show that Japan has come to sense and is ready to submit its claims to arbitration.

We feel that, with the money of a war which nobody won still fresh with us and which plunged the whole earth into deepest misery and poverty, none but a militarist with professional interest at stake wants another war or even wants to go through the gestures of getting ready for another war, even though there be the theoretical possibility of one developing.

The spectacle of the military caste in this country going over the head of the Commander-inchief of the Army and Navy and endeavoring to discredit him and his policies by military propagation in its own interest, is one that only the arrogance of a class out of sympathy with normal civic life would create.

ADDRESS DELIVERED OVER STATION KFBI, MILFORD, KANSAS, NOV. 8, 1931

By J. W. Kliewer.

It gives me a great deal of pleasure, indeed, to speak a word of greeting in behalf of Bethel College to the radio audience that is tuning in this afternoon. Bethel College is one of the liberal arts colleges of the state of Kansas. It opened its doors in the fall of the year 1893. For some years its work was primarily on the academy level. Gradually the academy courses were decreased and the college courses increased. In the year 1916 the State Board of Education placed Bethel College on the list of accredited four year colleges. A few years later the academy department was dropped, because the need for it had ceased to exist among its constituency. Last year's total attendance of college students exclusively was 317 including the summer school. The attendance this year is about 15 or 20 behind last year's attendance at this time.

This, of course, classifies Bethel with the small colleges. We do not make reluctant admission or shame-faced apology for this. Just as living in a large city has both its advantages and disadvantages, so attending a large school has both its advantages and disadvantages.

Our young folks are graduated from high school so young in this day that they are scarcely ready to be set adrift in a large student body where their identity is all but lost. Some individual should look after each student as an individual. The larger the school, the harder that is to be done.

A small college is better suited to develop the fine art of getting along with folks than is a larger school. It is easy to get along with folks who are like you but not so easy to get along with those who differ from you. In a larger school those of the same tastes clique together, in a smaller school students are compelled by circumstances to get along together whether they think alike or not. This latter condition prepares for life better than the former. This may account for it that a greater percent of the students in small schools develop into outstanding leadership than of the students in larger schools.

Bethel College is a liberal arts college. It differs from a technical or a professional school in its very aims. A technical or professional school primarily trains in the use of the tools—material or mental—employed in making a living. A liberal arts college aims at the enrichment of life.

At Bethel we try to stress that it is quite important by diligent application to add to the store of information during the four college years; college is for the purpose of getting an education. But though what you get at college is important, what you are in the process of getting to be is even more important. That life will be intellectually poor that depends for its mental riches upon the few facts learned during the four years of college. That life will be intellectually rich that during its four college years has discovered mental store houses and the avenues to these store houses and uses the succeeding years for the exploration of these store houses. Knowledge grows, and it grows more scientific, when subjected to the experiences of life.

Anyone that is acquainted with the work at Bethel College knows that scholarship is stressed there. All students are taught by the regular professors and not by assistants only. Every teacher has had from two to four years of graduate work and is a specialist in his line. This makes it possible for the school to turn out a specially high type of graduates. We have therefore had an unusually high number of our alumni enter very desirable positions after graduation. But an even more potent factor for the opening of the doors of opportunity than is good scholarship, is good character. The development of a good character is always considered as one of the prime objectives of a school like Bethel. Ethical conceptions need clarifying or else the added power that science puts into the hands of men will prove a curse rather than a blessing. The trouble with mankind for some time has been that the ability to control material things has increased more rapidly than the ability to control the spirit of man. This thrusts upon us the danger of seeing the wreckage of both spiritual and material acquisitions. During the World War the Big Berthas and the poison gases worked almost perfectly whereas the machinery set up by statesmen to bring about amicable settlement of international grievances had failed to work.

If the nations of the world wish to avoid a repetition of the calamity of the years 1914 to 1918, the art of getting along internationally will have to be developed in the youth of today. A college education should not be considered complete unless some definite effort has been made to instill international appreciation into the students. This effort should, however, not be limited to a subject or two given a place in the curriculum and giving information on international relations. An international atmosphere should prevail. Extracurricular efforts should be made to create this atmosphere.

Bethel College is more fortunately situated in this respect than most smaller colleges. Bethel has twenty instructors who speak one or more foreign languages quite fluently. They can get first hand information from the countries whose language they speak. Some have taught in other countries. Others have traveled in other countries. A few are of foreign birth. They have imbibed American ideas and ideals, but they can also understand and explain the national merits and aims of other lands. Nearly every year we have some foreign students in our group. We have had them from England, Canada, Germany, Switzerland, France, Russia, China, Mexico and from among the American Indians and

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb..............................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance..................................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

others. If at the beginning of these contacts between students of different nations and even different races, a superiority complex has manifested itself on the one side or the other, it has usually disappeared upon better acquaintance. If any of these students should ever be in a position in which their word of appreciation might avert a clash with the nation to which a student friend from Bethel belongs, then they may have at their disposal the ounce of prevention that will forestall a calamity.

Bethel College is one of those schools that believe in a definite emphasis on religion during the formative years of young people. Religion cannot be neglected for any considerable period in a young person's life, with the expectation that at some subsequent period a redoubled effort will efface the results of the period of lapse. The wound inflicted on the inner life may heal, but a scar is likely to remain. Religion is a normal state for man. A normal state usually develops gradually and consistently and not sporadically and erratically. In the years when a human being is in the process of growth physically, mentally and socially he must also grow in favor with God, or he will be dwarfed in that direction. We therefore make no apology at Bethel College for being a religious (Christian) school. When parents entrust their sons and daughters to our care, hoping that we will enhance their physical, mental, and social growth, we think that they entertain the thought—whether expressed or unexpressed—that we will help them religiously also. On this assumption we expect everey loyal Bethel College teacher to act.

We are a denominational school, but we claim to be neither proselytizing nor sectarianizing. We have over a dozen of denominations represented among our students every year. Another denomination has one-third as many students at Bethel this year as the Mennonite denomination. A student of any denomination, of any nationality, of any race, has the same privileges at Bethel College as a Mennonite who is an American citizen and of the Caucasian race. Last year a Catholic represented the school at a peace contest. A few years ago a negress was admitted to our scholastic honor society. She happened to be the only student that met the requirements that year. This year we have a Chinese serving as assistant in the chemistry laboratory. We are trying to have merit count rather than name or connection or race.

We wish to deny emphatically, though, that this liberal attitude toward others should be interpreted as connoting an indifference towards some of the historic stands that the Mennonite Church has taken on Christian truths which she has felt it her duty to defend and propagate. We trust that there may be suffcient magnanimity about us that we can be glad that there are more non-Mennonites who sponsor these truths today than Mennonites. The cause of Christ would not be helped, if we would keep silent on the historic fact that our forefathers were among the first to advocate separation of state and church. So we teach it as history, but not as an attempt to make proselytes. Over four hundred years ago our ancestors paid with their lives for their conviction that war is a contradiction to the command of love as laid down by the Prince of Peace. We are glad that today many thousands of all creeds share this conviction with us and will not have to pay for it with their lives, and will not even have to change their church allegiance. We point with some satisfaction to the fact that a group of our religious forebears met in a little church in Germantown, Pennsylvania to draw up the first protest against the traffic in slaves. We are even more glad that thousands who profess other creeds feel the same way about the traffic. We think our youth of today can profit by knowing of the sturdy qualities that enabled our ancestors to lessen the danger that came from the spring inundations of the fertile land along the Vistula. They built dikes along the river banks. We further think they rendered humanity valuable service when they converted the barren steppes of Russia into veritable garden spots, or when they settled on the prairies of the Middle West of the United States and made out of the Great American Desert the bread chamber of this land. We are glad that the good accruing from the courage, vision, industry and thrift of these early settlers could not be restricted to one denominational group. So Bethel College is endeavoring to serve where opportunity offers and not only one denomination.

"FUNDAMENTALISM, MODERNISM, OR CHRIST"

Carl Landes.

Scripture: Matt. 13:24-52; Text: Matt. 13: 12.

In science we study the law of inertia. The law which says, "A body which is at rest, tends to remain at rest; and a body which is in motion will tend to remain in motion."

With certain limitations that law can be appiled to human beings—to you and me. We have in the Church today a group which is at rest; they want to stay right where our fore-fathers put us four or five hundred years ago. They stick out their chests and say, "We are Fundamentalists."

We have another group in the Church which is in motion, and they want to keep moving. They want something "new"—and new it must be, or it is no good. They stick out their chests and say "We are Modernists."

Well, frankly, if either Fundamentalism or Modernism is the best Salvation the Church has to offer a hungry and sin-sick world, she had better die. But I am convinced that in Christ we find something far more valuable than either. For in Christ we find a Person who brings "forth out of His treasure things **new** and **old.**"

So this morning let us think together for a few moments on this theme:

"Fundamentalism, Modernism, or Christ."

Let us look at Fundamentalism a moment. We find here a sincere effort to preserve the values of the past. The Fundamentalist claims Jesus. One man told me "Jesus was the first Fundamentalist."

Now that may be true; but somewhere Fundamentalism forgets Jesus. I have an advertisement on my desk at home which reads, "The Bible Institute of 'New Haven' has a claim on you because it is an International, Inter-denominational, and Fundamentalist Institution."

"International?" Very good. We need Internationalism, rather than Nationalism. "Inter-denominational?" In good Methodist fashion, I can say "Amen" to that. "Fundamentalist?" Well, when it **stops** there, I begin to wonder where Jesus comes in.

I am not interested in a "Fundamentalist" Institution; I am interested in a Christ-like Institution, one which takes Truth wherever Truth is found. But the Fundamentalist has his mind made up, and he doesn't want it contaminated with Truth.

Or, look at Modernism. The Modernist also claims Jesus. He does have at least as much right to do so as the Fundamentalist—for it was Jesus' "Modernism" which took Him to the Cross, rather than His "Fundamentalism." But Modernism is not enough.

The Modernist wants to blow up the entire Capitalistic system; and no one will deny that much of it might well be blown up. The Modernist wants to burn up all the Creeds and Doctrines of the Church; and there are many which might well make a bon-fire for Home-coming day. The Modernist wants to move, and move rapidly, even though he may miss much worthwhile in the present systems. He follows fads, fashions, styles; he wants to be "up-to-date."

Now the Modernist is just as sincere as the Fundamentalist. If both groups could believe that, we might begin to solve some of our controversies. But so long as each regards the other with suspicion, we shall make little progress.

But in Modernism, like in Fundamentalism, I find myself asking one question, "Where does Jesus come in?" And again we answer, "Jesus doesn't come in." By the time everything is brought up-to-date, there is no time or energy left to do anything for "the least of these." So Jesus stands outside of a closed door, pleading for admittance.

No, I cannot respect the man who is a Fundamentalist first, and a Christian second; nor the man who struts about, "I am a modernist, I am up-to-date;" but I have every respect for the man who bows his head in reverence before Almighty God saying, "I am a sincere follower of

Jesus the Christ, the Son of Man."

Who is a follower of Christ? He is a man who has been instructed "unto the kingdom of Heaven"to the extent that he can "can bring forth out of his treasure things **new** and **old.**"

Jesus was not willing to stay where the "Fundamentalist" wanted Him to stay. "Ye have heard—But I say," was His message. There were "new" things beyond, "New Treasures." Jesus consecrated His life to those "Treasures." It took Him to the Cross; but He went. He asks you and me to follow. If we are to be worthy of the name "Christian", we must follow Christ, even to Calvary—but follow in **Love.**

But while Jesus was not willing to "stay put," we find Jesus also saying to the "Modernist," "Let's not move recklessly, let's not go blindly, let's not merely be up-to-date; but let's find all the good there is in the past, and let's use it, even if it is **old.**"

In conclusion, my friends, do you see the truth of our text, as it applies today? The Church of Jesus Christ is being torn to shreds by controversies and un-Christlike strifes. We have separated the Church into two militant camps. We say "I am a Fundamentalist," or "I am a Mordernist." Jesus stands without, asking to be admitted; but we can't hear Him for the noise of battle, and hurling of epithets.

Jesus stands without saying, "Fundamentalism is not enough." Jesus stands without saying, "Modernism is not enough." Jesus stands without saying, "The only Salvation which will save a sin-sick world, is the Cross on which I died. I need men and women who are willing to follow me, even to that same Cross. I need men and women who will stop their foolish controversies over Fundamentalism and Modernism, and get to work to relieve some of the suffering of the 'least of these.' I need men and women who understand the Kingdom of God thoroughly enough to 'bring forth out of their treasure things **new** and **old.**' "

My friends, therein lies the Challenge of this age of controversy. Shall we meet that Challenge in the Spirit of Jesus, the Spirit of Love?

The very active Bible Class of the East Swamp church recently had the pleasure of having Revs. Freeman Swartz of Schwenksville and J. H. Weidlich of Sellersville give them appropriate and very helpful addresses.

THE PRESENT NEED OF A MENNONITE SEMINARY

A. S. Rosenberger.

(Continued)

Since many of the churches have turned directly to Witmarsum in seeking pastors, the graduates and students have frequently been sent out into communities other than their home communities and through them ties have been formed that bind the church closer together as a whole.

The need for personal contacts and sympathetic understanding among Mennonite peoples demands a Mennonite Seminary.

A Seminary is needed not only to render service to our own church but to enable the Mennonite church to serve humanity in general and make a real contribution to the time in which we live. We may apply this along the line of our peace doctrine. Here the world certainly needs the contribution that we can make. We have had some splendid leaders in our church, but at the same time we must face the fact that we have very largely hidden our light under a bushel. We have made no appreciable contribution to the peace of the world. What a small denomination can do has been well illustrated by the Quakers.

Let no one think that with all the present agitation for peace that there is no more need of the teaching that the Mennonite church can and should give. Our torch is still far ahead of the great majority in the procession of peace although there are real evidences that civilization is moving in this direction. The challenge to our seminary is to supply us with more men who have made a thorough study of this problem and can furnish the leadership necessary to give the Mennonites a part in showing to the world in which we live the better way of friendship and understanding.

When we speak of our peace principle, and of preserving other vital Mennonite principles, we do not mean to say that we need a seminary exclusively for Mennonites. The trend today is for Christian fellowship and co-operation. We need an institution of Christian training that fosters the spirit of unity among all followers of Christ. Yet with it all, our seminary must preserve what is vital in the Mennonite interpretation of the gospel of Christ.

Most of all we need a seminary to provide our own young people with the opportunity to study the Bible and to receive a thorough training such as will prepare one for efficient Christian service. The need of two classes of young people needs to be kept in mind in this connection. One is the group that is preparing for definite Christian work, while the other group is composed of young people who want to secure some training in order to make their service more effective in their home churches. Definite provision needs to be made for both of these classes.

The Bible presents the way of life and it must have the supreme place in any Christian institution. But supplementing its study go various related courses which it is the duty of a seminary to furnish. A knowledge of the world in which we live is absolutely indispensable, for this Bible and its truth is to be made known to the world of our day. We are not living in the world of the first century, or any other century; this is the 20th century. To present the Gospel effectively requires a thorough knowledge both of the Gospel and of the world in which we live. Other subjects as Church Hitsory, Homiletics, Missions, etc., must be offered in order to present a balanced curriculum.

No less broad a foundation than this is sufficient for effective Christian preaching and service. The Mennonite Church owes it not only to herself and her people but to God, in view of the responsibility with which He has entrusted her, to provide her young people with the type of training for effective service. For this, a seminary with a consecrated faculty and sufficient equipment, is a vital necessity.

Witmarsum Seminary has sought to serve the Mennonite Church and Christianity in a way that would approach the ideals herein stated. Circumstances have compelled the closing of the school for this year but fortunately open doors loom up for the future. The committee of the Board of Trustees that has been given the responsibility of carrying on the work has been active. A session of the Committee was held just prior to the publishing of this article and in the very near future some definite plans will very likely be announced concerning the future of the Seminary. Out of this year of re-organization there are good prospects that there will come an institution better prepared to serve the Mennonite Church of North America.

Quakertown, Pa.

CORRESPONDENCE

Ruff, Salem Menn. Church.—Dear Readers: The year 1931 is quickly drawing to a close and as we look back we must say we have had hours of joy and blessings, besides times of sorrow, trial and trouble.

As most readers know our community has been hit very hard in the past two years by having had crop failures in 1930 and 1931. In the years before 1930 our ladies aid society was very active sewing and gathering clothes for the immigrants and American Indians in Montana, but as the time passed by this became less and now many of our church members, especially farmers in the drought area, are glad to receive second-hand clothing for mothers. The Red Cross is helping out in giving aid. I do not want to complain, but report conditions as they are.

Since our church members live so scattered it has been harder to hold our regular religious meetings on account of gas. The ladies' aid meets once a month on Sunday afternoons when we have church services. In connection with the aid, a mission study on Twenty-five Years in India by Missionary P. A. Penner is conducted by our pastor, Rev. M. J. Galle. In this way the ladies have the privilege in having the men present at their aids.

Last Sunday, Nov. 29, we had the privilege of celebrating the Lord's Supper. In August, Missionary P. W. Penner was with us on a Sunday afternoon, bringing us the message in connection with a report of conditions in India. In September the Missionaries Isaac were in our state, but since most of the farmers from our district were not at home, services were held in Odessa where some of our members are located. Here other denominations had the opportunity to hear and see our missionaries. The meeting held at Odessa was very intereting to the Odessa people. Indeed it is a joy and a blessing to us out here, when such guests come and visit us, bringing us also a message.

December 20, we want to hold our annual church meeting. We are indeed thankful that we have such faithful workers as Rev. and Mrs. M. J. Galle with us. It is indeed a large field where they must travel so much. May the dear Lord strengthen them in order that they may be able to continue this great work in this part of the world, is our prayer.

Corr. **P. C. J.**

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work
by the
Young People's Committee of the General Conference

A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST

Mennonite Young People's Society

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

Sunday, December 27.

Should We Learn from the Experiences of Others? Why? How? Heb. 11:32-40; 12:1-2.

Another New Year is again on our threshhold. It is very helpful that we have such times of re-evaluation and new beginnings as we do have on our birthdays and on New Year's Day. It is a very fine exercise on such occasions to take stock account as to whether we have been wise or foolish, whether we have made progress or whether we have slipped back in our moral, spiritual, economic and intellectual progress. Tonight we will not think so much from the angle of successful resolutions, although they do have a real place if we consider them sincerely, but we will think on experiences. We will think of the experiences of men and women of the Bible, the experiences of our friends, and the lessons we can learn from our own experiences. In the Bible we have a true picture of life. We have a cross-section of life with its good and its bad or seamy sides.

Make this an Inspirational Meeting.

Christianity is a hopeful religion. We believe that on the long run, in the greater span of years God's program is progressing. God uses our failures to build the future, if we do not coöperate with our spiritual successes. Make this service one that will generate new hope. Choose your songs accordingly. Make the whole service speak forth cheer and friendliness. Aside from the questions which you will have discussed you might suggest some topics for some of your members to discuss. The following topics might be suggestive: Lessons we can learn from our schoolmates who fell by the wayside; from boys who tried to get by; what has resulted from some degenerating habits; the worth of diligent work; the value of a definite purpose; what hatred will do; the danger of putting off; the value of a good character in getting a position; and how God's presence and powers have helped some men and women I have known.

The Value of Experience.

There is no doubt in fair-minded thinking men and women but that the present generation of young people is better than the now adult generation was a few decades ago. The challenge comes to youth, as to whether the next generation will be better than the present. Young Man, Young Lady, what will you be at the age of 40? Look back over your past year's experience and try to get an objective view as to the direction in which you are going. If you will continue in your last year's course of life, where will it lead by the time you are 40?

There is no such a being like a self-made man. Whatever he is he owes very largely to some friend or friends who have inspired him. We owe much of what we are to our homes, our teachers, our ideals of the Bible or history. No man liveth unto himself and no man can die unto himself. We get and we give whether we know it or not. We cannot meet a single individual but that we leave their character richer or poorer for having been in our presence. Civilization and culture are accumulative. None of us need to start out where our grandparents started but we acquire the heritage they have left us. We should eagerly grasp the lessons we can learn from nations, institutions and individuals.

We are living in an age where much of our thinking is along the line of things scientific. We think that those things which cannot be reasoned out and experimented with are not real.

Thus only too often spiritual and moral values are thought to be unreal. But the fact of the matter is that all scientific thinking orginates from this mind which is so closely akin to the soul. We are told that an iceberg is submerged to the extent of nine-tenths of its volume, yet no one would say that it is only one-tenth real.

During this past year, has our experience of Jesus Christ become more real to us, have we become more understanding as to what God is trying to do in our day and have we been willing through the grace and strength of Jesus Christ to help in His program? Dr. A. J. Gordon tells how for a long time he had been praying: "Lord have compassion on a lost world" until He said "I have had compassion, now you have compassion, I have given my heart; you give yours."

One of the outstanding failures of Christians, young and old today is, in our neglect of Bible study. We need to do it for our own edification and in order that we may teach our children. It helps us in our spiritual thinking, it developes our ethical and moral sense, it tests our social and individual conscience and finally it helps to keep our hearts right. Yea it is a great help unto salvation to those of us who believe and to those of us who do not believe. None of us are entirely saved. In each one of us, irrespective of our pharisaical goodness there is a possibility of being a better, finer, purer, more Christ-like personality next New Year than we are today. Through the grace of Jesus Christ we may be if we want to be. Consider Leigh Hunt's painting "The Light of the World" where Jesus is pictured as standing outside an ivy overgrown door holding a lantern in His hand. There is no knob on the outside of the door and the face of Jesus suggests that He is pleading for entrance. Jesus is your Light and He is mine, will we give Him a fuller entrance throughout the year 1932?

Questions

1. Is there such a thing as a self-made man? Explain.
2. What can we learn from experience in history? Does mankind change?
3. Why should each generation be a little more advanced than the preceding generation?
4. How should our past experience help us in planning for the coming year?
5. What are some of the lessons we can learn from characters in the Bible as well as from men in our own day?
6. Show how our greatest progress should consist in knowing better the will and nature of God as revealed by Jesus Christ.

Search the Scriptures

Mon.—Read Prov. 12:5; 15:31-33. The fool and the wise.
Tues.—Read Ps. 37:23-40. A lesson in faith.
Wed.—Read Rom. 15:1-5. Value of others' experience.
Thurs.—Read Gen. 45:1-11. Should we forgive wrong?
Fri.—Read I Kings 5:20-27. Lying exposed.
Sat.—Read Prov. 23:29-35. Behold the drunkard.
Sun.—Read Heb. 11:32-40; 12:1-2. Behold the Gallery of Heroes.

ONE MAN'S INFLUENCE

I think one of the greatest preachers was Chas. G. Finney. He was preaching in Rochester. He was a clean-cut man and was trained for a lawyer. While he was preaching, up on the front seat in the gallery sat the chief justice of the court of appeals, and this judge turned to the man with him and said: "If that man was a lawyer and pleading a case, and if he would back up his statement with evidence like that, I would be compelled to give him the verdict."

Finney preached on. The chief justice said: "He seems to be an honest man. I claim no man has a right to be an honest man unless he is in the right."

Finney preached on. The chief justice jumped to his feet, took his coat and hat and wormed his way down the aisle to the platform. He pulled the tail of Finney's coat.

He said: "If you will call for sinners to take the front seat, I will lead the way."

Finney stopped preaching and said: "I am informed by the chief justice that, if I will make a call for penitents, he will lead the way. I make that call."

He did, and nearly every lawyer in Rochester marched down the aisle, and within twelve months one hundred thousand people in that section of the country entered the kingdom.—Exchange.

But after nineteen hundred years the shame
Still clings, and we have not made good the loss
That outraged faith has entered in his name.
Ah, when shall come love's courage to be strong!
Tell me, O Lord—tell me, O Lord, how long
Are we to keep Christ writhing on the cross!
—Edwin Arlington Robinson.

The men who crucified Jesus all belonged to a system—some to a religious system, others to a system of military conquest and civil government. These were not thoroughly bad men; they had merely surrendered, little by little, humility, graciousness, love of truth, and justice, to gain advancement in official position.

Modern Christians must not conceive of their Church as merely a system. It is a means to an end, not an end in itself. The Church abroad is not primarily promoting a system either of church government or of western civilization, but it is striving to introduce the Eternal Christ into the thinking and living of the peoples of other lands, peoples who shall go on living in their own lands, and according to their own customs save as they are necessarily transformed by Christ.

".... Missionaries are men of such intimate knowledge of native peoples and their ways," says a recent critic, "that governments consult them with regard to colonial policies."

A PRAYER

"O Blessed Jesus, our Lord and our Master, who wast pleased to thirst for our souls, grant that we may not be satisfied with the pleasures of this lower life, but ever thirst for the salvation of the souls thou didst die to save, and, above all, to thirst for thee; grant this for thine own name's sake. Amen."

YOUTH AND RELIGION

A. D. Gloeckler, Poplar, Montana

As the twig is bent the tree is inclined. Youth has many problems and each one is worthy of careful consideration regardless of its seeming trivial nature. In this stage of life, seriousness is not looked upon seriously, hence youth is plunged into the most absurd difficulties.

A great harm for a young person to live into, is the mistaken supposition that a religious church going life, interferes with his pleasures and amusements. Possessing plenty conscience, but little clearness on a subject does not tend to contribute to one's peace and development. A wrong attitude.

Some good souls of the not distant past, severely condemned all instrumental music in the church, why? No one knows. They, themselves, are unable to give a sound reason. This however must be said to their credit—all such opposition has entirely ceased. Youth is not so easily shaken from his faulty impressions and the danger is, that unless persuaded towards a different point of view, will irretrievably mingle them with a swiftly growing and unfolding nature.

If the distinction between two problems is frankly treated, that they may go hand in hand and that much ado is made over an imaginary harm, youth will go confidently upon his way. These problems approached from the correct standpoint would liven up the Sunday school and add immeasurably to its influence. Is that not worth the effort?

The young person if called upon, unexpectedly to perform any duty in church, for instance to lead in prayer, feels first of all his lack of assertion and confidence; becomes the victim of helplessness, nervousness and embarrassment and after the opening sentences his mind refuses to function. This may be the case with all young people. Admitted. But what about a little preparedness? Is there anything to that intimacy between father and son or mother and daughter?

If such a mistaken sense of embarrassment is permitted to continue, the youthful member will inevitably fall back into the already over crowded majority of the Sunday school class which never ventures an opinion.

Frankly speaking it should be remembered, that for an inexperienced youthful member to lead a congregation in prayer is setting a severe test upon his faith and character, for he is addressing the Invisible Being with human eyes and ears beholding and listening. He, who possesses this sympathy, truly understands the youth.

To sum up—the matter of small moment is that to which youth may attach the greatest importance and for this reason the perplexing problems of the parents so often overshadow those of their children.

AN INDICTMENT

I beg to read to you the words of one of the greatest leaders in the movement for prohibition, the late Hon. Frank Hanly, former Governor of Indiana. The indictment by this fearless leader took the form of specific reasons for hating the liquor business.

"I bear no malice toward those engaged in the liquor business, but I hate the traffic.

"I hate its every phase.

"I hate it for its arrogance.

"I hate it for its commercialism; for its greed and avarice; for its sordid love of gain at any price.

"I hate it for its domination of politics; for its corrupting influence in civic affairs; for its incessant effort to debauch the suffrage of the country; for the cowards it makes of public men.

"I hate it for its utter disregard of law; for its ruthless trampling underfoot the solemn compacts of State institutions.

"I hate it for the load it straps to labor's back; for the palsied hands it gives to toil; for its wounds to genius; for the tragedies of its might-have-beens.

"I hate it for the human wrecks it has caused.

"I hate it for the almshouses it peoples; for the prisons it fills; for the insanity it begets; for its countless graves in potter's fields.

"I hate it for the mental ruin it imposes upon its victims; for its spiritual blight; for its moral degradation.

"I hate it for the crimes it commits; for the homes it destroys; for the hearts it breaks.

"I hate it for the malice it plants in the hearts of men; for its poison, for its bitterness, for the Dead Sea fruit with which it starves their souls.

"I hate it for the grief it causes womanhood—the scalding tears, the hopes deferred, the strangled aspirations, its burden of want and cares.

"I hate it for its heartless cruelty to the aged, the infirm, and the helpless; for the shadow it throws upon the lives of children; for its monstrous injustice to blameless little ones.

"I hate it as Abraham Lincoln hated slavery, and as he sometimes saw in prophetic vision the end of slavery, and the coming of the time when the sun should shine and the rain should fall upon no slave in the Republic, so I sometimes seem to see the end of this unholy traffic, the coming of the time when, if it does not wholly cease to be, it shall find no safe habitation anywhere beneath Old Glory's stainless stars."

FIVE SIMPLE RULES FOR KEEPING GOOD HEALTH

Practical inference from the views of an eminent physician are so simple that they are almost trite, and yet they are fundamental. If you want to keep out of the repair shop and make your own body "tick" vigorously and regularly, don't rely on drugs, but co-operate with nature in five ways:

1—Drink an abundance of water to keep your cells in condition.

2—Sleep at least eight hours out of each 24 to maintain your batteries.

3—Regulate your diet carefully so your body will be adequately nourished, and don't "dig your grave with your teeth" by overeating.

4—Get plenty of fresh air, especially when you are sleeping.

5—Exercise regularly to rebuild worn tissues, increase blood circulations and develop new cells.

It these five simple rules were honestly and thoroughly observed for several generations as vigorously as the Jews have observed the laws of hygiene handed down by Moses, druggists and doctors would eventually be obliged to seek other occupations, and the world would be populated by a very much superior race of human beings.—Cleveland Plain Dealer.

TWENTY-FIFTH ANNIVERSARY CELEBRATED

The Reedley church celebrated the 25th anniversary of its organization on Oct. 11. It was made a general home-coming day and many former members and visitors were present.

After the usual S. S. hour Rev. Regier, the present pastor of the church preached a short German sermon, followed by an English message by Rev. H. J. Krehbiel, the first pastor of the church.

After a church dinner, served in the basement of the church, the meeting was continued in the afternoon with reminiscences by charter members of the church, which were very interesting. The fact was disclosed that from a membership of 25 in the 1906 church, it has grown to a membership of over 400 at the present time.

THE S. S. LESSON

December 27, 1931

Review.

The Spread of Christianity in Europe. Devotional Reading: Isa. 2:1-10.

Golden Text—The kingdom of the world is become the kingdom of our Lord and His Christ; and He shall reign for ever and ever. Revelation 11:15.

LESSON I. Macedonian Call. Paul had many plans for carrying on his work. Because he was in earnest and energetic he could not stand still for a moment. God had plans for Paul which were different, but, Paul was ready to forego his own plans in the interest of God's. The Macedonian Call settled things with him. He would go because there were those who needed help and because God wanted him to go. The faithful servant is always as clay in the hands of his Maker. Imagine what would have been the difference had Paul gone East instead of West. It might then be that we would in our day be receiving missionaries from China, India or Japan. God had a purpose in sending missionaries to our European forefathers one of which was that we their descendents, should take the Gospel to Christless lands.

LESSON II. Paul in Philippi. Philippi had a few devout people and Paul was not slow in finding them, especially Lydia, who was destined to become the first convert in Europe. It is to be noted that Paul's first great victory in Europe was over a devil. He had with him the cure for the souls as well as the cure of the bodies of distressed ones. The masters who lost money because of the miracle performed on the girl, are but a type of the many who would damn their own souls, and the souls of others, for the sake of making a few mean dollars. The imprisonment of Paul and Silas was a help and not a hindrance. It led to a conversion in a most unexpected quarter. The miracle of conversion that took place in the life of the jailer is one repeated over and over again whenever a sinner finds that he has become a sinner saved by grace.

LESSON III. In Thessalonica and Berea. Two kinds of hearers are here portrayed. On the one hand are the "lewd fellows of the baser sort" who drove the preachers out of town. They were base indeed when they were willing to be used by others in opposing the preaching of the Gospel. The missionaries found others who were "more noble" in the next town because they were serious people and Bible students. They wanted to know what God had to say on the matter. Paul had not much of this world's wealth or wisdom to give the people of Berea, but, he had God's message. The result of the teaching in this place was that people, men, women and Grecians, believed.

LESSON IV. Paul in Corinth. Paul had just left Athens before he came to Corinth and, as he himself tells us, he was greatly discouraged. He had made an appeal to the Athenian philosophers and they did not respond. The resurrection being the stumbling block. Paul's address at Mars Hill was a studied one and perhaps he trusted more to his skill than to the leading of God. At any rate, he made no impression there. The craft of Paul enabled him to find loyal and helpful friends in the persons of Aquila and Priscilla. Having to make a living with his hands also opened opportunity for him. Here, as in other places many of the Jews absolutely rejected Jesus and Paul turned to the Gentiles who were more ready to believe on Him. The opportunity would surely have come to all but the Jews, possessing the oracles of God, had the first opportunity to the blessing which they rejected.

LESSON V. World's Temperance Sunday. Walking after the Spirit and walking after the flesh, a lesson in contrasts. The works of the flesh and the fruit of the Spirit defined. Temperance is a privilege that enables one to meet the temptations of the flesh and overcome them. It is a power that gives power. It is the only way to a really satisfactory life. Intemperance is the source of ruin and the miseries responsible for it are so many that we cannot begin to define them. The superior person is always the temperate one—the one who does not lose control over himself.

LESSON VI. Paul in Ephesus. The presence of Paul in Ephesus surely did make a stir in the world. Wherever the Gospel is truly preached there is bound to be a stir. Yet, the presence of the preacher and his message was a mighty demonstration of power. It brought conviction to the owners of magic books and they destroyed them. True conversion burns its bridges behind it. The preaching maddened others who were getting a profit out of idolatry. Nothing so maddens the sinful world as when the truth leads people to depart from their evil ways.

LESSON VII. Paul in Jerusalem. Paul's going to Jerusalem was partly to reconcile the two branches of the church, the Jewish and the Gentile. This was possible through conferences with the leaders of the church who were in Jerusalem. He also came to deliver the collection taken up by the distant churches for the benefit of the poor of the church in Jerusalem. The concessions of the Gentiles and their gifts of love were sweetly mingled. Paul's old enemies were soon at work and he was arrested, probably his citizenship saved his life at that time and later. From now on and for many months to follow Paul was a prisoner, yet, though in bonds, he continued his great activities as an Apostle to the Gentiles.

LESSON VIII. Paul in Rome. It was Paul's hope to visit the church in Rome but he had no way of doing so. God opened the way and he was carried there, though as a prisoner, yet at the cost of the great Roman Empire with all its facilities at his command for his journey. Here Paul meets with the usual success in dealing with his countrymen. Some believed and some rejected.

LESSON XIX. Paul's Letter to Philemon. A personal letter to a wealthy leader who was accustomed to have the church meet in his house. A runaway thieving slave finds Paul in Rome and by him is led to Christ. He returns to his master with a letter from Paul commending him now as a brother beloved and a beautiful friendship existing between Paul and Philemon.

LESSON X. Rome and Beyond. The passage contains the last written words we have from the pen of Paul. It is only a question of a little time now for Paul's departure. But he expresses readiness to go. His fight is over, his race is won and he enticipated the glorious and eternal meeting with his Master. He still thinks about a few things. Faithful and unfaithful friends. The help that some might be to him in his last hours and the comforting books that no doubt were his personal copies of the Scriptures and the parchments that had to do with his trial.

LESSON XI. Vision on Patmos. John's vision presents the glorious Lord in the midst of his church. The seven churches are symbolic of the entire Christian communion. The Christ appears white haired as the "ancient of days." The eyes as flaming fire suggest eternal youth and power. The feet of brass suggest endurance. The voice of many waters the universality of his kingdom extending to every quarter of the earth.

LESSON XII. The Supreme Gift of Love. Love is God's greatest revelation of himself. As he has loved us so we should love him. Jesus is the personfication of the love of God. He sets a rule for the conduct of all of us. If we love Him we will keep His commandments. Love shows itself in giving something. The greater the gift of sacrifice, the greater the testimony of love. Giving to God is not in material things, but in sacrifices, services, affections, etc.

THE CHRISTMAS HEART.

Christmas is within you, what you are, not what you receive. Thus we express our Christmas cheer—from within. "Better deserve and not receive, than receive and not deserve." Yours will be the best of gifts,—if you can receive them: for, as friend gravitates to friend, "so flows the good with equal law, unto the soul of pure delight." To give, is to receive.

"To have won from Heaven God's favor,
Is riches beyond all treasure:
The sum of ones life and ones labor—
Is the sum one has given in measure."

In the race of life, the mind is made to outstrip the heart, but Christmas brings the more precious things of the heart to the fore, home-ties, kindred, friendships, recalling childhood's "All-golden Yesterdays", of scenes that we had deemed no more, now hover round our humble door. "And memories come a-trooping through, with whispering hopes, and loves, and you." But the Christmas spirit within, will unfailingly manifest itself without,—in ministries of pity, comfort, and cheer to one and all. For if, out of our heart-treasures we cease to give, we will cease to have: it is the Law of Love. Thus, as in Heavens All-including Gift, we too, may share a limitless "Good-will" to the whole round world,—and be the richer for the sharing.

"I'd rather trust and be deceived,
And weep o'er that deceiving:
Than doubt one Heart, who if believed—
Would bless by that believing."

T. Richardson Gray.

Edgewood, Ia.

CORRESPONDENCE

First Church, Philadelphia, December 9, 1931.—A banquet celebrating the 39th birthday of the Christian Endeavor of the First Mennonite Church of Philadelphia, on Nov. 7th, was held in the lecture room of the church. There were 77 young people present. Mr. Abraham Fretz, one of the members of the society, served in the capacity of Toastmaster. Mr. George Bacon took charge of the singing and Mrs. Bacon played the piano. The main speaker of the evening was Dr. William Barnes Lower, pastor of the Trinity Presbyterian church, Philadelphia, who brought us a very interesting message about four kinds of workers—Tired, Retired, Tiresome and Tireless.

We heard during the course of the evening from our pastor emeritus, Rev. N. B. Grubb, who gave us a resume of the formation history of our society. We then heard from the first president of the society, Mr. J. B. Bechtel and 8 other past presidents and our present president, Norman R. Bechtel. The Intermediate Society had 15 members present and gave a stunt as well as singing birthday greetings.

Greetings were also brought from Miss Eleanor Tempel from the Eastern District Conference, Young People's Association, Gene Stone from the Philadelphia C. E. Union and Clara Wigand from the Deleware Branch.

The Senior Society had two stunts and later, with each person present holding a lighted red or white candle, while other lights were extinguished, other than the spot light which was directed on Dr. Clark's picture and on the C. E. sign, the Doxology was sung which was followed by a closing prayer by Rev. Carl Landes, the pastor. It was a night not many of us will soon forget.

F. Kuyf.

CONTRIBUTIONS

CONTRIBUTIONS EMERGENCY RELIEF BOARD FOR THE MONTH OF NOVEMBER, 1931

For Russia:

P. P. Buller, Goessel, Kan., $21; Peter Flaming, Buhler, Kan., $10.50; Barbara Paulus per Kaehe Ortman, Los Angeles, Calif., $7; F. F. Jantzen, Paso Robles, Calif., $8.50; Anonymous, Cucamonga, Calif., $20; J. B. Reimer, Inman, Kan., $10; Mrs. Gust. Andres, Newton, Kan., $15; Nick. J. Goosen, Freeman, S. D., $10; per John Epp, Jr., Whitewater, Kan., $25.60; Edward Esau, Whitewater, Kan., $10; Bethanien Church, Freeman, S. D., $60; A. H. Cornies, Newton, Kan., $9.22; Anonymous, Newton, Kan., $22.78.

For Canada:

Christian Church, Moundridge, Kan., $65; Bethel College Menn. Church, Newton, Kan., $5; Ex. Com. of Mission Soc., Mrs. J. G. Regier, Newton, Kan., $18.83.

For General Fund:

First Menn. Church, Mountain Lake, Minn., $35.02; Goessel Menn. Church, Goessel, Kan., $39.25; Mrs. Cath. Dueck and Anonymous, Lincoln, Nebr., $.20; Buhler Menn. Church, Buhler, Kan., $36.10; Bethel College Menn. Church, Newton, Kan., $26.20; Alexanderwohl Church, Goessel, Kan., $40.31; Bergtal Church, Pawnee Roek, Kan., $18.28; Bethel Menn. Church, Fortuna, Mo., $14.13; Emmaus Ch., Whitewater, Kan., $98.10; Alexanderwohl Ch., Goessel, Kan., $10; First Menn. Ch., Mountain Lake, Minn., $11; First Menn. Ch., Phila., Pa., $10.46; Emmanuel Ch., Pratum, Ore., $56.71.

For Harbin:

Nettie Becker, Marion, Jct., S. D., $6; Augusta Schmidt, Korba, India, $6.50; Martha K. Goerz, Newton, Kan., $5; Mennoville Menn. Ch., El Reno, Okla., $3.75; Bergfelder C. E., Mountain Lake, Minn., $18.30; Brudertal Ch., Hillsboro, Kan., $35; Ex. Com. of Missions, Mrs. J. G. Regier, Newton, Kan., $9.90; Bergfelder Sew. Circle, Mountain Lake, Minn., $25; Mr. & Mrs. G. A. Naehtigal, Sylvia, Kan., $5; W. P. Rempel, Pasadena, Calif., $15; Sundries per J. M. Regier, Reedley, Calif., $12.50.

For Rev. A. A. Sehmidt, Kendall, by West Zion Menn. Ch., Moundridge, Kan., $27.

For Germany:

F. Busenitz and others, Whitewater, Kan., $15.00; Henry Froese, Inola, Okla., $10; Anonymous, Newton, Kan., $10.

November 1st Balance and Reserve for Harbin	$4642.45
Received for Russia	229.60
Received for Canada	88.83
Received for General Fund	395.76
Received for Harbin	141.95
Received for Rev. A. A. Schmidt	27.00
Received for Germany	35.00
Total receipts	$5560.59
Paid out during month	527.50
Dec. 1st Balance and reserve for Harbin	$5033.09

Gratefully acknowledged,

C. F. Claassen, Treas.

HOME MISSION BUDGET

Salaries	$18,400
Rent, Insurance, Interest, Repairs and Incidentals	1,800
Debt	10,500
Total	$30,700

W. S. Gottshall, Sec'y.

JOTTINGS

The Hebron church, Buhler, Kan., has a day when it holds an Annual Mission Sale. This year it was held December 5 and was an all-day affair at which dinners were served. A large amount of needle work done by the ladies of the church was offered for sale.

Rev. Howard G. Nyce, of Allentown, conducted a series of meetings in the Bowmansville, Pa., church, of which Rev. Raymond V. Stubbs is pastor. The meetings continued from Dec. 1 to 4 and were well attended the interest increasing from day to day. Rev. Nyce's messages were in word and song.

Mr. and Mrs. Henry Schantz, members of the Upper Milford, Pa., church, Zionsville, Pa., celebrated the sixty-first anniversary of their wedding, November 12. Bro. Schantz is one of surviving scholars of the Wadsworth, Ohio, school, which flourished under the leadership of the late Professor van der Smissen.

The Men's Brotherhood of the Second church, Philadelphia, held a noteworthy meeting on the evening of the 7th on which occasion the matter of endeavoring to organize a chapter of the Brotherhood which would include men of all the Philadelphia churches was discussed. Rev. Howard G. Nyce of Allentown was present and delivered an inspiring address.

For a number of years past Freeman College, Freeman, S. D., has held a series of services in the auditorium during the fall session generally meeting with good response. This year Rev. J. J. Esau has been conducting the meetings and in spite of poor roads and unfavorable weather, the attendance has been good, filling the large auditorium to capacity.

The Aberdeen, Idaho, church, Rev. John E. Kaufman, pastor, is in the midst of its activities. A catechetical class meets regularly every week. The teachers' training class is taking up studies in the New and Old Testaments and is composed of nine pupils. A reading circle has been organized in the congregation to promote earnest reading. Preparations are being made for the Annual Business Meeting of the church which is to be held December 28. The Sunday school will render the cantata "Lead On, O Star" as its Christmas program.

For several weeks the West Zion congregation has watched with interest the installation of the Holler Pipe organ which was given to the church by the J. W. Krehbiel family of Moundridge. Sunday morning, December 6th, it was officially presented to the congregation by Mr. Carl C. Krehbiel as a memorial to his mother, who passed away in November, 1930. The organ was accepted by Mr. Fred D. Meyer, one of the deacons, who asked the congregation to express their thanks and appreciation for the gift, by rising. The organ will be played by Miss Linda Balzer of Bethel College on Christmas night, when the West Zion chorus gives the annual cantata. Mrs. E. W. Rupp will play the piano. Mrs. B. M. Dirks is the church organist.

The Bluffton College Choral Society plans to render Handel's Messiah for the 22nd time on December 20. There will be two renditions given in the college gymnasium, the first beginning at 2:15 and the second at 8 p. m.

On December 6 instead of holding its own regular program the Young People's Society of the East Swamp, Pa., church gave way to the program of the young people of the Flatland church who were at East Swamp on a fraternal visit.

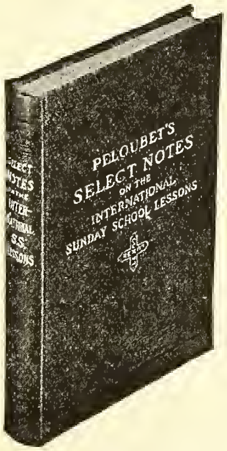
The Sunday school of the Berne, Indiana, church held its annual election of officers on which occasion the old officers were relected. They are: Superintendent, Edison Sprunger; Assistant Supt., Menno Burkhalter; Sec.-Treas., Palmer Moser.

The Berne, Indiana, church is preparing for a musical treat in the shape of a musical program to be offered on December 27 by Prof. Milo Neuenschwander, head of the Department of Music in Muskingum College, Ohio. Prof. Neuenschwander is a native of Berne and the son of Mr. and Mrs. D. C. Neuenschwander.

Rev. Amos Oyer, a Defenseless Mennonite minister, of Chicago, recently was shot to death in a Chicago drug store which he entered as a customer when gunfire between the proprietor and two bandits, who were endeavoring to hold up the place, struck him and instantly killed him. He had been on the way to a service which he was to lead.

Desiring to be helpful during the depression and make it possible for those in need to benefit by the help it has to offer the Spiritual Council of the First Mennonite church of Philadelphia gave out the following announcement: "At a recent meeting of the Spiritual Council the matter of relief was discussed. The feeling was unanimous that we want to do the best possible. Whereupon this plan was agreed on: Mr. A. B. Martin was designated as the man to see for information. If you are out of work, man or woman, report to Mr. Martin. If you want work done, either in your home, business, or factory, advise Mr. Martin. If you need food, coal, or clothing, report to Mr. Martin. If you have donations you wish to make, whether clothing, food, or cash, report or bring them to Mr. Martin at the church. Cash contributions will go through the regular fund of the Spiritual Council, created for that purpose. Other material contributions brought to the church will be dispensed jointly by Mr. Martin and the ladies' committee which has served along this line during the past year. The object is to get the work and co-workers together, and otherwise see that the needs are supplied in the largest possible measure.

Sunday School Lesson Commentaries for 1932


SELECT NOTES ON THE INTERNATIONAL S.S. LESSONS
PELOUBET'S SELECT NOTES ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS

Peloubet's Select Notes

(Fifty-eighth Annual Volume)

By Amos R. Wells

The World's Greatest Commentary on the International Sunday School Lessons

For fifty-seven years this volume has met the severest test. The 1932 book contains the greatest possible practical helps for pastors, teachers and Sunday school workers, so compiled and tabulated that it can be effectively used.

Its clear and convincing explanation of the text itself, its broad range of quotations and illuminating thoughts are all tuned to the greatest spiritual interpretation.

The four full-page pictures in color and over 125 illustrations in the text, maps, chronological charts and comprehensive index make it complete in every respect. In text and in interpretation it is fitted for all grades. Durably bound in cloth, 384 pages.

Price $1.90 net, $2.00 postpaid

A Daily Digest of the Sunday School Lessons

By Amos R. Wells

editor of "PELOUBET'S SELECT NOTES"

The book is based upon the idea of studying a portion of the lesson each day. It is intensely practical in its summary of the application of the lesson.

It is indispensable to the busy student who wishes to secure the lesson in a nutshell. Many Adult Bible Classes and Men's Classes are now using this little book as a basis for their lesson study.

Vest pocket size, bound in cloth, 35c; leather, 50c, postpaid

Snowden's Sunday School Lessons

Eleventh Annual Volume. Practical Expositions of the International Sunday School Lessons, 1932. Improved Uniform Series: Topics for Young People and Adults. By JAMES H. SNOWDEN, author of "Outfitting the Teacher of Religion," etc. Cloth, 12 mo.

With the Eleventh Annual Volume of his Sunday School Lessons, Dr. Snowden again shows his grasp of the needs of the average Sunday school. Knowing the limits set by the time available, he selects his material with an eye to making the people and events of the lessons interesting and human, comments on the moral and spiritual values that attach to the incidents under consideration, and suggests stimulating topics for further discussion.

Price, postpaid..$1.35

N. B.—Send your check or postal money order with your order for any book listed on this page.

The Lesson Round Table

1932 Edition Now Ready

Each lesson analyzed and presented by a specialist in the topic for that Sunday. Interest is pupil-centered; emphasis is away from materials and methods. Teaching is restored to its natural pristine dignity of character-building personal contact.

The Lesson Round Table opens unsuspected vistas of spiritual discernment.

THE LESSON ROUND TABLE can be most effectively used in the Adult and Senior Departments of the Church School.

International Uniform Lesson Helps—Cloth bound—352 pages—Colored Bible maps—Coat pocket size.

Price, postpaid $1.25

Tarbell's Teacher's Guide

A very scholarly commentary to the International Sunday School Lessons, edited by Martha Tarbell. 28th annual Volume. Cloth bound. Profusely illustrated with charts, pictures and diagrams.

Price, postpaid $2.00

Arnold's Practical Commentary

A very popular commentary on the International Lessons—edited by Rev. Burton J. Vincent. 37th annual volume.

Price 90c; $1.00 postpaid

The Gist of the Lesson

A small but popular Vest-Pocket commentary on the International S. S. Lesson. Edited by Dr. R. A. Torrey. Flexible cloth.

Price 35c; 40c postpaid

WILL YOU RECEIVE A YEARBOOK?

All subscribers to The Mennonite who will pay up their subscription now so that they are paid up till January, 1933 will receive a copy of the **New 1932 Mennonite Yearbook FREE.**

Regular price of the Yearbook is 20c for single copies, postpaid; $2.00 per dozen, postpaid.

Order your copy now to avoid disappointment.

MENNONITE BOOK CONCERN, BERNE, INDIANA